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LIFE'S DEMAND
IN
TWENTIETH CENTURY

IN THREE BOOKS.

- I. Discussion of Social Problems.
- II. Analysis of Exigencies of Life.
- III. A New Plan for Constitution.

BY

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A PLEA TO THE READER

My earnest plea to the reader of this book is that he shall not consider it as a treatise of eloquence or style, but rather as the result of a long personal experience and careful observation of life's demands here assembled for the benefit of the public by an unheralded pen.

The publication of this work has unavoidably been delayed due to the difficulties encountered in its translation and by reason of said delay the urgent needs of the country during the period of the present war has brought to light some of the principles of this work which have already been put into practice; to wit; war preparedness; speed in ship building; government control of some utilities, such as railroads, mines, etc., license to conduct business and price fixing on some necessities, such as food stuffs etc.

I realize that the book contains a number of grammatical errors. This is due to the fact that the translation was made by a foreigner not thoroughly familiar with niceties of the English language. There are also a number of composition errors. These are due to the haste in hurrying out the book, as I felt that a many of the principles therein set forth have already been put into effect since the outbreak of the present war and I wanted my readers to get in touch with the same as soon as possible. The revision hereto annexed contains the important of such composition errors.

It will not be long before circumstances and events create more needs necessitating new remedies and it is evident that the post-bellum situation will also revolutionize our life's demands. I have therefore decided under the present circumstances to publish this book with all its errors, imperfections and defects of translation, for which defects I respectfully ask the reader's pardon. I feel that by so doing I have "done my bit" toward the welfare and prosperity of humanity.

March 21, 1918

S. M. OHANESSIAN

THE CHURCH

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The Church is the body of Christ, the community of believers who are united by the Holy Spirit. It is the visible expression of the invisible Church, the communion of saints. The Church is the house of God, the temple of the Holy Spirit. It is the body of Christ, the community of believers who are united by the Holy Spirit. It is the visible expression of the invisible Church, the communion of saints. The Church is the house of God, the temple of the Holy Spirit.

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THE CHURCH

AIM.

This book is intended to solve the modern problems of society in this country at least, without dangerous extremeties and by just methods conciliating the rich and poor. In other words, the aim of this book is to bring about:

I. EQUALITY BY

- | | |
|----------------------------------|--------------------------|
| 1. Widely complete Constitution. | 3. Equality in marriage. |
| 2. Bisexual suffrage. | 4. Adequate education. |

II. JUSTICE BY

- | | |
|---|-----------------------------|
| 1. Lightening of taxes. | 5. Reward for the worthy. |
| 2. Necessary expenditure. | 6. Removal of the unworthy. |
| 3. Election by competition. | |
| 4. Reelection during a definite period of life. | 7. Strict punishment. |

III. ESTABLISHMENT OF

- | | |
|--------------|-------------------------|
| 1. Riches. | 5. Honor. |
| 2. Peace. | 6. Credit. |
| 3. Security. | 7. Shares. |
| 4. Classes. | 8. Money of real worth. |

IV. LIMITATION OF

- | | |
|----------------|--|
| 1. States. | 6. Private ownership. |
| 2. Cities. | 6. Immigration |
| 3. Villages | 7. Undertaking of and retiring from life work. |
| 4. Population. | |

V. REFORM OF

- | | |
|--------------------------|------------------|
| 1. Steady function. | 9. Mode of life. |
| 2. Working hours | 10. Economy. |
| 3. Fixed earning. | 11. Hereditary |
| 4. Interest. | 12. Amusement. |
| 5. Weights and measures. | 13. Charity. |
| 6. Marriage. | 14. Prison |
| 7. Birth. | 15. Speech. |
| 8. Residence. | |

VI. DECREASE OF

- | | |
|---------------------|---------------------|
| 1. Divorce. | 5. Drunkenness. |
| 2. Diseases. | 6. Family discords. |
| 3. Untimely deaths. | |
| 4. Crimes. | 7. Bad habits. |

VII. STOPPAGE OF

- | | |
|-----------------------|--|
| 1. False marriage. | 7. Capital punishment. |
| 2. False goods. | 8. Secret organizations. |
| 3. Fraudful business. | 9. Taxation on property, drinks, tobacco, etc. |
| 4. Gambling. | 10. Unnecessary worries. |
| 5. Bankruptcy. | 11. Poverty of workers. |
| 6. Strike. | |

Finally, my plans will enable an utterly ignorant workman belonging to a family of five or six members to live, without the actual help of any members of his family and by his regular and moderate working alone, with rest and financial security, having all the needs of life—healthful house, sanitary diet, reasonable furniture, suitable clothings, etc.—and living the joyful, restful, and successful life, a life which is a success in itself, far from being a failure.

Through the plans revealed in this book, the penniless young man of to-day, within seventeen years of regular and moderate working, have a dwelling house worth \$3,500; besides, after he is sixty-three years old, without actual work he can live restfully and independently, until his death, on his income of \$2,000, which is, in fact, equivalent to a wealth of \$53,000.

Perhaps, judging from the present conditions of living, many will doubt the reality of this promise, but, however obstinate their perseverance in doubt may be, after they have carefully read through the whole volume, I am positive that they will soon be convinced of the possibility of the actualization of my claim aim and of the unquestionable effectiveness of the methods for carrying on my plan for success in life.

PREFACE.

Ever since I had attained the age of discretion I was being interested in social problems. Aside from the fact that the untold series of historical miseries has strained by natural feelings, the successive events of my own experiences were further inducing me to penetrate into the depths of the problem with an inborn instinct, as it were.

According to what I had learned from the accurate accounts of my lamented father, in Kerassunde, my hometown, many members of the Ohanesian family (a name about 300 years old) had through their individual dexterity possessed enormous riches, but under the unjust laws of the Turkish government, they were subjected to systematic persecution and condemned to ruin. The same thing happened to the Jamgotchian family, of which my mother was a daughter. The unjust treatment received by both of these families, about which one could write many volumes, had left me without any inheritance.

But supposing we forget the past and consider the results of my mercantile business alone. With the honest use of my natural gifts, within seven years, I had succeeded in securing a fairly good position, which promised a still brighter future; but the sudden fall of the paper money currency, a false means for obtaining money then, issued by the Turkish government during her war with Russia in 1875, destroyed all my wealth within one year and left me penniless, leaving me only one consolation, that my health and reputation, my real riches, were not robbed, while many of my class were deprived even of these. My father-in-law, Steven Suzenijian of Constantinople, having lost his banking establishment on account of the fall of the paper currency, left no inheritance whatever to my wife.

My most ruinous error in business was, I must confess, by simpleness and lack of the study of the psychology of my countrymen. Thus, supposing everybody honest and trustworthy, I was imposed upon by many, who borrowed and never paid; but finally my sad experience taught and convinced me plainly, that it was the unjust policy of the Government, which was long misleading me, and holding always high the standard of hypocrisy. For it is true that a person is the master of his destiny, yet it is more true that a government controls no less powerfully the fates of those under its authority. Because it is apparent that an intelligent person able to earn 90 per cent. under the laws of New Zealand, can earn only 10 per cent. under the laws of Turkey; or, if in Turkey 90 per cent. of ignorant persons are devoid of welfare, in the United States, only 10 per cent. do not enjoy prosperity.

Therefore, seeing that the Turkish Government did not inspire any hope of restoration and day by day was approaching to ruin, through its everlasting policy of persecution, plunder, and massacres; and after many hopeless

trials, knowing that I could no longer endure the wrongs I was subjected to, and that Turkey was no right place for me, a lover of freedom, I decided to hurry from that country, once the Garden of Eden, created for the sons of God, now changed into a hell by the children of Allah.

I wished to find some place where my desires could be fulfilled, but I saw many difficulties projecting before me, since L was neither a tradesman nor a linguist, especially that I was under the heavy responsibility of supporting a big family.

Only through Newspapers I learned of the European and above all American progress, and hoping that for a man desirous to make his fortune by labor there are chances in civilized countries, in 1887 I came to America. Afterwards, however, through my experience here and the detailed study of my environment, was convinced that Europe and America has some bitterness of life.

If we take into consideration the administrative systems of all the powers, we can assuredly confess that advanced nations are controlled far better, as for instance, it is through the license of the constitutional principles of the United States that I am able freely to present my thoughts and feelings to the public, through this work of mine. But I dare to say also that, the republican government of the so-called civilized United States also still has its defects, for, if here are just laws and good customs of which other countries are devoid, on the other hand, in other countries there are such just laws and good manners which the United States lacks; because the most uncivilized nations also have things worth while imitation. Thus we come to a conclusion that, all the nations have more or less, but not wholly, fair principles but just laws having not been collectively linked into a chain by any country, not a single government, therefore, even the most democratic, has attained the desired state. Therefore, having long witnessed, heard of and felt all the unfairness prevailing in society, I could no longer say "What can I do?" or "How can I write?" or "How can I argue?" or "What do I care?"

Yea, I could not say "What do I care!" as without having any share in public administration I was now attaining old age; but the bitter trials my entity was for long suffering induced me to serve my fellow-men with my experience of life. When I remembered the famous message of the father of the European revolutions, Montesquieu, "When in a nation it is spoken of the public cause, if everybody should say 'What do I care?' then the public cause is lost," I hated to say "What do I care?" and hastened, by the force of my experience of long years, to warn my like against suffering material martyrdom.

I could not say "How can I write?" although I am not a writer. Though in the past might obstacles scarcely allowed me to complete a grammar school course and then said, "Hold on, go no further," yet now I was obliged to

write so simple and clear, wishing that even the illiterate, is possible, may comprehend my ideas, not caring much for the learned, since they are already masters of letters and literature.

I could not say, "How can I argue?" notwithstanding I sorely lacked power for convincing, since I am not a savant with various degrees. The world has been my university, papers and books my educators, and life experience and self-culture my learning. Thus, armed with the greatest learning, experience, and trained with the science of life, I try to argue, convince, and instruct.

I could not say, after finding the solution of and the remedy for the social problem, "What can I do?," although I felt that I was powerless. But relying on the weakness of my truth-telling pen and encouraged by Victor Hugo's message, "Louis Napoleon has conquered, because he has half a million soldiers and one thousand cannons, but the writer has only his pen and ink-well, together with which he has two forces; the one is right, which is invincible, and the other is truth, which is immortal. The latter can attack and vanquish, the former, though Napoleon can capture an empire, but he is too weak to conquer conscience," I dare to undertake the huge work of reformation, not minding at all that in the present strong nations and famous millionaires rule all over the world, before whom I am considered powerless and insignificant, and firmly believing that my writing, so simple and original, will attract and influence the reader, and equip him or her with moral training, which in turn will secure the triumph for him at the end of his campaign for right.

I could not say "I have no literary fame whatever, who does listen to me?" because it is not true that fame does not precede but follows a deed? Voltaire has said, "I do not write for the modern generation, but for the posterity." But it is my purpose to write for both present and coming generations. So, having all these points in mind, I begin to write.

The last forty-five years of my stormy life have strongly impressed upon my mind, that I have been a martyr of bitter realities, that I am not all alone, but millions of human beings are my companions of fate, and that, therefore, it is an imperative demand to create some remedy for the present deplorable situation of mankind.

As every Faithful already has his sacred book teaching him of heavenly glories and life, so also everybody must have the code of his celestial life, which shall teach him of good conduct, wise activity, satisfactory living, security of right, and peaceful life. It is a question only to know that, can that code, by new, original, and feasible methods, legally solve the entangled problems of sociology and economy, peacefully and with the greatest satisfaction possible of at least the majority.

Through my long experience; forty-five year's study of human affairs,

history, natural and social laws affirmed by actual experiments, customs and manners of various nations, and some acceptable remedies suggested by philosophers; and personal convictions and judgment, I have been able to think out a perfect remedy for all the social evils and to present the public an actual plan for living, a scheme which enables humanity to rise from degradation, which vanquishes poverty, misery, and suffering, a plan for social reformation, which can utterly defeat evil, which is real, simple, and feasible.

I know that uniform happiness can never prevail in society, for there will ever be found persons unable to provide for their needs; humanity will always experience disappointments, ideals impossible to be realized, calamities, passions, noble or ignoble, always ungratified; which spiritual sufferings are far more bitter than mere economical miseries. But I believe firmly and sincerely that, it is more than possible, by the methods contained in this plan of mine, to abolish the ninety per cent. of the social and economical evils, and therewith to exterminate most causes of suffering.

Indeed the explanatory and argumentative details showing the actual means for the solution of this most serious problem occupy great volumes, which seem wholly unnecessary. I, however, will try to present my suggestions to the attention of the public, with brief views and proofs from abridged examples.

Perhaps some of my sincere and unreserved thoughts and suggestions will seem daring and apt to upset the conceptions of many, besides, by these I may seem undesirable to many wicked-minded and hypocrite persons or, I may be subjected to severe criticisms; but it is my firm principle not to meddle with individualities, and to lay simply before the public those principles and views of the problem which form my own convictions, and the collective realization of which I believe, will emancipate to mankind from most sufferings. Therefore, sincerely and humbly committing this plan to the attention and judgment of the sound-minded public, I feel great comfort of conscience for the accomplishment of my task, and leave its appreciation and test to the wise judgment and free will of the public.

I said sincerely, because it must not be supposed that this elaborate work of mine is not intended to seek after fame, or some political position, or to serve as a means for making a fortune; because, having already attained full old age, I have no desire whatever to add celestial enjoyments to my already sufficient fortune, but it is my only wish before my death to present all my feelings and thoughts about human affairs to mankind, and thus to fulfill the demand of my conscience.

The Author.

Brooklyn, N.Y. May 9th, 1910

CONTENTS

	Page
BOOK I. (Discussion of Social Problems)	
CHAPTER I. Discussion of Social Problems	3
„ II. Forms of Government	13
„ III. Causes	17
„ IV. Presented Means	29
„ V. Conclusion	36
„ VI. Remedies	43
BOOK II. (Analysis of Exigencies of Life)	
PART A. (<i>Country</i>)	
CHAPTER I. Dwelling Place	55
„ II. Fatherland	60
„ III. Social Organisation	62
„ IV. Country Organisation	64
„ V. Ownership	90
PART B. (<i>Family</i>)	
CHAPTER I. Household	95
„ II. Human Kind	98
„ III. Masculine Sex	100
„ IV. Feminine Sex	101

	Page
CHAPTER V. Puberty	107
„ VI. Marriage	115
„ VII. Free Love	121
„ VIII. Love	123
„ IX. Remedies of Marriage	144
„ X. Fecundation	152
„ XI. Divorce	156
„ XII. Servants	162
PART C. (<i>Education</i>)	
CHAPTER I. Training	164
„ II. Period of Conception	167
„ III. „ „ Home	173
„ IV. „ „ School	180
„ V. „ „ Dealing	198
„ VI. Suggestions to Young Men	200
„ VII. „ „ „ Ladies	202
PART D. (<i>Speak and Write</i>)	
CHAPTER I. Language	204
„ II. Books ..	211
„ III. Current Publications	215
PART E. (<i>Religion</i>)	
CHAPTER I. Worship	220
„ II. Conclusion	227
PART F. (<i>Relation</i>)	
CHAPTER I. The Need of Relation	232
„ II. Branches „ „	234
PART G. (<i>Function</i>)	

	Page
CHAPTER I. Discussion	241
„ II. Earning	258
„ III. Agriculture	276
„ IV. Manufacture	303
„ V. Commerce	332
„ VI. Transportation	393
„ VII. Orders of Labor	421
PART H. (<i>Mode of Life</i>)	
CHAPTER I. Living	428
„ II. Healthful and Long Life	430
„ III. Diet	444
„ IV. Clothing	478
„ V. House	490
„ VI. Furniture	503
„ VII. Amusements	509
„ VIII. Future	525
PART I. (<i>Honor</i>)	
CHAPTER I. Reputation	558
„ II. Moral Distinction	559
„ III. Class Distinction	565
„ IV. Political Distinction	567
PART J. (<i>Peace</i>)	
CHAPTER I. Peace	570
„ II. Natural Enemies	572
„ III. Brutal Enemies	573
„ IV. Human Enemies	575
PART K. (<i>Charity</i>)	
CHAPTER I. Beneficence	608

	Page
CHAPTER II. Essentials of Charity	617
„ III. Systematization	625
PART L. (<i>Administration</i>)	
CHAPTER I. Introduction	627
„ II. Legislation	631
„ III. Principles of Constitution	641
BOOK III. (A New Plan of Constitution)	
CHAPTER I. Constitution	735
„ II. Laws	736
„ III. Equality	737
„ IV. Taxation	743
„ v. The Organisation of the Country	746
„ VI. Organisation of Family	751
„ VII. Speech	754
„ VIII. Education	756
„ IX. Statistics	758
„ x. Migration	759
„ XI. Function	761
„ XII. Living	775
„ XIII. Administration	779
CONCLUSION	799

BOOK I.

Discussion of Social Problems

CHAPTER I.

DISCUSSION OF SOCIAL PROBLEMS.



THE general belief of the present system is that men live under three irresistible factor:

- (a) SUPREME POWER.
- (b) SOCIAL ENVIRONMENT.
- (c) INDIVIDUAL CAPABILITY

By Supreme Power many theologists comprehend divine guidance, pre-judicious believers think of good and evil spirits surrounding man from right and left, many wisemen believe it to be the influence of a star with unusual appearance at the time of a person's birth, physiologists understand a change taking place during the formation of the embryo, ignorant persons mean a mere fate; and so forth. Whatever conception or however odd ideas it may create, we must profess that it is a mystic with unadjusted essence. It is impossible for man to understand what this "Supreme Power" is or how it acts, since every day we witness unexpected calamities, social or individual, shipwrecks, massacres, conflagrations, famines, epidemics, wars, untimely deaths, on sea or land, the punishment of the innocent for no reason or responsibility, the destruction of enormous wealths, sudden increase of fortunes on account of new inventions or mere luck, talented persons dying in poverty, fools living in full luxury, the coronation of the unworthy, the crucifixion of the leaders of mankind; thus numerous oddities exist in our world the secret of which it is impossible to know in the present at least; but let us not be discouraged; let us hope that science will find some solution in the future.

It is however, within our competency to discuss the social environment and the individual capability, therefore let us analyze them as broadly as possible.

Why do many suffer and struggle in vain? This is the deepest and most vital question with all its numerous varieties, which the 95 per cent of all

human beings yearn to solve, while if only one out of a thousand persons should think over the problem just as much as he does about his family or business, then, do doubt, the solution would be found.

Indeed every philanthropist person busies himself with the working out of this problem, and those who do not spare any endeavor for the sake of the final solution of it, from whom we are partly benefited, are not wanting; but the question still remains unsolved.

Therefore, I will try, within the limit of my ability for the matter, to analyze it publicly, leaving to the more competent to illustrate the hints which I have not considered or failed to explain.

As a rule it is known to all that the human conduct during long centuries has undergone various changes, yet at all times and even to-day, unfortunately, it has not attained its enviable condition.

This material universe with its wonderful harmony is indeed a suitable environment for the living mankind; clouds, seas, mountains, fields, in a word, everything seen has, with its special spell, the power to make man happy; but alas men not only are not happy as they should have been, but also the great majority of them are leading sad and miserable lives.

As, a century ago, a French clergyman, Lamennais, said, "In the world everything is not as it should have been; there are many evils, and many great evils." Those repeating this truth are numberless, history is full of proofs founded upon mean activities of selfish and brutal leaders.

Let us forget, for a while, history, and examine the everyday life of mankind, which since everlasting centuries has been full of tragedies and death. It is true that in the present century deeds of barbarism are less taking place, yet it is also obvious that in our era a most horrible evil, the curse of modern civilization, hypocrisy, causes unproportional destruction, like a mighty epidemic.

Wrong, with its many kind of forms greatly spoil man's happiness. Let us consider the following simple fact; in the same family the elder of two brothers, who is naturally stronger, snatches an insignificant object from his young brother's hand, and thus grieves him and spoils his happiness. Is this act of the older brothers the continuance of a wicked instinct?—certainly not; it is a mere custom, for if it is admitted as a natural deed, it can as well be stopped immediately by the mother of the boy. Here wrong is in its primary form, and, being practised in various social functions, in family, business, and civil affairs, it becomes gradually more complex and powerfully ruinous to society.

This miserable condition of mankind has forced back the many kinds of demands of life, and has created many evils. As Tolstoi describes in this real story: "A Gymnazium student whose request for a sum he sorely needed, was rejected by his father, accordingly, acting on the advice of a friend, feigns a bill of 2.50 Roubles to 12.50 Roubles. With this bill the students

buy a camera. The storekeeper not being there, his wife receives the feigned bill, without being able to notice its falsehood. When the man comes and discovers this error, he intends to spend it as real money. In fact he succeeds finally in giving it to a wood-seller. After some time, when the latter went to have his bill changed in a hotel, the falsehood of his bill is noticed by the hotel-keeper, and soon the villager is arrested, and he claims that he has not feigned the bill himself, but he had received it from a store-keeper. The shop-keeper, on the other hand, insists that he had never bought anything from the wood-seller, and also succeeds in having his statement affirmed by his bribed janitor. The villager, cheated and grieved as he is, surrenders to whiskey, and finally ruins himself economically, and later becomes a horse-thief. A landlord, who always had treated the villagers fairly, begins to oppress the peasants after one of his horses is stolen. This custom of his causes an uprising, which in turn results in his slaughter. The court condemns the murderers to a death sentence. As for the horse-thief, at last during his engagement in theft, he is caught by the villagers and is killed. One of the leaders in this movement is sent to jail, and later, being released, begins to commit most terrible crimes; until finally his murder ends his evil conduct." Thus far we see how evil followed by an offense gradually develops and branches off.

After this we see the contrary in another description of Tolstoi: "Evil met innocence. A murderer drew his knife to attack a weak woman; but the woman was not afraid, did not shriek, and even did not try to defend herself; only she beseeched the murderer that he should pity her and not kill her. The crime, however, was committed, and though the old woman was no more, yet the beseeching look of the victim was piercing into the mind of the criminal; now in his conscience there began a sharp struggle after which the murderer repented and became a really good man; his forceful nature began to express itself with great energy in good deeds; the good element in him gathered strength, and so an unusual conflict took place between the evil and good in him, and finally, good won the glorious triumph." Thus it is seen that in some cases evil may have its beneficial influence or even, at the end, may become good. In his fascinating description of the struggle between good and evil Tolstoi has in mind all the classes of society, as, for instance, in his "War and Peace." Although these narrative considerations lengthen a little the discussion of our problem intended to be analyzed, yet when we meet truths on our way we are obliged to stop and take them into consideration, and afterwards continue our way.

This characteristic of the social problem can, in its simplicity, explain the greatest part of the activities, function, and struggles of mankind; to-day that question with all its intensity controls the destiny of nations. While that problem, during the past century existed merely with the characteristic of a silent struggle, without being able to reveal its own essence; in the present,

when liberty is spreading all over the world, it, that problem, has already begun to appear in the mien of organized struggles—boycottes, strikes, labor organizations and other movements like these—which steadily grow and extend, and which create many serious questions to busy the government of the country.

This problem has taken its existence from the irreconcilable situation and conflict between the laborers and capitalists, and from the unfair distribution of the interests produced through the co-operation of labor and capital.

Among the ancient the capital and the division of labor did not exist; for labor was in its most primitive form, and, demands of life then being very simple, nobody ever think of raising capital. Under these circumstances, the family, village, town, city, and, in most cases, country—all were self-sufficient for long ages; commerce was yet in its embryonic state. But, the necessities of mankind being increased with the advancing civilization accompanied by aesthetic and artistic progress, the village as well as the country could no longer provide for their complex exigencies and thus international relations took their origin, through which intercourse among various nations began to assist one another and share the products of their labor.

Besides, through the invention of tools and machines, labor being facilitated, products were being multiplied, and thus various industries and arts were created, which in turn increased capital. Credit began to propel all kinds of undertakings; steam and electricity disposed an inexhaustible supply of energy to human labor, which was now wholly being transformed through new means of labor achieved by science. The invention of engines with most complicated frames gave a mighty impulse to human manufacture. Thus the early trades began to cease; villages began to pour large multitudes into cities. Then numerous factories were busy in echoing the triumph of manufacture, and legions of laborers began to work day and night to meet the needs of mankind, which are steadily multiplying even beyond the limits of imagination.

Under these conditions not only the primitive trades were to be condemned to stoppage, but also their experts had to leave whatever belonged to the past and keep pace with civilization; because with the division of labor the workman would busy himself with only one process of preparation of any production, which by the co-operation of his fellow-laborers, either in the same or different factories, would be ready for consumption. This system of dividing labor created the restriction of independent life of the laborer, which in turn changed his active life into passive, and made it subject to all sorts of influences and dependent on international relations.

Under present conditions this situation became the source of many evils, which consume the energy and power of many societies and even nations.

Through rivalry in manufacture pays being decreased, and, therefore, the high cost of living being originated, the family was disabled to meet its

exigencies, and for this reason the mother of the family was obliged to work in a factory, thus helping her husband in the support of the family; and later her son and daughter followed their mother's example. Thus the members of the family were collectively struggling along to secure the modest means of their living. Under these circumstances, the family which was already suffering from poverty, for the increased rents of houses, was compelled to shelter in cells scarcely fit to live in, devoid of sufficient light and air; sanitary amusements and outdoor pleasures being too costly, its members were being surrendered to deteriorating pastimes, drunkenness, gambling, etc.

The insufficiency of air, light, and nourishment is the enemy of health; sickness bridelessly ravages in a house crowded with people who are devoid of the natural exigencies of life. Children abandoned in such a cell, gradually losing their vitality, become the weak fathers of pale, inefficient, and useless generation; thus factories and cities become slaughter-houses. This sad situation gradually darkens our way, in which we have to go on. These are followed by moral evils, which ravage more ruthlessly in society; immorality with all its forms prevails in the masses; marriage is condemned and looked on as a source of misery, reproduction decreases, the family becomes a nest of corruption, and everything noble and good stops being a factor of inspiration; finally life is accursed and its Creator criticised, since that life does not signify anything else but misery with its broadest sense.

On the other hand, the fortunate share the greatest part of the results of human labor, who live in luxuries and enjoyments, thus their modes of living forming a sharp contrast with those of the sufferer, a contrast unequalled by any other, a contrast between complete misery and fabulous luxury. This contrast has created many social evils, irreconcilable relations, jealousy, hatred, struggles, and all their sordid details.

This is the dim picture of the deplorable moral and economical features of modern society, which is powerful enough to stir up every sensible heart and raise voices of irresistible protest. Therefore it is not possible that philanthropist persons, taking into consideration the human conduct in both the past and the present, should not dread and resent for the fact that men excel wild beasts in brutality.

Has Providence created men to become beasts? No, not at all! Though man shows some brutal characteristics, yet, through his high intellect and Divine guidance, he stands infinitely superior to animals, deservedly having the monopoly of enjoying all the pleasures of the world, and with luxuries of all natural exigencies. The sun, which warms the whole world, can also equally warm, light, and therefore, give life to billions of human beings. The Globe is surrounded with plenty of air to breathe and live on. Vast seas and far-extending rivers are full of uncountable fishes, ready and suitable for nourishment. The world has more than necessary water, the best of all drinks, a most convenient agent for washing and cleaning. Enormously vast

lands fit for habitation, numerous kinds of fertile soil, limitless fields able to feed a thousand of the world's present population, and numberless cattle—form the inexhaustible wealth of our infinite world.

Now, in a globe like this, replete of all needs and so vast, why the present mankind, composed of less than two billions of human beings, should be deprived and unhappy and the greatest majority be condemned to struggle along during their short lives, and a moments happiness to be followed by an hours unhappiness, and numerous individuals be compelled by the heavy burden of suffering, to devote themselves to malignity or martyrdom?

Those who have studied the secret of the present conduct of mankind know that, men continue evil-doing chiefly for the sake of procuring their exigencies; even well-to-do persons (with a few exceptions) sinfully have attained what they have, if these have not committed serious crimes during their material progress, at least they have lied, feigned and cheated.

Of these four substances—air, water, earth, and light—so vital for men, the three are scarcely subject to quarreling, because every conscious person can, without any exertion or recompensation, enjoy the light and warmth of the sun, breathe as much air as he needs, and have immeasurable water (though in some large cities these are also denied to the public, if not paid for). But the essential point for struggle is land, which is the source of nutrition, clothing, dwelling-place, and furniture; and men, being unmindful or ignorant of the means of preparation of those things, continue to fight, thus struggling for life instead of living peacefully.

Even conscious and able men often, finding hard to provide for their living with honest employment, have been forced to struggle forever, and scarcely being able to support themselves and their beloved ones with unusual hardships, continue to live in their country as in the field of war, and 90 per cent of their lives ends with unhappiness. And all the trouble in life has been always without the wish and will of the Supreme Power, who created man. the masterpiece of His handyworks, in a wonderfully rich, pleasant and happy environment of nature.

But historically true events of long centuries show that only a few chosen persons in the past have ruled by mere force, many of whom, like typical tyrants, confined themselves in their palaces or castles, where, among charming youngsters and fascinating perfumes of women, they lead the life of passion, enjoyment, and intemperance, wholly devoted to selfish interests and brutal amusements. In the present those few chosen of the past are represented by some millionaires, who are backed up by more or less pecuniary power, also by the rings of the strong of the past and present, who, through the influence of the feats of their ancestors, have succeeded justly or unjustly in securing a life of enjoyments; but the remaining poor majority is suffering, because their rights have already been seized, and they have not been able to use some rightful means to become the masters of their inborn rights.

Powers or landlords culture only a part of their lands, the remaining greater part they leave untouched; whereas there are many who are without employment, but do not have the means to work, fields remain untouched, and the people in Germany are compelled to eat dogs instead of sheep; in France they cannot find some piece of land to till; in England the surface of the land being untilled the underground mines are brought to light; in the United States there are far-extending pieces of land remaining untilled since the time of Columbus, but men suffer from poverty in commons and lodges, and yearly 15,000 persons commit suicide.

Now, why this struggle and misery? Is it that Providence has destined so? No, no, and myriad times No! Providence can never wish that men suffer from hunger, or by despair become crazy and take their own lives, or commit devilish crimes and slaughter their like, or, as the just recompensation of their evil-doings they suffer in jail and later commit more awful crimes, or catching various epidemics they suffer untimely death. I never can imagine such a Providence, and I strongly oppose the idea that our most worshipped God, who is truly the source of eternal wisdom and power, is the author of the misery of mankind.

God creating and endowing man with wonderful intellect and controlling power has left him at liberty, in order that he should control himself and enjoy what is good in life in proportion with his talent, education, knowledge, labor, and according to his judgment.

If a man inefficiently should lose or ignorantly spend his earnings in drunkenness or gambling, and thus become the disabled victim of poverty, or he should drown himself at his will, of course he becomes responsible for all these. If the individual is invalid and, therefore, unfit for any employment probably he will not attain any success; or if he prefers laziness to regular working he will suffer poverty; or if obstinately should neglect to obey manager or try to escape from doing what he is told to do, he will obstruct his progress; or if presumptuously he should want to avert his manager's decision he will be discharged; or if he should try dishonestly to own his neighbor's work he will be insulted; or if he wrongfully should demand more than he deserves, or covet to share his employer's profit, without equal sacrifice, he will be rejected; or if he should falsely try to exploit his employer's secrets for success, he will lose his employment; or if for his awkwardness he should be disliked by those who work with him, he will endanger his situation. Thus, for thousands of personal shortcomings, individuals may cease their progress and become poor, miserable and useless.

If, however, some suffer loss or death on account of an accident, in such a case both the public and some individuals are responsible, the former for its carelessness, and the latter for their selfishness, because both ugliness of character have caused the inconveniences promoting dangers and accidents.

Of course the time will come when men will be able to fly over the seas

as birds, or will swim beneath the surface of the ocean as fish; but so long as that blessed day has not arrived, the drowning by virtue of sea accident remains a crime, the responsibility of which belongs to no one but to the lack of such achievements. If some burn to death in conflagrations, the reason is that the public has not yet, through systematic means, secured conveniences preventing such dangers, and that public officers have failed in their tasks, as in the case of a theatre in Chicago, when hundreds of persons were burned to death, or, in the case of the factor of Triangle Shirt Waist, in New York, when, likewise hundreds of working girls perished in the fire. When the steamship "Slocum" was burned, off the seashore of Long Island Sound, and more than 1000 people perished either in the fire or sea, the reason was that the rotting of the pipes of the steamer had not been noticed. The cause of the "Titanic" disaster, during which 1,600 persons perished, was the carelessness of her captain, and the insufficiency of the saving boats. If a man during fishing in the glacial seas or hunting on the ice mountains freezes to death, it is because his living has not been secured. So there are many dangers which are directly or indirectly caused by human faults, and for which Providence can never be held responsible.

Great disasters which took place years ago, howsoever terrible should teach lessons of experience, but years pass and the same disasters come again to work destruction; and men in sound sleep and obstinately indifferent as they are, do not draw benefit from their sad experiences and seek after some means for redemption; because, if they should sincerely try in public, no doubt they will find security and protection from calamities, however unfortunately the majority remain carelessly indifferent, as if they were condemned to them.

God has presented us good and evil (because without evil good loses its significance) and meantime endowed us with wisdom and judgment to get away from evil. Human mind is so adaptable to infinite training that in time it can attain the highest wisdom, which is sometimes revealed in some personalities as Solomon, Socrates and other philosophers. As William Hanna Thomson in this 'Brain and Personality' says, "The insignificant brain of a normal child can be developed to full extent." Philanthropists wish to be saved and to save from those evils; but a radical conviction generally prevails, that men not being perfect cannot fulfil that desire, and so they keep waiting for the full and general advance of mankind. In accordance with the logical progress of life, like the growth of a tree of the ripening fruit, animals as well as man came into existence in an unproportionally insignificant embryo, where gradually they grow, until the physically perfect creature is born. If the complete development of their mental abilities were regarded as the condition for the moral advance of all men, then to reach perfection it would be necessary to wait for many long centuries. Yes, individual education may be admitted as a means for training mankind, but its success requires the passing a way of generation, not to say generations. Let us briefly mention that if everybody cannot indi-

vidually be materially a Rockefeller, or physically a Samson or mentally a Shakespeare or inventively an Edison, etc., but it is possible nationally to be serious and foresighted as the English, to have the iron will of the Germans, to be laborious as the Italians, and courteous like the French, as praiseworthy qualities of seriousness, laboriousness, punctuality, organization etc., have already been adopted in the United States. Therefore, the abilities of the human mind having already attained, in special persons, development enough for the modern needs, we must not wait. The solution of the problem rather belongs to leading thinkers, writers, and speakers, who work for the people, and upon whose honesty has always depended the creation of public satisfaction; because there is some means for reformation by even present methods, if only the will is shown, as I shall explain later.

There have been many famous personalities who have toiled for the progress of the world; still others who have had many inventions and discoveries, which furthered human civilization, such as Thomson's discovery of metals, the linotype and Morgant wheeler, the syenide process of McArthur and Forest for refining amber, the phonograph of Edison, the Turbin steam engine of Parson, the wireless telegraph of Marconi, the telephone of Graham, the automobile of Dayemler, the induction method of Nichola Tesla, the airship of Wright Brothers, and thousands of inventions like these, which have upset man's labor and produced many benefits for mankind.

Steam was a force ever since prehistoric centuries, but it became useful to mankind only then, when James White subjected it to special laws and used for the action of steam engines. Electricity was a sort of energy surrounding nature and remaining practically unknown and, therefore, without any use; until a man like Edison subdued it into service, and by force of certain laws made it rush through wires. It is the same law that controls all the natural forces or energies and makes them serviceable. Thus all the inventions, beginning from a sparkle caused by friction to the light given by electricity, which we enjoy to-day, can be ascribed to many scientists like those mentioned above.

Likewise, many philanthropist leaders of society have shown wise means for the human elevation and progress, but these means being either imperfectly practiced or wholly ignored, their beneficial results naturally have not been enjoyed. On the other hand, systems of social organization, according to some having been founded on principles of interest, always have remained disloyal to their sublime call. Merely by its dazzling appearance being judged, the twentieth century has been called the golden era of civilization, without the sordid reality of modern progress of the world being taken into consideration; but according to my deep conviction, human conduct being adjusted and misery alleviated, this century of ours does not deserve this glorious name at all, since, as many believe, in the present the means to create the needs which satisfy the demand of the new era not bring sufficiently powerful, the struggle for life has become more violent.

It is true that through numberless inventions and progress in machinery we advance daily, but instead of having enjoyments of life and happiness, on the contrary, day by day we are condemned to live a more bitter life, and mankind wanders far away often yearning for the days and manners of living of the primitive man, wholly devoid of civilization. I do not wish to enter into more details, hoping that the intelligent reader, in proportion with his knowledge and education, can recall to his memory the sad and vivid happenings in life which he has witnessed or heard of.

CHAPTER II.

FORMS OF GOVERNMENT.



ALL nationalities of mankind from the beginning of the present day, have had four forms of social organization or government, the test of which has proven that they all have benefited only a few chosen persons and failed to satisfy the demands of the majority. These four forms of government are:

- a. Patriarchal organization.*
- b. Monarchic tyranny.*
- c. Constitutional monarchy.*
- d. Republican constitution.*

Section A.

PATRIARCHAL ORGANIZATIONS.

The patriarchal organization was established in the prehistoric ages and still is continued among the various barbarians and semi-civilized tribes in the depths of Asia, Africa, and America, who, remaining far from the civilized world, keep their primitive mode of government, which is composed of a patriarch, their most venerable chief, and a counsel of some chosen old men to aid him.

The conduct of these people is enviable in some respects, because they freely enjoy the right and products of their land properties, and their frugality and prudence in family affairs render their life more peaceful and happy. However, their extreme ignorance having created a blind obedience characteristic to slavery, they are in the present not only far behind civilization, but also unable to enjoy the blessings of the new era.

Section B.

MONARCHIC TYRANNY.

Monarchy is a form of government in which a strong prince has, by virtue of force, subdued the people and violently established a kingship, and, keeping his subjects in ignorance with a ruthless policy, has become an absolute tyrant regarding himself as the elect of God. Not being satisfied with all these, the tyrant has gathered all the landlords, financiers, rebels, and intelligent persons in his kingdom and made a typically devilish ring, which controls all the political, religious, commercial, and educational affairs of the country, thus taking the greatest advantage possible from the people, not seeking after the welfare of the public, peace, and progress.

This sordid form of government is still having existence in some countries in Asia, being the calamity of its people and the insult of all mankind; because as in the whole world in the middle ages as well as in the old, so in some parts of Asia to-day, Kings are considered as the elects of God, and their orders as divine commandments. In all ages the victims of tyranny have been innumerable, at all times there have been found men who, induced by sublime sentiments of philanthropy, have tried to destroy the throne of the tyrant, but unfortunately have often been martyrs.

In Europe, centuries elapsed before various nations became aware of what was taking place around and among them, and produced true heroes, able to inspire the peoples with free sentiments and ideas and finally to emancipate them. Finally they felt the violation of their right for freedom at least, and, not being able to endure any longer the heavy yoke of tyranny, tried, under the leadership of their heroes to subdue violation, and at last succeeded in putting an end to usurpation, and changed tyrannical government, once supposed invincible, into constitutional monarchy. England was the first leader in this free movement, and later other nations followed her example; and thus the campaign for freedom still is and will be going on in different parts of the world, until tyranny dies out upon the surface of the earth, and ceases forever to rob, like the leech, peoples of their vitality.

Section C.

CONSTITUTIONAL MONARCHY.

Constitutional monarchy differs from monarchic tyranny in this, that here the whimsical legislation and rule of the tyrant has been restricted by the will and regulations of the popular assemblies. But in this form of government, owing to the election of representatives serving the selfish interests

of the king or parties, there is no more public benefit than the accidental kindness and good-will of the prudent king of early times, as to-day experiments prove that many constitutional monarchies are only nominally ruled by constitution, and in reality they are pure absolutism. To this class belongs Russia, Turkey, Persia, etc. The remaining European constitutional monarchies, such as Germany, Austria, Italy, Spain, though rather freely organized, but still are governed by the influence of a monarch, if not practically at least nominally. As for England, the first country to adopt constitutional monarchy and still the most liberal among the greatest powers of the world, she enjoys the authority of a king and the House of Lords, which fact shows that she is not really and directly governed by the people, whose voice remains sometimes unheard.

Sometimes nations, through public improvement and efforts, have succeeded in nullifying the authority of this form of government and creating a still new and liberal one—republic, thus freeing themselves from the unnecessary enormous expenditure of the old government. Rome has been the leader in this movement, which, having no radical systems for long existence, was subjected again to the yoke of tyranny. Finally, however, France, as if it was left to her the accomplishment of this dangerous task, after several attempts succeeded in adopting and continuing the republican form of government; and later, many other nations followed, and are still following her example.

Section D.

REPUBLICAN CONSTITUTION.

Although the republican constitutional governments are free from any imperial authority and wasteful extravagances, yet they have not, so far, perfectly differentiated themselves from better constitutional monarchies, as far as their mode of administration is concerned; as a comparison between the governments of the United States, or any other republic, and England, will show that this is so. Because republic is not a pawn for the security of welfare, if with its adoption efficient and useful means are not provided with. There are constitutional monarchies whose peoples are more prosperous than those under the authority of some republican governments. The careers of cruel tyrants and selfish and hypocritic political leaders in republics and constitutions are the same, with this difference that in the first case the tyrannical orders came from the mean and lofty heart of a monarch, and in the second case from the minds of a ring of self-centered leaders; these have the same principle—to make the strong win at the loss of the weak. Because republican governments also, like advanced constitutional monarchies, under the dazzling name of the 'House of Representatives', have often made the laws defending the interests of the few and profited only those persons belonging to the higher class, and ruthlessly pursued their inhuman aim of satisfying their avarice. Thus, the majority

of the people have remained oppressed and unprotected, deprived and subjected to mental shipwreck, and so the material suffering and the most vital problem of economy have been created even in republican countries also.

As a conclusion to the discussion of this chapter, we may admit that all the forms of government tried by mankind, beginning from the prehistoric ages until the present era, have failed in fully succoring to suffering society. Because, as a rule men have not been able with these forms of government easily and plentifully provide for their wants, and to be freed from all misery and accidental dangers. If the consciousness for this evil has not yet been created in society and the evil remedied, there are important reasons for this failure, which first should be found out and then the remedy looked for. Because without preventing the cause we cannot end the means; and wherever evil is restricted there good is born. It is evident that all these parts of the bodies of most of us are covered with various natural and positive wounds; if the wounds are not entirely healed it is not possible to have a sound body. Now, if it is beyond our power to heal the natural wounds, we can at least positively cure the artificial sores, of which if only a few are healed and the rest left uncured, sickness remains in the same condition, since small pains preceding an affliction inspire the subject with the same anguish as caused by chronic diseases. Likewise, the first duty of a doctor is first to understand exactly what the trouble of the patient is, and then to begin treatment; when sickness is not plainly studied or the physician is unable to know it, of course its treatment either fails or hurts more the patient or else results in death. For this reason we must first examine the radical causes of our malady.

CHAPTER III.

CAUSES.



ESIDES by the study of the general history of mankind, also by the mere observation of the present situation of social affairs, one can easily comprehend that human suffering is created by numerous causes either adventitious or artificial, which are as follows:

Adventitious Misfortunes

from which some suffer and others do not:

Love and Confidence (when one is deceived)
Untimely death
Loneliness or Separation
Widowhood
Loss of children or sterility
Parentlessness
Domestic Discord
Conjugal disqualifications
Consumptive diseases

Natural Misfortunes

from which some suffer:

Shipwreck
Deluge
Conflagration
Earthquake
Old age and death

Universal Misfortunes

from which many suffer:

Ignorance
Misery caused by poverty (on account of insufficient material means)

Various diseases
 War and Disorder (for external or internal causes.)
 Worriment (uneasiness or servitude)
 Weariness (caused by domestic care or hardships)
 Trouble (civil, social, domestic.)
 Depreciation of merit.
 Passionate Hatred (caused by injustice.)
 Violation (moral or material.)
 Ungratified desires.

Modern science unfortunately is still unable to make some of the adventitious or natural misfortunes vanish, for instance, to save the parents of an orphan or one's husband or wife from dying, or to prevent earthquakes; for which reason we are compelled to endure these kinds of misfortune and wait for future improvements. But I believe many griefs created artificially can be made to vanish. We, therefore, must examine, besides adventitious and natural misfortunes themselves, the main causes also which produce them and which happily can be prevented by virtue of powerful means.

CHIEF CAUSES FOR ARTIFICIAL MISFORTUNES.

- A. Ignorance.*
- B. Bad Habits.*
- C. Material insecurity.*
- D. Public indifference.*
- E. Different religious doctrines.*
- F. International discord.*
- G. Division of languages.*
- H. Deficient and unjust laws.*

Section A.

IGNORANCE.

Ignorance has been considered a chief cause which for long centuries has kept the majority of mankind in unsatisfactory condition, and which, therefore, has been the source of many evils. It is in consequence of ignorance that men have infinitely suffered and still are suffering. Ignorance alone is responsible for the fact that as a rule men have lived a passive life, being deprived of many means of life, have been led to wickedness and evil-doings, because one conscious enough to distinguish between good and evil with all their results, naturally would abhor iniquity, since vice is an inexhaustible source of misery and without reward.

Indeed many evils generally are originated by persons who are regarded as conscious, and this fact is fully revealed in the expression that the world is adorned with intelligent persons, and also will be ruined by them. This saying, in a sense, is far from being the truth, because it is not the really intelligent persons who will desire to turn the world upside down, who have always been and ever will be the true and priceless adornments of this world; but it is those selfish and hypocritic persons who though they seem intelligent yet in reality are, to some extent, ignorant as regards conditions of justice and morality.

Because education has many sides, and having only mastered some branches and remaining ignorant of the other, one is likely to err, since education received in this way is deficient and dangerous. One is intelligent if he has studied the art of living. Many so-called illiterate persons who although do not have even the slightest idea about education and ethics, yet they have mastered the art of living, through loyalty to ancestral traditions and customs, and who not only have often been haters of evil-doing, but also great benefactors. While many so-called intelligent or educated persons who fearlessly advance in wickedness are devoid of sound judgment, the truest essential of a trained mind, and who consequently not being able to realize the misery following sooner or later their inhuman career, are far from being known as intelligent.

Therefore, in order to be free from the evils of ignorance, one must be conscious of the demands of life, as some—a few exceptions from the vast majority—among both the literate and illiterate are. Indeed we cannot wholly bring ignorance to naught, for in many points we are and probably will forever remain ignorant, since science is an infinite universe without end and limit. But the kind of science we are looking for is that which can, as far as possible, correspond the demands of our lives. Those, therefore, are true scientists in the broadest sense possible, who benefiting from their own knowledge of life, can get away from evil-doing, avoid, so far as possible, suffering, discontinue bad habits, have good conducts, and live as a man with due independence. And this mode of living can be established through the moral training and sound education of the individual.

This efficient and beneficial training has not yet been popularized, because the leaders of all the peoples have always considered their own interests superior to the welfare of mankind. We can proudly admit that the people in the United States in the present, to some extent, is paying attention to and living in accordance with the teachings of the science of life; but this effort is yet in its embryo form, and above all with deficient beginning, as we shall see in the educational part of this book.

Section B.

BAD HABITS.

Innumerable bad habits, such as smoking, drinking, gambling, stealing, lying, dissembling, creating, slandering, jeering, insulting, dishonoring, hating, swearing, laziness, avarice, extravagance, irritability, and other—under the name of natural evils have been more or less powerful factors in creating and maintaining human misery. Any act repeated several times becomes a custom, the repetition of a custom likewise produces what is called a habit—as the saying is, “A custom continued forty days becomes a habit”, which often enslaves its subject, because habits, formed so easily, hardly leave their subjects, and often accompany them to the grave.

Indeed it is desirable for men, especially for those who live with full consciousness, to be free from bad habits, and able to overcome them any time; however they cannot attain this power. Because, for instance, if one is used to smoke, he can not immediately stop that habit, without suffering headache; as, I began to smoke, and, after continuing for many years and becoming a slave to tobacco on account of dismaying circumstances, made several attempts to stop this bad habit, but I did not succeed, although now I smoke less than I used to. Thus the same fact is true of one accustomed to drinking; if such a person should try to stop at once, no doubt will suffer bodily ailments. So, it is seen from these facts that many actual or moral means used for the stoppage of a bad habit oftentimes result in failure. A gambler continues his mean business until the last thing he has is lost, and when he finds nothing else to gamble for, he tries to obtain whatever he can and pursue his purpose; there has been gamblers who have gambled even for their wives, and when riches, honor, and everything else has been given away, hopelessly they become insane and take their own lives.

An expert thief, without some mighty means, cannot abandon his beloved employment; as a Turk pasha, whom I know, being accustomed to steal a piece of soap from a grocery store everytime that he visits it, and to throw it away, when noticed, and asked by the grocer the motive of this action, answers, “It’s just a habit of my damned hands;” afterward paying the man fully, he goes away from the vicinity, probably to continue habitual action some other place..

A liar, if not instructed from childhood, can never learn to speak the truth. One who dissembles, cheats, slanders, or jeers, taking advantage from the simpleness of a person, cannot be corrected without of fear of punishment. A quarrelsome person, who is used to hate and insult anybody, is often likely to be subjected to an awful frenzy, which may lead him to suicide.

and which sometimes cannot be vanquished even by the horrors of the gallows. A lazy man tires as soon as he begins to work. One who is greedy feels internal uneasiness and loses all happiness, when he is compelled to be frugal. For a miser spending and for a spendthrift economizing are odious. One fond of injurious food cannot be warned by the danger of any malady, and, during his sickness when the doctor orders him not to eat a certain thing, he feels himself subjected to privation; and sometimes the desire to have what is forbidden becomes so strong that the object considered as injurious has the result of a remedy, as for instance, one of my friends, who was suffering from chronic fever was forbidden forever to eat sardines; after five years the patient by chance obtaining some sardines began to eat so greedily that he immediately recovered. These facts show that the gratification of a strong desire often serves as a remedy. On account of being rejected by his sweetheart, a lover is likely to kill some one or others or commit suicide.

All these prove that, everybody has one or more bad habits, and that it is tremendously hard to get rid of them. There are two remedies for these misfortunes; either never to let habits form or gradually to weaken and vanquish them after they have formed. In order not to form any habit, it is necessary that parents should get rid of any hereditary bad habit, if this precaution has not been taken they must watch over their children beginning from the time of birth till later in childhood, and weaken any predisposition to any bad habit, thus creating in them a strong will-power, able and ready to resist and overcome any moral ugliness. The following story illustrates this case: An intelligent father wishes to make his seventeen-year-old son clever, and therefore he send the latter from their small city to the capital and orders his commissioner to give the boy all the money he wants, and thus giving him all the chances to make his life many-sided and happy, and meantime asks this man to report to him the daily career of his son. According to this order, the commissioner every day writes him about all the pleasures, amusements, as well as the adopting of bad manners and customs of the boy, of which, the father hears calmly and patiently. But one day, when he learns that his son has begun to drink, he demands the immediate return of the boy, saying, "Everything was tolerable so long as he knew what he was doing, but when he begins to drink, then he loses his reason and becomes a failure." Whereupon the son returned home and is prevented from forming the habit of drinking, the chief source of many miseries. After thirty years I found the boy in an honest and good position; and when I reminded him of his early story, he began to thank his father for his wise methods.

As for the overcoming of an already formed bad habit, this is possible only by gradual abstention, as the following illustration shows: In China a wise law has been passed that, the consumption of opium should have a

yearly decrease of ten per cent., thus making the stoppage of this injurious habit possible after ten years. The conviction that the stoppage of a bad habit is a work requiring centuries, is contrary to my opinion, because I firmly believe that any bad habit can be subdued in a quarter of a century, that is, through the change of a generation, provided that all means for precaution should not be neglected at their proper times.

Section C.

MATERIAL INSECURITY.

Material insecurity is considered as the third cause of evil and misery, which hinders men from becoming able to have some steady work or employment or occupation all year around, and compels them to struggle along during their short lives, many times causing unnecessary sacrifices. Those who greedy for material riches howsoever may have piled up, still they will consider what they have as insufficient and will become wearied by useless struggling; the principle adopted by this class of men is indeed shameful, disastrous, and needful of crushing. But among those, who, in reward of their honest working and activities, lack regular living and do not succeed in finding material sufficiency on account of various obstacles projecting against them, many evils and miseries are originated. Truly some become subject to such intolerable conditions for the condemnny of their natural gifts to disuse, or for their ignorance of functional conditions or else for their unwise treatment with economical methods, which defects can be remedied by efficient training in dealing and economy. But many who belong to the majority are capable of handling questions pertaining to actual life, and still are dissatisfied with life; their material insufficiency is due to the undecided and irregular course of all modern dealings, because the present affairs of society is devoid of an enviably classified regularity, certain conditions, and firm security, by which everybody might be able to have his just profit and live with sufficiency; but on the contrary, there exists such a bad system in daily generalization that all social functions are carried on whimsically, are subject to rivalry, and under the authority of the strong.

Under the present system of affairs, despise the dealings of famous capitalists rich landlords, and independent farmers, who own vast pieces of land (who are very few), all the remaining traffic functions of the majority are in instable and unsecured condition, exactly like a building which, having been made on sand, is subject to ruin by a slightly strong wind. Every experienced person who has studied the present situation of traffic affairs can im-

mediately be convinced that, great or small, have received the characteristic feature of a speculation of the gambling in an exchange, in which the stronger rival comes out triumphantly and the weak as defeated. To-day every honest-thinking person condemns speculation, having its dangerous end in mind; all our activities have become speculations. Because, for instance, an average farmer by chance purchases a piece of land, and borrows an amount of money with heavy interest for paying the cash and for buying some necessary tools and machines, seeds, and animals, and guarantees the payment of the rest of the price by betting his belongings and the products of the farm. Later he sows seeds unfit for the land and relies on nature, and when neither sunshine nor rain make the seeds grow, naturally he will reap unsuccess and despair. The interest of his debt increases, his belongings become subject to seizure, and he a possible laborer for his creditor and the proprietor, and thus lives to suffer.

If one is a tradesman without capital, he cannot be able to have and maintain his own work, because he himself does not have confidence for the durability and profitableness of it; therefore, he unwillingly obtains some employment in a factory, where he becomes subject to the will of his superior, always being in fear for being sent away at any time, and obliged to work for some insufficient wage; in this way he never can comfortably supply himself and his family, as he might by his own trade and independent working.

If one is a modest business man, he cannot preserve in his undertaking with a corresponding profit, and becomes subject to rivalry, since great firms and factories established with modern disagreeable systems are able to continue their existence under favorable conditions, to give many facilities to their customers and consume their goods even more cheaply; thus the modest business man cannot rival them for long time. If among these (modest business men) there may be found some who are able, more or less, to continue their individual work, and in order to strengthen their positions they become compelled to bet their belongings, lands, buildings, bonds, and even ornaments, and in this way to borrow money with interest. Often, however, they cannot pay their debts and thus lose their properties, which go to add to the already superfluous riches of the creditor. Some obstinately continue to increase their debts to the extent of losing credit, but howsoever they succeed in prolonging their resistance, the day comes sooner or later when either they of their own accord will discontinue their business or the executive authority of the court will make some arrangement unfavorable to both them and the creditors. Therefore for men of modest occupations there remains nothing else to do but to find some employment in one of their rival firms or factories, or to increase the number of the unemployed. This is their end: loss of independent positions, individual business, personal properties, and credits,

and often poverty and slavery to the rival who is stronger. These victims of misfortune, who are many, not only are subjected to material anxiety after their final failure takes place, but during the whole period of their business activities they live in worry, with insufficiency, and in fear for future defeat and failure.

If one is an officer, commissioner, laborer, whatever he may be, he never is sure of the continuance of his office or steadiness of his work; besides, always being subjected to the will of his employer, he also does not receive the just reward for his work, and thus suffer on account of financial insufficiency, by which he is compelled to either satisfy with frugality or increase his wage by means of bribery, falsehood, and other unjust ways.

If a person is an inventor, he also has not confidence to enjoy continually the results of his invention, because however, great his patent may be, still it is apt to lose its importance and even to be undervalued, though some other patent more useful and cheaper than his; since there are only a few inventions that can never be changed, as the wheel, whose essential form is the same at all times.

If in the present some firms seem in secured position, it is through some influence or huge capital that they stand strong, by unnecessarily heavy payments of interest, until other establishments come into existence.

All these irregular systems therefore, have caused in all ways the insecurity and insufficiency of the maternal resources of the people, which to-day strongly emphasize the regulation and limitation of every financial function and pecuniary activity through methods for destroying the existing evils, which methods I shall explain in detail in my article on dealings.

Section D.

PUBLIC INDIFFERENCE.

Ex-President Roosevelt in his speech on 'The task of America' said, "We are a nation called to accomplish a great task." But unfortunately, the public does not realize the necessity of that call, and as a rule has carelessly and unconsciously given way to the selfish interests of the few elects, the race of whom has had its existence from the primitive centuries up to the day of public emancipation, and always joining tyrants and the strong has pursued its firm purpose of maintaining the people in utter ignorance, in order to rule and exploit them, since at all times nations have been, more or less, governed by aristocracy; and these self-centered persons, seeing the rise of stubborn philanthropists among the masses of the people, have hastened to admit them in their rings, and in some way or other put an end to the existence of those

who have heroically opposed their inhuman acts. Their principle, chief plan, and firm decision has been to promote such an education as to keep the people in sound sleep.

To-day though emancipated yet the public still remains indifferent towards many vital problems; though the people in this twentieth century have secured educational reformation and yearns real evolution, yet it is still condemned to confront many difficulties, since it is divided into two classes: the one, able and conscious of its interest, but unwilling for the progress of its like; and the second, tho waked from its centuried sleep, yet still is unconscious of its independence and unable to obtain it. Although small, yet it is disposed to, the educated class can reform not only their countrymen, but also whole mankind; but the majority of this class, in their restful positions and enjoyments, do not cherish the slightest ambition to become leaders of humanity and emancipate their fellow-men, because in them there is an unnecessary yet radical fear and wrong conception that, lest, by the reformation of all, their interest become endangered and enjoyment decreased; on the contrary, not only danger or perceptible loss will not happen to them, but also the people themselves may fortify their positions and expect philanthropic deeds from them. Because it is a tried fact that the rich can never be safe from the contagious dangers of the poor, whatsoever precautions they may take, since there exists always a relation between both, that is, the rich have always to help their poor relations. The second class although forms majority, yet it has not been able so far to make its voice audible and to secure its emancipation by itself, because it both lacks powerful resources and union and is incapable to defend its cause peacefully and wisely, and, therefore, it also still remains indifferent for its emancipation.

Section E.

DIFFERENT RELIGIOUS DOCTRINES.

We must confess that religion also has unfortunately participated in the creation of causes for evils. Indeed every person professes that sincere and holy religion is a supreme morality refreshing the human soul, which ought to be the source of the happiness of mankind. But some messengers of religion, in golden robes, slaves to their personal interests, have often tried to hide the real essence of religion and doctined it in a manner serviceable to their mean motives and, with unnecessary and unintelligible ceremonies have put religion in a complex and mystic form, and making their followers believe that they are representatives of God, and that, whatever they preach are

the messages of God, they have always exploited the poor and superstitious people; above all, they have dared to anathematize and call heretics and public enemies all those who have had different beliefs, and thus they have caused bitter hatred and hostility among the people of different countries, and terrible wars in the name of religion which are responsible for the loss of many generations. It is for this reason that those who have been martyred, for their opposition to useless ceremonies and erroneous doctrines, have been known as saints in their denominations.

So accordig to the witness of history and views of the present, religion, which should be the means of the human salvation, unfortunately has directly created factors of evils and become an indirect cause for the retrogression of mankind, notwithstanding it has been almost a mightly agent ennabling and moralizing humanity.

Section F.

INTERNATIONAL DISCORD.

Nations, as individuals, seem to have one bag hung in front and another on back, in the front bag they keep their good qualities, to have them always before the eyes, and in the back bag they put their faults, in order to hide them; because men have not yet learned the art of living, and this misfortune is the direct result of the intensitive preachings of a nation's leaders.

As the unjust messages of the early priesthood, so the famous doctrine of Apostle Paul "Every authority in the world has been ordained by God" the church exploited and thus became an ally with ruling tyrants. In order to make possible the exploitation of the faithful in the present, the political authorities are using the same doctrine, by which they often arm nations against one another. Because many of the leaders of a nation try to convince the people that, it is only for the sake of national progress that they cherish the ambition for encroaching upon the rights of other nations, while they shamelessly work for their selfish motives, and thus create international hostilities and cause most barbarous national crimes.

So-called civilized nations indeed, through intercourse and international relations, have begun to understand one another and counterbalance the inclinations of each of them, yet they are still incompetent to create and maintain the desired philanthropic peace. And in this twentieth century, even in a most civilized and powerful nation like the United States, still continues the hatred between the white and the colored, about which I speak in the part on relation.

Section G.

DIVISION OF LANGUAGES.

Another misfortune which mankind has experienced ever since its existence practically, is the division of languages, on account of which, humanity being divided and subdivided, human progress has been comparatively slow. The labyrinth of languages besides separating mankind into nations and tribes, has also for a long time kept them apart thus preventing them from mingling and forming a universal nation—integral humanity—since nations and tribes could not understand one another.

If nations should desire to conciliate tomorrow for the sake of their own progress since human demands require that peaceful intercourse should exist among the nations throughout the world, still they would not be able to create the desired relations among themselves, as they lack a compulsory universal language, which alone can enable them to understand one another and avoid hostilities.

Section H.

DEFICIENT AND UNJUST LAWS.

After the exploitation of the ignorance and simpleness of the common people was secured, tyrants first began to make laws according to their own will and wish. Finally law-making became the task of representatives, who through the majority of their votes either pass or nullify a law; and this system of legislation is still continued by constitutional and republican governments. As a rule both legislators—the king and representatives—have established such law as to correspond their fancies and interests, laws which have served the advancement and welfare of the noble class alone.

According to the public opinion, to-day most civilized countries also are not exempt from such deficient and unjust laws, which impede the real progress of nations and promote retrogression and disorder. In the past among the Romans and other various powers were found philanthropist and conscientious legislators, whose laws were wise, useful, and servicable to the interest of the common people; but after some time other hypocrite and selfish law-givers succeeded them and declared a part of the beneficial laws null and void.

Let us for a while, forget the past and consider the present. According to the provision of the Constitution, we have the Senate, the House of Representatives, and legislators in all the States, all the members of which are trustworthy, honorable, wise and well-experienced jurists, who are called to form the destiny of the Nation, and are under the responsibility for the peace, progress, and welfare of their country, and from whom the people expect

many blessings. But these have not yet wished, at least according to the provisions of the constitutions, to establish laws which shall promote the welfare and satisfy, to some degree, the demands of the people. If ever there have been some to cherish this idea, they also, belonging to the minority party, have not been able to make their voices audible.

I dare, therefore, to claim that it is not for the incompetence of the majority of the legislators that unjust laws still exist and efficient laws cannot be established, but it is for their unwillingness to devote for the welfare of the people, because their selfish interests demand so; otherwise it is impossible to find any other motive. The following example is sufficient to prove this fact: Several years ago a Food law was passed, which was hoped to have its beneficial effect upon the people, but experiments proved its deficiency. Because instead of preventing factories from preparing injurious products, the Government was satisfied with compelling the manufacturers to mark the kind of the goods on the boxes, by which in the present some knavish factories fill up boxes with a mixture of cheap and injurious matters and, according to the provision of the Food Law, mark them by any attractive names; the people seeing these names and the reasonable prices cannot help buying the goods because poor and ignorant persons, when they visit the groceries and bars, naturally choose the kind of groceries and liquors that are the cheapest, without being aware of their error. The people are deceived and cheated by many ways, of which one more example seems necessary. A shoe modelist, in order to have had invented a novelty for causing the greatest sale possible of the shoes made in his factory, instead of putting moderately low heels on the proper places, he put high heels in the middle; then the great majority of the beautiful sex seeing high heel shoes on some one's feet or in a store, for the sake of fashion, buy and wear them, without minding their bad effects on the body. There are thousands of examples like this, all of which it is unnecessary to mention. Now who is responsible for those evils?—legislators, because they have not established laws forbidding the manufacture and use of injurious goods and the invention and the usage of fashions discouraging the normal health and growth of the body.

Therefore, in as much as we admit that ignorance is the source of all evils, however it is my firm conviction that the continuance of ignorance and, therefore, all social grievances are due to the deficiency and exploitation of laws, because by law alone ignorances can be abolished. If wise laws suggested by philanthropists should be adopted, no doubt many causes for evils will soon stop. But these wise laws, are not established, because their execution is against the selfish principles of some leaders. Thus men still remain subject to unjust and deficient laws, which, like the ancient laws, defend the strong and attack the defenseless.

CHAPTER IV.

PRESENTED MEANS.



I believe everybody will admit that these eight points having impending characteristic for the progress and peaceful living of mankind, which I just explained, are the very radical causes of human evils and misery.

It is necessary, therefore, to look after remedies for these, in order to cure society from its epidemics. To create these desirable remedies, different social parties have presented to the world their doctrines of sometimes complicated plans and principles, one part of which is as useful as the other parts are impracticable. But the evil was so great and obvious that, proposed every means of however odd and useless characteristic would naturally be able to cause great enthusiasm to the suffering peoples, and to become a belief for them, who were ever ready to be sacrificed for these, since life has become a series of sacrifices and suffering prolonged up to the sad pit of grave.

Among the various social doctrines especially two have enjoyed popularity and in the present are advancing fast among the nations of the world. These are Socialism and Anarchy, each of which tries to win the whole world, and steadily tends to realization.

Section A.

SOCIALISM.

Socialism is the integral doctrine of a social party, whose members are called socialists. They present certain principles to mankind, the execution of which alone, they claim, can alleviate the human suffering and create and maintain the everlasting peace and prosperity of the world. Through their eloquent leaders they demand by certain proofs (which need explanation) that their teachings should be carried into effect by the civilized nations at least. Great multitudes, largely composed of the poor and oppressed, all hopeless of any other remedy for the betterment of their bitter lives, continu-

ally appeal to socialism as the only way to salvation, and anxiously wait for the realization of what they are promised.

Inasmuch as to-day some principles of this doctrine are considered as devoid of practicableness by the majority, however, if some other more reasonable and feasible means of social reformation should not be created, it is likely that, according to the philosophy of "The lesser of two evils", socialism should be preferred to the continuance of the centured tribulation of society. So far I have not been able to see the summarized by-laws and hear the pleas of socialists, but I have been able to understand their principle doctrines, which are "Leave borders open, undo divisions, destroy fortresses, abolish custom duties, choke religious and national superstitions; and let men form a great social family, in which each should put his share of labor on the common soil through the common capital, and every individual should receive equal parts from what is produced by collective labor."

If this is the gospel preached by the socialists, let them be kind enough to excuse me that I cannot agree with them in all respects, because I do not find these messages wholly admissible or practicable. We grant that in this doctrine there are praiseworthy and useful principles, which we shall discuss later, but the principle of equal labor and distribution we find incomprehensible and infeasible. Because equality emphasized by this principle is unnatural and above all unjust; for is it possible or admissible or fair that a person born with exceptional endowments, or one, who, through hardships, sacrifices, and perseverance of long years, becomes a talented individual, ever ready to serve the world, should receive, in reward for his toil, ability, and high service, what an ignorant or lazy or comparatively insignificant laborer is given? Is it possible to create such an equality, since a man may be worth a thousand men, and another may not be worth one man? Some labor hard but earn little, others work little but earn much; this is a fact the secret of which lies in the manner of working; during their hours of work the first only use their bodies, without disturbing the everlasting rest of their brains; but the latter use both the body and mind. This very secret is also the cause of success or failure, because the success of one of two tradesmen and the failure of the other is determined not by the duration alone but by the methods of work, and these methods are originated by the mind, which, of course is not the same in every body.

It is known to everybody that there is no such thing as equality upon the surface of the earth, which is formed by ascents and descents. Mountains and valleys, plants and trees—large or small, thick or thin, high or low, or nice or ugly, of numerous species, and with thousands of varieties of flowers and fruits—all form sharp contrasts; likewise, animals, fishes, birds, and men

also, male or female, have been created with such an inequality whose abolishment as impossible as the creation of equality in mankind, except that which has been and ever will be established between wife and husband. Some men must serve as corner stones, and others, the great majority, as common stones, for the walls of a huge-building—mankind.

Social equality is possible only before the law. The president and the shepherd should be tried equally. But, as for equal birth, brains, labor, distribution, these are more than impossible. Socialism like a wise physician, before adjusting the remedy for the social disease, ought to find the causes producing it. These causes were (1) the law defending the right for ownership by just means, which, being gradually exploited by the rich class, became dangerous, since in this way all the wealth, movable or immovable, of a country was collected in the hands of some capitalists, who later became authors of financial panics and oppressors of society; (2) the law of rivalry in various fields of labor, which gradually tended to lower the wages and finally decreased them to the extent of insufficiency, from which were originated the majority of modern evils. Now, the ideal economical society ought to prevent the ownership of the few and rivalry among workmen; and to do this it was sufficient to create and legalize some general international agreement over labor and ownership. This plan would enable each person to receive a capital employment, and share of products, in proportion with his ability, strength, endowments, and needs. In its economical life mankind already is tending to this end, by uniting, distributing, and generalizing different varieties of manufacture among nations, according to their adaptabilities; so that we have the right to believe that, the day comes when every country, through its particular adaptability, will become the master of one or more branches of production, in which no other country can be rival. Then all the nations of the world will depend upon one another for the supply of their respective needs, thus saving themselves co-operatively from perishing by insufficient procurement, unlike various sections of different nations, which have already perished. It is the duty of society to destroy this evil from among peoples and from the surfaces of the earth, by reducing mankind to one peaceful family, in which forever will cease to exist all the organizations which may cause antagonisms and disturb its peace.

The extreme socialists do not hesitate to classify country, family, nation, language, government, and even religious sects and demoniations as organizations dangerous to society, according to such imaginary principles which, by the very superstitions they create, become mighty obstacles to prevent the desired universal tranquility. As it is seen, socialism thinks to have found the remedy for the diseased society, and pretends with a daring step to cure

the malady. This hastiness is to some extent, excusable, considering the terrible evil which it desires to destroy. But nature and natural laws are not so easily conquered; the laws of ownership and rivalry have been sanctified by the natural course of events, and can be amended only by such laws which are of natural character. Because to destroy nature is not possible; the only way by which to overcome it is to be defended against evil caused by it, with proper means, this is the method adopted by natural science, and this must be the method of social science also, since society is a mere natural organization.

Equality which socialism wants to establish forcibly is not natural. The climatic, local, geographical, and productive conditions of the world are not equal at all; and these differences give birth to the diversity of human exigencies, from the point of view of either quantity or quality. Often unfavorable climates are more demandant as far as means of security and happiness are concerned, not being satisfied with same and equal conditions alone necessary for protection from a comparatively milder climate. And the diversity of human exigencies in turn originates the variety of human adaptabilities, abilities, and strength, the results of whose use during the same time cannot be equal either in quantity or quality. Besides, the mental and corporal heritages of men are so much varied and complicated that it is impossible to subject them to the same rule; and to subject them to the same uniform condition would be an uncommon and intolerable tyranny. On the other hand, then the spirit of rivalry and the right for ownership, the spirit of initiative, a strongest element of what is human in man. By the total suppressions of men would be changed into some kind of machines, killing individually, the powerful factor for progress, would be destroyed, then the work of civilization would cease. Under these conditions, only the kind of social evils would change, which was going to be no less disastrous to society, since all activities would be apportioned to certain classes, and some one of the other of these classes, we may believe, could, in a moment of dissatisfaction, uprising and declare an unprecedented general boycott, suddenly depriving society of some indispensable need. And if we should admit that, man would be able to advance so far in morality that selfish motives would have no more existence in him, by this supposition socialism would fall in an inextricable condition, after all, for its salvation, appealing to the dominion of altruistic feelings, in whose beneficencies it does not believe to-day. If the socialistic theory of the remedy for the social evil is to be based on altruism and education, this would mean to make a ridiculous circumvolution, reaching finally there from where it started for escape.

In order that socialism cease to be an utopian and become a reality, it

would be necessary first to make uniform the course and conditions of nature, human nature, and the various conditions of the world; and who can guarantee that, economical equality will secure human happiness?

It seems to me that socialism becomes willingly unconscious of human nature and its complex make-up, or else the passion to form systems fills it with enthusiasm, being caught in its illusion by itself. To be occupied with the harmony of nature is the task of poetry. A uniform natural course would mean the murder of the courses of charms and, therefore, of happiness; and it is not so that nature acts, were what is regarded as evil, often is merely indispensable condition for a future happiness. The rain and the storm are conditions for productiveness; but they often will do damages, when in excess, and will produce some sort of climatic crisis. The remedy for that crisis is not to stop the rain and the storm in their courses, because that would be another evil, but to protect our buildings and fields by means of dikes and pipes leading the excess of water out. This example of nature leads us, without affecting the natural frame of society, into the wise way to remedy the economical and social life. For this reason, according to my conviction, the modern doctrine of socialism is deficient and besides not being able to alleviate the social suffering, even it does not promise at least economically peaceful living to society.

Section B.

ANARCHY.

Anarchy was originated in Russia, by audacious persons who were suffering from bereavement and prosecution under the intolerable yoke of tyranny, and gradually extended in Europe and later in America, through the union of the bereaved. The leaders of these, in their utter despair have adopted such extreme doctrines as these. "To overthrow the government, to abolish the courts of justice, without compensation to put everybody's wealth under the disposition of all, to destroy ownership and money, to establish uniform labor, and to distribute the proceeds equally."

If these are their principles, as it seems so by their apologies let the ardent anarchists pardon me for my arrogance to say that they are too extreme, unnatural, and impracticable; in my mind, these subversive doctrines threaten to establish another awful and intolerable tyranny ruling all mankind, and thus to create an evil unproportionally disastrous for this new era.

Because in the present situation to overthrow the powers and to abolish the courts of justice would mean to leave man unbridled in his imperfection, and by that to bring him down and place him in the position of beasts; since

men are not yet prepared to govern themselves with honesty and justice, without any supreme authority and courts. Law is an edged tool to chip man's coarseness, and a bridle to punish him who stands. When men become wholly educated, it is then that, being able to rule and control themselves, they will no more need subjugation by law. It is not possible to judge in how many centuries men have such an enviable society, maintaining their just rights and superior position, as to-day they are very far from having it.

The appropriation of the wealth of the few, without compensation, by the public would be the greatest of wrongs and the most unprecedented of rapines. It is true that Christ most wisely gave humanity the commandment of supreme moral, "Let him who has, give him who has not," yet he did not mean that men should give by being compelled through obligatory means, but willingly and through their hearts; and a man with high moral can give what he has, if he is sure that by doing so he does not cause his own ruin. But to-day, for the purpose of equal distribution of wealth, if all the rich should donate their entire wealth to the public, no doubt every one will be condemned to the simplest life possible. Because statistics show that, if all the money of the wealthy persons in France and the United States, the richest countries of the world, should be equally distributed among the inhabitants of the same countries, each persons would receive from \$1500 to \$1600. Then everybody, the poor as well as the rich, is to live on the same share, with which the vulgar class indeed will be satisfied, while the wealthy used to refined and rich life, doubtless, consider themselves as bereaved; thus suffering will have been transmitted from one class to the other.

To destroy ownership would mean an unjust violation and the unsettled residence of man and his family, and under these circumstances the life of civilized men would be changed to that of uncivilized nomads or vagrant gypsies or of unsteady hirelings residing in cities. Ownership is a means for progress, by which a man is encouraged to make his tillible land in the village more fertile and productive, and to take care of and beautify his house in the city, for the perpetual comfort of his family. To stop the usage of money would mean to create new difficulties making the prosperous continuance of traffic, from a village to a city or from one country to another, impossible.

Equal and compulsory labor, likewise, would be a violation, because man is to work without the compulsion of some one, at will, and with inner satisfaction, as a philosopher has said, "Singing and cheerfulness must accompany labor; the work thus done becomes easy and valuable". But one who has already secured a good position and is not needy, or is not under the necessity to work, or is frugal, or being satisfied with what he has, does not want to

labor further, he must be free from working.

To distribute the proceeds equally, also, would be unnatural and unjust since, by this system, the laborious and the lazy receiving the same share, individual progress would cease, as I have explained in the discussion on socialism.

In conclusion we may say that, the actualization of these daring doctrines being considered unnatural by the nine-hundred-ninety-nine of one thousand persons, anarchy has not found as large popularity as socialism enjoys; therefore, this and the other reasons mentioned above prove that anarchy does not promise, in the present at least, any reformation remedy for suffering mankind.

Anarchists, however, pursue to carry their daring plan into effect, without listening to any objections and arguments, and in order to make men swallow this indigestible pill, they use a method of their own—terrorism, by which from time to time they sacrifice, rightfully or wrongfully a previously indicated person, hoping that with this violent mortifying method they can force the people into resignation; on the contrary continuing these brutal acts they more and more startle the public and provoke its indignation. However, the threat of terrorism is, like the damoclian sword, over the heads of prominent persons considered by anarchists as unphilanthropists. If men unitedly should not find some satisfactory means and carry it into effect, it is probable that this group of the bereaved may soon thicken and have threatening effect on mankind.

CHAPTER V.

CONCLUSION.



AS I explained as much as it was possible, experience has proved, that of the four governmental forms existing up to the present time Patriarchy has kept human progress defective, monarchy has promoted misery, and constitution and republic have not been able to alleviate misery. As for the two social movements—Socialism and Anarchy—these although have been subject to discussion, yet have not been accepted by the majority of any nation, and, in my opinion, still they do not inspire any hope for popularity since their principles and means do not promise at all any satisfaction to the two opposing classes.

It was easy to find the possible remedies for most of our present wounds in republican principles. And if modern constitutional or republican governments have failed in their call, the only reason for this is the defectiveness of certain principles, and, therefore, the ignorance or negligence to select and adopt universally choice laws established on those principles. Because partial and incomplete reformation cannot by any means produce radical general welfare. In order to obtain pure water, it is necessary to clean all the sources of a muddy fountain, because the water of only a few cleaned sources is again blurred by the others remaining muddy. A very small part of a watch, being set in the wrong place, can prevent the watch from working. One little screw of a huge machine being lost, the whole mechanism may become useless. Likewise, it is not possible to wait for the world peace, if all the small and great nations should not be free and satisfied in their regions.

As we mentioned, misery had many branches, from the chief of which let us choose two—Poverty and Sickness—for example. If poverty should be abolished and only sickness remain, misery does not change; and, after the destruction of poverty, if the care of the doctor and all sorts of drugs should be secured and many kinds of sickness condemned to naught, still the remaining diseases cause as great misery, because one not accustomed

to heavy sickness is liable to suffer as much even from insignificant illness.

The purpose of life is to seek after happiness; but happiness is in reality changeable and infinite, because all pursue different ideals; the refined person or high soul even can not be satisfied with what is most enjoyable for the vulgar, and this also does not find any pleasure in the refined amusements of the other. The search for happiness, therefore, logic ally exists in the real desire for exemption from griefs and sorrows, which is followed by delight. But in order that this delight should become actual happiness, it must exist in proportion with the properness of circumstances, for often there have been cases in which the sudden birth of extreme joy has created unhappiness, as, for instance, the following events shows: In Paris, at a Christmas night, the members of a party take care in an old beggar standing in front of the door of a restaurant and asking for alms, to give him something to eat. After the poor old man had a hearty meal and blessing them went out, ten steps beyond suddenly he falls down and dies from bloodrush in the brain. Now, instead of that free heavy meal, if its expense were appropriated for his weekly needs, besides not causing his death they could make him more happy, There have been also such needy imbecile persons who, having suddenly heard of their owning unexpected sums through heritage or lottery, have become crazy. Such wretched creatures would be considered happier, if they should have received fortunes in proportion with their brain power and exception. The charming gipsy young lady has been taken in the palace and called queen; but not feeling any pleasures and happiness by that glorious imprisonment, she had thrown away her dresses adorned with gold and fled from the palace of the Sultan.

Thus, therefore, everybody looks for the happiness of his or her heart. Consequently, in order to destroy the accidental cause of misery, which raises obstacles against the happiness one is searching for, it is necessary to determine and find the especial remedy for every wound, and, using them, to cure, if not all, at least the majority of them. For this reason the first essential means to destroy the causes of misery existing to-day and to heal the wounds caused by it is to find remedies and principles which shall be able to conciliate the two opposing classes, the rich and the poor—without any perceptible sacrifice of the one or the other.

No one class can win without some loss of the other. Aware of this fact, legislators have not been able to form some agreements, in order to establish laws which make the poor class win, without causing any harm or loss to themselves or the rich class. But it must be admitted that the effect of loss differs in quantity, as, to have a hen it is necessary to sacrifice an egg, thus the loss of the egg is perceptible; but the loss of wheat seeds and

soil energy necessary to produce wheat is imperceptible. So also there are means by which, without the perceptible loss of any one class, the other class likewise can be reformed. The imperceptible loss mentioned in my suggestive principle, which by some will be regarded as real loss, will be the vanishing of useless wealth piled up by fraud, which, in place of being called loss and wrong, must be known as interest and justice. Because one who has one hundred million can never be happy if by fraud he should succeed in making it two hundred million; let him be sure that in centuries to come his descendants can be billionaires with only his one million to-day. The poor person is not jealous of such a rightfully possessed riches and, therefore, eager for raising difficulties against its security; but the grief and thought creating his dissatisfaction is this, that the millionaire cunningly and fraudulently deprives him of his right for his own millions. This is considered as an intolerable wrong for the poor, whose responsible author is the present unjust laws of the governments, since, its principle being established on that base, its laws directly or indirectly promote fraud, thus allowing that greediness should become one of the essential characteristics of human nature. In my opinion, millionaires must be considered more conscientious for not trying to impoverish more their country, while under such laws there are means as exchange (burs) by which one having one hundred million is able to double his wealth by the next year.

Everybody accepts that man is greedy by nature, as the proverb says, "Man's eyes are satiated with nothing but a handful of earth", which shows that man does never satisfy till death. If this greediness is used for good, no doubt it becomes a means for progress and secures welfare; but if it is used for evil purposes it creates such means as damageous for others, and finally becomes a powerful inner torture, when death arrives. If it was not decided for a nation to have only one king or president, everybody would be anxious to be a king or president. If a man's properties, wealth, and family were not subject to laws and modified by them, then everyone would desire to have everything, thus establishing the old rule of society, the supremacy of the strong.

Strength, however, has, for the most part, been vanquished by the spirit of time. Many bloody revolutions have taken place which tended to restrain the avarice of the strong; and any reformation whatever has been secured by irrevocable losses, such as caused by the French Revolution in 1789, and many other terrible bloodsheds recorded in history.

The proverb, "If you chide one too much he becomes insolent; if you keep one hungry he becomes a thief", is true of not only individuals but also nations. A hungry man, if he does not have courage for suicide, is compelled to thieve in order to live. The proverb, "Oppression causes ex-

pansion", ever has been true of national life. A people groaning for long time will some day become aware of the intolerable suffering which presses heavy upon their breasts, and from these suddenly there will explode a revolution, and men, like crazy criminals or frenetic beasts, armed with all sacrifices, ruthlessly will slaughter, destroy, and overturn whatsoever may befall in their way, without the slightest reasoning or estimation of the losses. Foresighted and prudent rich persons have already understood the instability of confusion. Because even the vulgar and poor class has begun to wake up their positions, and suspect the sudden birth, sooner or later, of such a social and watch the unscrupulous doings of some of the rich. And when their suffering caused by this system renders their despaired condition intolerable, it is probable that, some day they should loose their reasoning, and becoming unconscious of obtaining their rights justly, they uprise to trample riches and genius, and destroying and slaughtering they will turn many prominent persons and priceless objects into ashes, thus causing irrevocable losses and damages, the repair of which required long centuries.

Inasmuch as the rich class in the present has kept both the government and militia under the influence of their money, for fear of such a confusion, thus assuring themselves of its prevention, yet they must know that this mean of their own does not promise any security and is devoid of any efficacy. Because events of this sort have shown that the passions of the people are as much strong as the most terrible tempest of the ocean, so that when it is forced to action by a gale, then no human power can stop it, without bidding the wind rest. The proverb says, "Where one is eating and another hungry looking there the storm explodes". Being lead by this truth, I humbly suggest to every intelligent rich person that philanthropicly and for their speculative motives they should join the mass of the majority, and become wise, and efficient leaders for the deprived, and in this way emancipate mankind from suffering and themselves from any threat or danger; unless through such good-will they try to hasten the welfare of humanity, the future is pregnant with disasters for them also.

As for the attitude of the common people toward the present situation, it is my firm belief that, they never need waiting for the very last hopeless case and only then take chance for bloodshed and obtain and secure their full rights of manhood, by their very blood and lives. I humbly advise them to be always prudent, and wisely and peacefully clear their way to reformation; because there is some means to create satisfactory living, without any perceptible sacrifice of one class or the other, and to enjoy the blessings produced by human toil instead of destroying them. A wild beast locked in an iron cage is obliged to remain there until its death; but man is not so, his high

intellect shows him many ways of coming out of the cage, either digging the earth underneath the cage or finding a piece of iron to break the chain etc., and no matter in how long time, his freedom is probable ninety per cent. Therefore the best way to break the chain binding fast the deprived class is to make tool—a file—able to do this task, and not to cause fighting, bloodshed, and conflagration. Many nations, for partly obtaining their freedom, have had bloodsheds and enormous losses, as some time ago the ancestors of this country through bloodshed freed themselves from the yoke of the English tyranny. But to-day bloodshed is unnecessary, since the people have already secured the right for voting, and since that vote has been won, therefore there remains no more necessity for worrying and following old systems; the power for vote must be used for such purposes. In the present situation of society, the destinies of nations are formed not by blood, but by sweat shed on fields, in factories, in the depths of mines, in the temples of art and science; through strong and just administrations, which lead the public to moral greatness and material progress; and such a prudent and efficient administration is secured only by the wise usage of the power for vote. However, we do not show any sign of being profited from this our only arm, the vote, obtained and maintained by great sacrifices, and having left it useless, we continue our indifference, from which subtle hypocrites draw as many advantages as possible.

England has lords, Russia dukes and Turkey fendaries, some of whom are more or less enemies for the public welfare; yet usurer capitalists of this country, who are so many and powerful to-day, excel them all in pursuing their selfish motives, and have in such a way enslaved the common people, whose bonds of to-day are more intolerable than their yoke of the old. Since the essential principle of our Constitution provided for a government controlled by popular vote, it means that the administration of the country belongs to the people, and when the people of a country is the author of its government, then it is unnatural and irrational that it should become deprived of the natural wealths of its own country, and a few capitalists should have absolute control over them. In reality the country belongs to the people, as the essence of the Constitution reveals, then, according to that principle, the people itself must necessarily own the water, the land, the stone, the wood, the coal, the iron, the mine, the verdure, and everything else in the country, so that every single citizen, without exception, may have his proportional share. Why the greatest share of iron should belong to Carnegie, the greatest part of oil to Rockefeller, the greatest share of coal to Byre, and many such natural wealths be possessed by other few; and among these men like Byre even should dare to say that their wealth is a divine gift, as the former monarchs used to boast; was it not better that they should have said

that their wealth is the gift of the indifference and ignorance of the people?

Being induced by the enormous quantity of their millions piled up through the unconscious allowance of the people, some appropriate special sums for various charitable institutions, and are worshipped as benefactors, exactly like some king of the olden times, who, having done some good for his people, was worshipped as a merciful empire. Under this system we can not be differentiated from the peoples of monarchic countries. Whereas a people governed by republican principles does not need such alms given in such name and way; because, through the use of its arm and reason, it can easily furnish any popular need, if only this wrong system should be restricted, and the people receive unlimited opportunities to progress under a wise popular administration. Those capitalists would have done a great favor for the people, if instead of donating big sums only they should return the people its free right for material progress.

Let it not be supposed that my purpose is to attack and criticise the rich, on the contrary, as I have already mentioned, I never oppose riches possessed rightfully. He who secures a good position with enormous riches, through just legacy, or inventions, or talents, is all right, he has a right to become wealthy, and if he succeeds in piling up millions he deserves the praise and the respect of the public. I certainly oppose the unjust rich who, with the eagerness for satisfying his ambition, uses the present system as a license and feels free to own the products of the sweat of the laborers. As, when asked the secret of his wealth, as millionaires has answered, "You find one thousand deserters, from whom if you usurp one dollar a piece, without being subject to legal prosecution, thus you can have earned one thousand dollars a day; and you find the million doubled by the third year."

Statistics show that, to-day only ten per cent. of the people in this country can be considered as having luxurious life—as only 357,598 persons have been recorded as having a yearly income of over \$2,500, of whom the ninety-one have from \$500,000 to \$1,000,000, and the forty-four have over a million while the number of well-to-do persons as a rule does not exceed 10 per cent. but the remaining 90 per cent. suffer from various miseries. If this majority of 90 per cent. should become aware of the fact that there have been found simple means for the abolishment of their miseries, doubtless they will be able to restore their rights, notwithstanding the minority of 10 per cent.—cherishing the wrong conception that, the betterment of the condition of the deprived probably will decrease their interests—are always endeavoring to use their pecuniary power for the stoppage of the advancement of the majority.

But unfortunately there can be found some means by which the majority may attain welfare, without injuring the prosperity of the minority. If this

rich and powerful minority should not hasten to change their way of thinking and succor the poor majority, as I have mentioned, there is no doubt that the latter sooner or later will wake up to a man, and be able to destroy the power of the minority; and fearing that lest this sudden movement be like the uprising of a frenzied mob and the end be more terrible than the beginning, I hasten to warn and humbly advise that the majority, however, strong instead of prolonging their resistance by intensifying their opposition, prudently should hasten to give efficient means for the fulfillment of the just demand of the majority, finally should help their cause in every respect, and thus fortify their positions upon solid foundations. As Washington the great became a leader in causing the use of the ballot box, and as just Lincoln succeeded in abolishing slavery, so the small class of the so-called rich and intelligent persons, for the sake of mankind as well as their own interests, must not hesitate to become leaders in this great movement of society to create universal welfare.

Being collected from all the parts of the world, the people of this country have brought with them manners and customs of all nations; therefore it is our wise duty to select and adopt whatever is good among these and to exclude what is not good, in order that we may have prevented the formation of a new Roman labyrinth, and create such an AMERICANISM which shall set an example for the world. For this reason we are obliged to think like an Englishman, to endure like an Armenian, to economize like a Hebrew, to work like a German, to progress in art and architecture like an Italian, to co-operate like a Belgian, to be fervent like a French, liberal as a Greek, patriot as a Leb, and politician as a Japanese. Because it is only the well bred peoples that, by honest and obstinate working, can create a regime of justice in a country, and consequently deserve welfare which they aspire to. And when we succeed in forming a collection of well-to-do nations, doubtless we shall have possessed an enviable position in the world.

Now, according to my deep conviction, the chiefest means to reform regularly the conduct and living of our nation is, without bloody revolution and without the perceptible loss of either one of the two classes, to amend the present Constitution only through mental uprising and wise good-will, and to have a general principle upon which to establish prudent and just laws corresponding the modern demands.

CHAPTER VI.

REMEDIES.



AMONG all the factors causing human misery those whose destruction is possible can be abolished through the following three means:

- a. Law, which is originated from principle.
- b. Principle is originated from exigencies.
- c. Exigencies, which are born with the individual.

Section A.

LAW.

Law is the source of all blessings and evils. Law has been the line separating freedom from violation; where laws ceases to act, there freak and, therefore, tyranny becomes active.

It is obvious that man's life is subject to natural and social laws; to live without laws is impossible. As one who fails in fully obeying natural laws is punished with death, so peoples not having reference for social laws are condemned to ruin and disappearance.

Man, who is subject to natural laws, can not resist them without impurity. If the natural law demands him to eat he necessarily must eat, if he should neglect to satisfy his hunger and several times repeat this negligence, his death is unavoidable; if nature demands him to sleep he must sleep, otherwise his sickness or insanity is at hand. Sometimes ignorant persons, indifferent to this fact, have often sacrificed sleep for rightly amusements, and thus badly injured their health. Many a time man, especially the needy and misers, suffer from insomnia or somnolence on account of gluttony or grugality, or laziness and fatigue, and for the use of opinion—according to what

the famous philosopher, Aristotle, said forty centuries ago, "Nothing in excess", which is revealed in the Ten Commandments, by which both extravagance and abstinence are considered as mortal sins. Everybody then, has the indispensable duty to live in harmony with every single natural law, in order to prolong his or her life.

As man is bound by natural laws, so he has to be subject to the reasonable demands of proper laws of society, in order to be able to live socially. Napoleon the Great in a war meeting demanded, "Only money, money, and again money", because he knew well that only by means of money he could then have troops, ammunition and everything else necessary for war. So, having been convinced that law is the only urgent means for the present, by which everything and money itself are controlled, I propose to the people, "Law, law, and again law". Because law will lead us, compel to be educated, advance in all branches of art and science, encourage to work ardently and hopefully, secure our just subsistences, show the way to live according to sanitary conditions, enable to enjoy peaceful and happy domestic life, compel to fulfil our tasks, strengthen to become masters of our rights and exempt from danger, teach self respect and just relation toward one another, finally, law will make us zealous for the maintenance of our rights and for the fulfilment of our duties.

But the effectiveness, acceptableness, and feasibility of a law depend on the point of view of its principle. A law becomes effective when it guarantees a satisfactory individual living and creates ideal social relation. A law can be accepted only then when it has been defined by the will of the people, otherwise it means a violation, which the party treated wrongfully has a right to declare void and null. Abraham Lincoln has said, "Nobody has the right to govern one without the will of the person to be governed". This doctrine is very true as far as the individual is concerned—for a person under a law passed by somebody may find it unfavorable—but not of a nation. Indeed this just man has preached that principle for individual, if he intended it to be a national maxim, then he would say, "The individual or minority party has no right to govern without the will of the majority, "or, as Russo said, "Law must be the will of the majority". A government of an authority—a ruling individual of a strong minority party must not control without the consent of the majority, for the interest of the few is insignificant as compared with that of the majority. For this reason a people must establish its own laws by its own vote of at least the majority, if not at all, in order that its interest may not be sacrificed for the selfish motives of the few. And besides, in this way the minority is compelled to obey the rule of the majority and everybody, the most insignificant person as well as the president, accept and obey it as if a natural law. A law is feasible when it is

pleasant to the majority, compulsory and connected with conditions of execution. For instance, when one receives a proposition which is pleasant, acceptable, and attractive for him, his soul becomes full of fever and his body all refreshed; on the contrary, when the proposition is not pleasant, he shows signs of unwillingness, and if he is violently compelled to accept it, he does not resist, if he is unable to; begins to work, at the same time always examining his interval resources and trying to think out some means with which openly to resist some day. Similarly have taken place all the revolutions of the nations, who, after some time of utter obedience to tyrannical rule and unjust laws, have finally uprisen and obtained liberty, but those who feel sure that they cannot get rid of the tyrant's yoke, choosing the lesser of two evils, prefer to consent and live. In the fifth century, Vahan the Subtle, an Armenian prince, went with trumpets to Navarsy, there to make a peace treaty with the prince of Hazkerd the Great, the ruler of Persia, at that time. Being wounded by this act of Vahan, the Persian prince began to comment, saying, "Don't you know that, according to the rule of the Aryans, only the king of kings and his general in-chief have the right to cause trumpets to be blown?" Audacious Vahan answered, "First make me obey that rule and then demand me to be loyal to it!" That was of Avarair, the qurrel of principle between the East and the West, that, by the peace treaty of Navarsay, because the triumph of the principles of the modern civilization of the West, like the battle of Hastings, Mann, therefore, without accepting or being compelled to accept a law, does not obey it.

Many claim that, in order that laws should be executed the people must come to the consciousness, saying, "Without the will for executing then laws are worthless". This doctrine, in my opinion is not to be held, because the lack of popular conciousness also is due to the defectiveness of the law pertaining to this particular matter—public education—when we have a law for free and compulsory education then popular conciousness is secured by itself. It is true that, will-power is necessary for the execution of a law, as M. Louis says, "Form useful public opinion, that opinion will make the law; law is the expression of will, therefore will is necessary"; as, for instance, the tyrannical act of the Tamern ring in 1869, on the broadway in New York, was repressed through the will of the Citizen Union. But in order to produce that good-will, there must be made a second law by which men should be compelled to have that will; otherwise it would be foolishness to trust to man's will or rely on his good-will. Indeed there have been even absolute monarchs, as Solomon the Wise, Mourad Ist, the Legalist, prudent Ceasar, and many others like these, who either with good-will or induced by the demand of their interests, have established just laws fitting the needs of their times, and at the same time have ruled wisely; whose greatest fault

was only their extravagance. But there have been also wicked kings, as Nero, Lengtimour, Louis, Hamid, and the like, who devoted their powers to evil, declared themselves as representatives of God, always irresponsible, made laws serving their pleasures, and vexed and plundered the poor people. However, there has not been one single wicked king who would confess his being the plunderer of his people or desirous of their suffering; on the contrary, all have tried to be outwardly righteous and devoted to the welfare of their peoples. Similarly, in republics, there has not been a president or official confessing, when he is elected, his having intention or tendency for deceiving, but before their elections many hypocrite and interested persons present various promises and reformative plans to the people, and after they are elected they begin, for the purpose of satisfying their avarice, to use every possible false means to succeed in passing such laws as allowing them, as far as possible, to cheat the people until the end of their terms. For this reason never relying on the promises and good-will of anybody, men should consider only law, in order that by its power they may prevent any fraud in public affairs, no matter however skillful one may be in exploiting his office and at the same time expect in trying to remain without impurity.

Besides, laws must be legislated in words intelligible for the common people, simple, clear, and without needing explanations; and every particular of social exigencies and relations should be plainly mentioned in them.

As a conclusion to this discussion of law, let me add a few suggestions. Law and the kind of law is the only remedy necessary for alleviating, as far as possible, the misery of mankind and for creating a systematic living and conduct. As expecting a straight line from a rough rule, or a good writing from a bad pen, is ridiculous, so hoping a good conduct by unjust laws which are also deficient would be foolishness. But the essential and difficult point of the problem is to make just and favorable laws, hence the advisory legislators of the people more than being lawyers must be just, impartial, and determined, in order that the proposed laws should be moral, just, harmless to the rightful interests of the people, encouraging good manners, creating means for local progress, satisfying life exigencies, providing for the progressive means, useful for the majority at least, feasible, justifiable and, finally, properly linked together. Therefore, deep and serious deliberation and weighed resolutions suggested by experimental proofs are indispensable. Hence I shall dare to move and suggest such trustworthy laws which have passed through the test of my personal experience, and wholly or at least in majority correspond the public interests, and the acceptance of which is naturally left to the free will of the intelligent public.

Section B.

PRINCIPLES.

In order to make a law it is necessary first to have a principle, for principle is the guide of the individual as well as of all, like the itinerary of a ship or the plan of a building, without principles man would conflict impossibilities, and with wrong and defective principles he would incur misfortunes, as we in the present; because only some of the principles of life's demand being sharply drawn and the others remaining uncertain, the expected result is never obtained, and remains imperfect. For this reason, it is necessary that general principles should be decided upon and linked together, for attaining the desired purpose. Everybody can witness that our principles of to-day have been drawn especially and not generally, as up to this moment we have had some right and significantly just principles, among which are republican administration, popular vote (although deficiently legislated), freedom for religion, speech, and press, strict execution of court decisions, security of life and property, inviolation of honor, free and compulsory elementary education, opportunities for individual progress (though restricted), and partial advancement of the country etc. These few chief principles have been very powerful factors in creating our modern huge progress, by which we have been able to secure a firm and great position in the world. As it is encouraging to know that our U. S. of America possesses 7 per cent. of all the earth, with 6 per cent. of mankind, and the following wealth: 38 per cent. of the world's railways, 68 per cent. of corn, 20 per cent. of wheat, 50 per cent. of cotton, 10 per cent. of sugar, 35 per cent. of tobacco, 15 per cent. of domestic animals, 40 per cent. of coal, 63 per cent. of oil, 55 per cent. of copper, 44 per cent. of iron, 20 per cent. of gold; and she has an importation of 1800 million and an exportation of 2300 million that is, she imports 9 per cent. and exports 12 per cent. of all the products of all the world, and her agricultural products are worth 10 billions, and her industrial products 20 billion, thus possessing a riches of 150 billion with daily increase. So it is shown that the U. S. of America excels all the other countries in wealth and power.

But is it possible for us to consider all this satisfactory and sufficient, since we are already familiar with inenviable condition of the majority of the people and with the existing wrongs? Since the evident cause of our not being able to attain fully the desired situation is because also the principles of our other demands have not been established so far, therefore it is necessary to search out new principles, principles which have not been practised so

far, through which it shall be possible to guarantee a simple and feasible plan satisfying our demands. My deep conviction and firm belief of their feasibility lead me to suggest humbly to experiment the following principles:

1. *Help, either from the citizen to the public or from the public to the citizen, in the broadest sense of the word, as is characteristic to Masonic or like social organizations.*
2. *Definite country for only definite citizens.*
3. *Personal dwelling-place, in proportion with the resources of the local citizen, and subject to limitation.*
4. *Landed property, according to the bodily ability and agricultural knowledge of the citizen.*
5. *The remaining real property and all movable properties for the local citizens, and for all the citizens, by mutual participation.*
6. *Definite and regular distribution of everything pertaining to village, city, market, land, and agricultural, in proportion with local conditions and population.*
7. *Everything to be cultivated to have its definite place, quality, and quantity.*
8. *The properties of the capital to belong to all the citizens of the country.*
9. *Regular state organization, with a certain equal population and sufficiency of living.*
10. *Compulsory marriage at the proper age, except for religious or sanitary reasons.*
11. *Equality in marriage, moral or material.*
12. *A new name for a married couple, made by the connection of their first name.*
13. *Conditional political marriage.*
14. *Divorce of implacable couples; proportional fine and no allowance for remarriage for one being the cause of divorce, and reward and permission for marriage for the innocent.*
15. *Name, care, and every help possible for children needing them.*
16. *Every scientific care and help for pregnant women, to produce a new generation as perfect as possible.*
17. *Free and compulsory education in science, art, and athletics, according to age and abilities.*
18. *In grammar schools the teaching of reading and writing of parental languages and the study of international tongue.*
19. *In art and university according to individual desires and talents.*
20. *Moral training in all educational institutions, and in high schools or universities religious science of each and elective.*

21. *Racial equality and kind relation.*
22. *Definite employment for every man obliged and willing to work, proportional to his ability.*
23. *One employment or one office for every individual.*
24. *Modification of women labor.*
25. *Prohibition of labor for wives and unadults.*
26. *Definite time to work for day, age, and year, that is 45 years or work for every adult man, 300 days in a year, and at most 8 hours in a day; laborers' time to work from 18th till 63rd of their age, and professional men's from 25th till 70th.*
27. *Classes, laborers, artists, business men and offices.*
28. *Production, industries, business, means of transportation and communication, and every other function, organized, regulated, modified, and property arranged by respective specialists, through the participation of workmen and tradesmen, and by public undertaking and control.*
29. *Definite reality of capital, with the share of laborers and public.*
30. *Resolution for a payment of 2 per cent. of the capital per year.*
31. *Definite rates for rents of real estate and land, for interest of capitals, for business profits, for salaries of officers, and for wages of workmen.*
32. *Radical abolishment of the gambling part of stock exchange or racing or wrestling.*
33. *To use natural and industrial products, internal or external, with certain real worth and definite profit.*
34. *Money with definite and unchangeable value.*
35. *Safe public national bank with all branches.*
36. *Uniform system of measures and weight.*
37. *Prohibition for making, producing and importing anything injurious to health.*
38. *All sanitary and moral helps free.*
39. *Compulsory insurance of life and property by the public.*
40. *Regulation of economy—80 per cent. of the earnings.*
41. *The bright purchase of a patent by the public.*
42. *Badges showing moral distinction.*
43. *Photo-script for each individual.*
44. *Free immigration, except for the diseased or criminals.*
45. *Unnaturalized foreigners to stay in the country at most four years.*
46. *Literate foreigners who are familiar with the language and laws of the country to have the right for becoming citizens, except in the case of persons belonging to the yellow race, whose citizenship is to be restricted.*
47. *The functions of non-citizens to be accepted as help, recompensed by certain wages and methods and through the public management.*

48. *Equity, in the broadest sense.*
49. *Every citizen—woman included—to have the right for suffrage, according to the provisions of certain laws, wherever he may be.*
50. *The execution of laws of principle by the direct vote of the people.*
51. *Uniform equal laws for all the states joined, according to the provisions of the developed Constitution.*
52. *Elections to any kind of office by competition, for a term of four years, reelection until the time for rest.*
53. *Responsible and guaranteed administration and work.*
54. *The immediate recall of failing officers and employees after the offense has been confirmed.*
55. *Detective service among all the classes of the people.*
56. *Proper rewards, moral or material, for the worthy.*
57. *Severe and just punishment, no death punishment.*
58. *Prisons to be sanitary, and morally and physically instructive.*
59. *Strong navy and army for the protection of the country.*
60. *Free military training of one year for seventeen year old lads.*
61. *The right of the public to share the heritage of the wealthy.*
62. *No taxation for owned land and house, liquors, tobacco, and other articles.*
63. *Free importation of goods which are not found, in quantity or quality, in the country or are not sufficient; but such imported goods which are already produced and consumed by the country to be subject to custom duties varying from 25 per cent. to 100 per cent.*
64. *Direct tax on rentable public properties and lands, earning tax, income tax, license taxes on firms or establishments of any kind; all the taxes depending on the six classes of the public expense.*
65. *A reformed language with 33 letters, 7 being vowels and 26 consonants.*
66. *20 per cent. of a person's wealth to be appropriated for properties or real estate share, 50 per cent. for business share, and the use of the remaining 30 per cent. to be left to him, in the form of either money or furniture or ornaments, etc.*
67. *No foreign credit without public order.*

There are also some other secondary laws of principle, which should be linker with the above, which I shall explain in full in the following parts. These and other principles connected with them are intended to create an ideal society, in which the individual will belong to the public, and the public in turn actually will belong to the individual, and thus they will form a natural public family, always peaceful and happy, every member of which will have his own share of rights and duties. To this end, with principles experimentally proved to be useful up to the present time uniting the principles also

just given, we must draw up a detailed, constitutional, and simple plan, with laws backing up these principles, which shall be able to satisfy the demand of the exigencies of modern life.

Section C.

EXIGENCIES.

The human being, from birth till death, either individually or socially for having a regular and lawful life, indispensable needs the following imperative exigencies:

1. *Country.*
2. *Family.*
3. *Education.*
4. *Speak and write.*
5. *Religion.*
6. *Relation.*
7. *Function.*
8. *Mode of Life.*
9. *Honor.*
10. *Peace.*
11. *Charity.*
12. *Administration.*

In the second book of this volume I shall discuss, as broadly as possible, these twelve subjects, showing all the detailed conditions of each.

BOOK II.

Analysis of Exigencies of Life

PART A.

COUNTRY.

CHAPTER I.

DWELLING PLACE.



AS soon as an individual is born its having a dwelling place becomes a problem. Therefore it would be desirable that in all the habitable world men should have definite shares of land for their dwelling place, limited and sufficient and suitable for the needs and occupation of each family of peoples. The superficial extent of the world is 196,971,984 square k. m., of which 51,238,800 square k. m. is land, and mankind is calculated to be about 1,522,700,000, then each sq. K. M. becomes the share of 29.60 men. If we consider an arable part, which is 28,269,200 sq. k. m., then every 53.86 men are to have one sq. k. m. Let us take into consideration also the difference of demands and manner of living between the scattered and crowded populations of the village and the city; then each family in the village has a share of 50 acres of land. In the meantime we may positively say, that the world is yet too large for modern mankind, and for long ages sufficient for multiplying generations to come, as far as comfortable habitation and full nourishment are concerned.

But unfortunately up to the present time the contrary is taking place, on account of the scattered habitation of some and the crowded living of others. In Europe, as an average, 106.90 persons live on each sq. k. m., in Asia, 57.70, in North America 17.80, in Africa 11, in South America 6.50, in Australia 1.58, in Polar Regions 0.07, adding together we have 29.60 men on each sq. k. m. And this average differs anywhere in great proportion, as in Europe, in Saxonia 867, Belgium 622, Netherlands 442, Germany 306, Italy 293, Switzerland 207, France 188, Spain 149, Roumania 116,

Bulgaria 100, and in contrast with these, Norway only 18. In Asia the difference is still greater, for in Java 568, Japan 337, India 164, China 101, but Turkey only 25.50, Afghanistan 18.50, Persia 12.50, and Russia 9 inhabitants on each sq. k. m. However, Russia also has differences of scattered and crowded habitation, as in the state of Bedrogovski 187 and in Varsaw 125, but in Siberia 7, Arkangelski 6, Kamchatka has only 3 inhabitants on each sq. k. m.

This situation resembles the contrast between the extravagant rich and the needy poor. One having more than necessary, can not control and improve his possessions and leaves them unprofitable and useless, while the other, not finding sufficiency for his needs, remains discouraged and toils in vain. Because up to the present day men have not yet agreed to accept the just principle providing for man to have his proper share of land, on the contrary they have adopted the wrong and cruel principle, that every nation should live only on the land it has possessed in portion with its force, no matter however populous it may be. It is for this that in mankind tangles do not and will never lessen, until the amendment of that unjust principle. As Persia, Turkey, Russia, etc., have previously possessed vast lands by force, which, by unnecessary racial superstitions, if should not have inclined to separate and were governed wisely, then, those lands being to extensive for their populations other peoples would appeal to them for room. But they can neither rule wisely and regulate racial differences, in order that their populations should increase through immigration and reproduction, nor do they retire and live the work to the able, but they hold their uninhabited and unproductive possessions fast in their claws. Among these Russia has some increase of population, as she had a growth of 42 million within 16 years, although very insignificant as compared to her far extending land; but Persia and Turkey besides never multiplying gradually decrease in population. While all the small and great nations in Europe compelled by the narrowness of their environment, try to enlarge their boundaries or to obtain new places for immigration even in the depths of Africa; in order that they may make their peoples comfortable and contented, for which sometimes, conflicting one another, they confront tangles and are obliged to engage in defeating wars, such as the blood-wash of Turko-Balkan parts in Europe and Africa. However, some, not being able to succeed in their undertakings, remain in the same crowded condition, as, for instance, Japan could not obtain sufficient land from Russia, although she conquered her, because inasmuch as she could adjoin Kouria with her, yet this was not enough; weak China, having strong Russia for her neighbor, cannot extend her boundaries; England cannot transport one part of the population of India to Persia and Afghanistan, on account of the conflict she possibly may have with Russia.

Thus, the whole population of the world, having been bound by the

hands of a few strong nations, can not obtain equal shares of land. For this reason, sometimes men become so much crowded within the boundaries of their small countries, that they are forced to occupy with only trades and commerce but there are regions also whose populations are so scattered, that, besides the land sufficient for agriculture, there remain vast parts untitled. As of the Russian population 77 per cent. occupy with agriculture; but of the Belgians 80 per cent. with trades and commerce, likewise the English, on account of sufficient mines of iron and coal. While every organized nation ought to have equally agriculture, trades, and commerce; as Germany has followed that direction, having equally improved both agricultural and traffic functions. But her land, likewise, gradually becoming narrow for her steadily growing population, she is compelled in the present to be subject to heavy military expenses, in order to be triumphant in the future conflict, and for the purpose of securing her growth.

In the old world, by the zeal of a tribe for compact and separate inhabitation, and by the wrong relation between the weak and strong, that unjust principle has been established and practised up to the present time. But the U. S.—whose Constitution forbids racial superiority and, preventing any conflict whatever between the weak and strong states, provides for their constitutional union into a nation—must have discussed the old world's unjust principle for inhabitation and established her people in the various part of the country with systematic and uniform divisions. If from 3,771,176 sq. k. m., which is the entire area of the possessions of U. S., we cut down 745,576 sq. k. m., her possession outside the country; also 590,884 sq. k. m., which is the whole area of Alaska, on account of the glacial and hardly inhabitable regions; also 143,000 sq. k. m., the share of Philippines, for the intention of their future independence; also 474 sq. k. m., the area of Panama, for its feverish climate, and, with these, if we also leave out some islands for military purposes; then remains a vast land of 3,025,600 sq. k. m. for a population of 100 million, of which every 30 persons has a share of over one sq. k. m., like the equal shares of the whole world to all mankind, or like the proportion of Arkansas.

But unfortunately the U. S. also has followed the same wrong principle of the old world, only having the means changed, that is, changing the power of sword into that of money; and in this way one has possessed vast lands and others remained without any. As a consequence of this, some places have the characteristic of dissatisfactory living, and others remain uninhabited and uncultured; thus, as in Russia, one state is far different from another in growth or population. Forgetting the fact, that in District Columbia 4928 men are crowded on each sq. k. m., let us consider other calculations: In R. I. 418 persons live on one sq. k. m., Mass. 400, N. J. 332, Conn. 210, N. Y. 177, Ohio 109, Ia. 80, Miss. 47, Mo. 24, let us leave Alaska,

where only one person lives on 18 one-half sq. k. m., and mention those which are best fitted for inhabitation: in Cal. 13.50 men live on each sq. k. m., Fla. 12.25, S. D. 7.40, Tex. 1.50, Wyo. 1.32, and in Nevada does not live even one person on each sq. k. m., for on 110,700 sq. k. m. still live but 100,000 inhabitants.

A nation formed by this irregular system of habitation can never attain to her purpose and vanish popular discontent. Because, by leaving one part of the country desolate and crowding men in another, to the extent of creating insufficiency of tillable soil, a nation would have naturally restricted her progress. It is true that if a thousand persons having a condition of regular and rich living collect in a city, they can, to some extent, support themselves only with trades and commerce, and receive the great part of their food from without. Thus the more the organization becomes complex the more living easy, as the multitudes crowded in large cities, especially in those which are commercial or otherwise centers, have more facilities for living. But this is not the case with a nation. A nation, together with its trades and commerce, must fully improve its agriculture also in all branches, in order, without the perceptible help of others, to be able absolutely to support itself and secure radical and permanent progress. To-day if we see some nations which have advanced only through their trades and commerce, as England, Belgium, etc., we must accept, that, their prosperity continues only so far until their patron nations wake up; because when their customers themselves begin to produce the very industrial goods which they are importing in the present, then the modern commercial nations, without being able to export their products, will be obliged to buy their food from abroad, since their countries are devoid of arable land; or they will appeal to their colonies for their nourishment, as England to Australia and Canada, and Belgium to Kongo; but the positions of those nations which have no colonies or of those who may have lost them until then, are indeed instable and in danger. Because the radical and perpetual progress of a nation depends on two conditions, (1) to have sufficient land for all its needs, (2) to have enough men to till and culture that land. Therefore, those who need land must extend their countries as much as it is necessary; but those who need inhabitants should admit immigrants, by encouraging the national feelings and promoting the religions of the foreigners, as far as possible.

Fortunately the American nation has inherited and possessed vast lands, sufficient for all its needs and even more, thus, neither its members being needy nor it depending on other countries for her subsistence, it can fully dispense its supplies and succor foreign countries. Because when we consider the vastness of America's present boundaries and comparatively the small number of her inhabitants, then we can positively say, that the country can richly nourish ten times as many as the present population, and, satis-

fyig their needs, make them happy; therefore, besides being able to supply all the exigencies of the future generations of her to-day's people, she can still support many new-comers, whom she sorely needs. For this reason, the vital problem is to change radically the modern system of land distribution. First, to grant the present citizens land enough for dwelling and cultivation, according to their ability in agriculture and for comfortable living; second, to prepare the remaining land for the immigrants and coming generations, and, in order to hasten that popular increase, to use every means and have facilities, so that besides actually enjoying the blessings of his dwelling place, the citizen may assure the new-comer that this country is an established Eden, a pleasant dwelling place and fatherland for him.

CHAPTER II.

FATHERLAND.



THE world fatherland in its real sense has a very sweet expression, because it means one's birth place and the dwelling place of his or her parents and ancestors. One without a country must consider himself unfortunate, like the Californian, who, as deserving the severest punishment, was condemned to be kept in a steamer, far from his country, and who lived an intolerable life until his death. Indeed this person had a right to consider that punishment as a misfortune, since he was to loose forever the sweet relations in his country, childhood remembrances, parental, filial, national and friendship caresses and tendernesses, and everything else. For this reason, any individual born must hold the idea of his country always high and love his fatherland to the extent of self-sacrifice, as the poet sings, "What is dearer than a sweet country"?

One who loves his country not only for its soil and situation, but also for the pleasant circumstances he has had in it, kindreds, and friends, whom he has known and loved since childhood, and for the fact, that has been nourished and has grown and will live there dying during all his life. But when this hope disappears by the loss of the peace of his country then his love for the fatherland weakens, and he himself begins to look for a better place to settle there. This is the case with almost all migratories. The people of America, like those of many other countries, is, as a whole, composed of unfortunates of this class, because the American nation has ever been a colony formed of immigrants from all the parts of the world and steadily growing. A great part of the large multitudes yearly rushing into this country come from Ireland, Germany, Russia, Italy, Hungary, Turkey, and other dissatisfactory countries like these, who are compelled to forsake their once beloved country, for not being able to endure poverty or being obliged to escape from bitter subjugation to militarism or tyranny. Because having felt their being deprived of enjoyable and usefud life in their countries, they, the immigrants, are compelled to destroy their patriotic feel-

ings also and to migrate for freeing themselves from dismaying sufferings.

Some free principles of the U. S. have attracted those who, seeing, in this country, their freedom from military service and possibility for securing, in reward of their hardships, more or less comfortable living, establish here, and, finding their new country freer and more encouraging than their fatherlands, begin to cherish patriotic feelings for this country. Later many of the immigrants gradually receive the right for citizenship and become the countryfellows of the native citizens. However, immigration being in continuance, and, for the new-comers, the idea having been changed into that of a dwelling place, we become obliged to call America as both the country and the dwelling place (dwelling country) of a new formed society. Therefore, in order to keep this dwelling country solid and, by improving to make it a dwelling place for joyful life, every individual citizen must be ready for any possible sacrifice, according to his material, physical, and moral resources, and, by the accomplishment of his duty of patriotism and true citizenship, must be entitled to the full enjoyment of his rights for benefiting from the country.

CHAPTER III.

SOCIAL ORGANIZATION.

HE social organization of the inhabitants of a country or fatherland is the gathering of families, which has been established within the definite boundaries of the country and under the system of neighborhood, either in the village or in the city. As its civil right for joint-share of land or house, and live freely but with neighborly peace, in order that this peace may secure its perpetual welfare. The organization of the society of inhabitants is like the formation of a family. As a family being formed by a marriage bond, husband and wife, during the continuance of their mutual love, live disinterestedly with each other though working separately as far as their activities are concerned, yet being indivisible in respect to loss and profit. So also the people of a country, though differ as regards their individual functions and occupations, yet, as far as social peace is concerned, they are considered as united, for their being joint-sharers of the loss and profit of their country. Therefore, as a family subject to certain constitutional laws, they must be disinterested toward one another, and every individual, who is a worthy member and sharer of the country, should become master of his rights, and owner of his duties, and must protect his neighbor's interest as his own.

Unfortunately, however, we are obliged to confess, that up to the present day, as a whole, we have remained far from performing that duty of social peace, and regarding only our own or at most family's interest, have considered the interest of our countrymen or neighbor as opposite and dangerous to our own, and treated them as our enemies, especially those who belong to a different nationality. In this country there has been created a sordid custom, a career of ill-feeling among the different nationalities, such as the Irish, Italian, Jew, and the like, who, with opposite manners and usages as they are, cherish hostile feelings toward one another and above all dare to insult the new-comers of their antagonists.

Now, in my and—I believe—other's opinion, the person who comes to our country with the intention of either naturalization or staying as a

guest, no matter to what nationality he belongs, should be treated very kindly and courteously by every citizen, because his philanthropic duty and interest demand so, and as the new-comer has been allowed to enter the country as an innocent member of society. As the constitutional principle has been founded upon that base, likewise, if the people also, in harmony with that principle, should feel as their duty to live peacefully with one another and treat their countrymen kindly, naturally they will be more useful to themselves. For this reason, it is necessary to teach, in school and home, that principle of social peace, and gradually to place and maintain, in the heart of the individual, the feeling of love duty toward his like, in order that, without legal compulsion, in a short time a spontaneous kind relation may exist, which is able to render the country or fatherland more pleasant for all, and to keep the spirit of self-sacrifice ever active, until there is no more need for sacrificing. Although Horace's opinion, "It is dear to die for one's country," is true, yet the idea of Dr. Joziah Strong, "A country does not need martyrs, but those who know how to live", is more right.

CHAPTER IV.

COUNTRY ORGANIZATION.



THE organization of an especial land consists in its having villages, towns, cities, states, and a capital, which form a natural system experimentally accepted and established. It still continues to have existence, and is considered to be permanent since it has been known in the present as an indispensable system. Inhabitation in villages, begun first of all, has been a necessity as a natural demand, and is continuing without any radical change, since, without villages, the dispensation of a city becomes impossible. The establishment of a town had importance as a centre for the easy carrying—or of the productive functions of villages. The establishment of cities has become imperative on account of the gradual progress in manufacture and traffic activities of the people; and it will continue forever. State organizations has been considered important for its affording facilities for communication, and easiness and regularity in administrative functions; and it is indispensable for a people possessing a large country. The establishment of a capital is imperative for carrying on internal or external administrative functions in a short way; it acts as the head of a body.

For these reasons, it has been considered logical to have the organization of a country in this form. But the advantages of this organization depends, more or less, on the situation of a country and the number of its people. Because there are regions where inhabitation is impossible, on account of their unfortunate climates, such as vast deserts with scorching sun, glacial or snow-covered regions, and marshy valleys with poisoning atmosphere—which does not promise any possibility for production, inhabitation, and organization. There are other regions which, being fit for agriculture, may be rather villages than cities, such as vast fields suitable for cultivation, valleys favoring the raising of cattles, and mineral places. On the other hand, there are places which have advantages for being rather crowded cities with crowded population than mere villages, as harbors and other centers of marine intercourse, or posts of land transportation.

Therefore the situation of a country or state has a great influence on the progress of its inhabitants, because those who have more favorable localities in their country show greater disposition for benefiting and advancing, if they are conscious of the natural advantages of their land. As for instance, if the straits of Constantinople, which has a singular position in the world, has been under good rule, the same city might excel New York in splendor and richness. Napoleon Bonapart said, "If I were the master of the world, I would make Constantinople my capital", and the great Bismarck, "One who can take Constantinople can take also the greater part of the world." While he who owns that city in the present has been, on account of his inefficiency for progress, a weak and passive government, and that splendid and famous city has remained in an inenviable and poor conditions.

For the sake of creating facilities for intercourse and administration, separate a country is divided, in proportion with its land and population, into definitely separate parts—states, some countries have a few and others many states, according to their vastness and populousness. If a state, such as Texas and Nevada, has large boundaries and small population, the people not being able to cultivate the land wholly, the result expected from it is not satisfactorily produced. On the other hand, if a state, like Rhode Island and Massachusetts, is overcrowded, the exigencies of the people can not be produced in it alone, and, therefore, it is obliged to appeal to other states for the greater part of its dispensation. And the state whose population is just enough for its demand, undoubtedly it has a progressive and contented life, on account of procuring sufficient employment for each inhabitant.

Therefore, in order that a country may be conveniently organized, it must correspond three conditions: first, important situation and fitness for inhabitation, second, its boundaries should be definite, third, it should have sufficient land for the future generations also.

Section A.

SITUATION.

When we consider the geographical situation of the U. S., we may gladly and proudly say, that, as a whole, she has the best geographical situation in the world, possessing every characteristic suitable for human living, excellent sites, and healthful climates of all seasons.

Section B.

BOUNDARIES.

When we consider that the boundaries of the U. S. extend 3000 miles from east to west and 1500 miles from south to north, and that each sq. k. m. can afford room enough for 300 persons, as in N. J., then we may believe, that as many as one billion inhabitants can live within the boundaries of America. But the gathering of so many peoples needing centuries, I believe it is necessary for the present to consider only the collecting of a population of 400 million—besides the inhabitants of to-day which is, no doubt, possible. In this way it will be easy, leaving the colonies out, to distribute 150 persons on each sq. k. m., exactly like the popular proportion in Spain but with regular boundaries and definite territories, in order that every inhabitant may have land for the dwelling and culturing, according to his needs, thus enabling each regulated state, without needing much the productions of others, to provide for all its exigencies and even a part of others' needs.

Section C.

POPULATION.

If we take into consideration the fact, that in this enormously vast possession of the U. S. there are only 100 million inhabitants, than we may assuredly claim, that it is necessary for this country to invite in the present 400 million immigrants. Therefore, it is indispensable to begin, from now on, to organize the country as for a population of 500 million, and accordingly to change this system of land ownership and state organization, in order that in the future we may not need to make unnecessary new changes and consequently incur heavy material losses, on account of the increasing exigencies of the gradually multiplying people. Besides, this change of the present systems would have prevented the over-crowding in some states, which cannot afford sufficiency to their populations.

Probably some consider the addition of 400 million persons to the present population unnecessary, thinking that it may discourage the function and interest of the people of to-day. However, I believe, that every intelligent person will admit, that this country is able to support comfortably also that multitude of 400 millions and that up to the present time it has progressed and secured its modern condition through the steadily increasing number of immigrants, and likewise it may advance fast and many sidely in propor-

tion with the increase of number of immigrants, until the desired number has been secured. Many facts prove that we sorely need men either for the present or for the future. To-day there is a great demand for men to work in the farms of the Western States; in the coal mines of Pennsylvania, and in the coke mines of Ohio; the steel factory of Pittsburgh needs 10,000 persons, 20,000 men are wanted for erecting buildings; 25,000 harvesters for Kansas; only the half of the coal mines of West Virginia is used on account of the lack of men. Now, if in the present there is an imperative demand for men, then we may doubtless think, that in the future we shall need millions of immigrants, when we advance further in the way of progress. I think it is already known to everybody, that if an individual should have manly conduct, he can produce a yearly profit of at least \$100 for his habitation place and society, and in this way the public administration also can obtain a yearly income of \$30 to \$40 by his activities. Therefore, as buildings are erected to secure some income, so also the population must be multiplied in proportion with the demand, in order that everybody may profit.

When the local public honestly feel the demand for and the importance and good result of the coming immigrants, then it can legally decide to open wide the doors of the country, and yearly to invite from all parts of the world 10 million immigrants, that is, 2 million families, if we should count each family as composed of 5 members, and in this way have the desired number of men, 500 millions within 25 years. As, I, an individual, after I came to this country, within 25 years was able to pay for the passage of 10 of my relatives and establish them here. Indeed everybody acts like me when he becomes a citizen, especially they who can obtain more facilities. Besides, many may doubt the possibility for gathering, in a short time the quarter of all mankind, 400 million persons, in the U. S., and therefore consider as untimely the undertaking to change the forms of organization and to obtain so many inhabitants. However, besides with my study, also with the experience I have had during long journeys, I assure those doubtless, that at least 75 per cent. of all mankind live in a dissatisfactory condition; therefore, when these hear of our life conditions as being actually reformed, through the demand of the principles and laws of our new-formed Constitution, or when we ourselves legally let them know of this beneficial change, and, besides giving all the facilities for immigration to the worthy among them, we should immediately find suitable employment for every new-comer—then, beyond all doubt, in a short time great multitudes from all the parts of the world will hasten to rush into the U. S., as the blood rushes into the heart. Because the intolerable conditions of the majority of many European and Asiatic nations compels them to cherish the hearty desire for finding a comfortable and promising dwelling place, and to appeal for their admittance there, it is enough that they should be sure of their future ease

fact, that if to-day, without receiving a cent for immigration to America and with the many difficulties, from 800,000 to one million rush into this country every year, then we may actually be convinced, that still larger multitudes will come to establish here, if only they obtain financial and otherwise facilities because they are needy. Therefore we must be the first to and of facilities for immigration. As a proof for this, we may mention the welcome, advance, and save these deprived fellow-men of ours.

For it is natural that when the table is set, the hungry person is waiting there only for a small sign of invitation. Then if we can be able to set that table with our efficient principles, laws, and methods, as my plan will show, no doubt we shall have many hungry guests ready to eat. Therefore when the principle for having a population of 500 million is admitted and all the means pertaining to it are used without failure, then, as I said, it is possible to have that number of population within 25 years, through internal multiplication and the large multitudes of immigrants. There remains no doubt, that after 25 years, being the country of a huge population of 500 million, the U. S. naturally will be in the world a mighty and invincible power., inspiring great admiration to the rest of mankind and setting, with her just and efficient career, the first good example for fast progress to the world. Only it is a question to adjust and understand the character and adaptability for civilization of all the immigrants to be chosen, in order that the creating of a legal organization should be considered worthy and justifiable.

Section D.

IMMIGRANTS.

In my opinion, the present laws and conditions for immigration have been established in a wrong and illegal form. Because if they have been decided upon according to a certain view, I am sorry to say that they form a legislation not wholly prudent and foresighted, since they provide that every immigrant (1) should have \$25., (2) if over 18 years old, must know how to read and write, (3) is not to be of Mongolian birth. All these mean to leave the entrance to the country free for the unworthy and to shut it against the worthy immigrants.

Because, when, without adjusting the moral worth and ability of an immigrant, by only seeing \$25. in his pocket and merely hearing his false or real name, the Immigrant Department allows his admittance in the country, but at the same time refuses the poor fellow, no matter how worthy and able, for not having \$25, then it can be obviously concluded that the population of America will be composed of wicked and undesirable members also. As,

for instance, many malicious persons from Europe and Russia, especially a great number of fraudulent and interested Jews, being unconditionally admitted in, take advantage of the allowance of the present deficient laws and bridlessly use their creating subtleness and give the market dealings a false and formalities, that is, through extreme economy and ruthless rivalry presenting false goods as real, decreasing the profits of the natives, and especially, without the consideration of the severity of the laws, fraudulently adjudicating themselves as bankrupts, or causing intensive conflagrations, of which the damages day by day multiply and become enormously perceptible.

Indeed every free thinker honestly can admit, that Jews are a practical people and highly adaptable for civilization; and they can be very useful citizens with their extraordinary brightness and subtleness, if among them only those who have certificates showing their good career in the past should be admitted in the country and kept under good conditions. Russia prejudiciously has decided to exclude all the Jews from the country, as the whole of Europe had done in the former ages. But after some centuries Europe through free thinking knew her error, so also Russia someday will understand that she is making a mistake. Therefore it is time that we benefit from the experience of Europe and admit in all the worthy Jews, but not those who, by their past conduct have been corrupted and wickedness has taken root in their hearts, who do not show any disposition for moral betterment.

Likewise, unknown criminals or even maphist (blackhand) Italians under false names are taken in, who, being backed up by their 'blackhand' society, have begun even to use bombs, and succeed in violating, plundering, destroying properties, and murdering men. Some of these criminals, filling the prisons, have become a burden on the public (while the money spent in this way might possibly be used for other useful purposes), and those who, being able to keep their evil-doings secret, succeed in remaining in society are acting as damoglian swords in the public, which is compelled in buying and selling, to walk circumspectly, and to sleep wakefully. However, as the Hebrew nation is invited to form a part of the population of the country, for their preponderant characteristics of practicalness and economy, so also the Italian nation—who excel all the other nations in architectural skill, and who have been a prominent people since the beginning, and can soon improve their dwelling place, especially when promoted by efficient laws—must be taken in when they desire to enter. But we must also find out and refuse to admit in those 'maphists', who threaten danger wherever they may be.

Likewise, the law demanding of every immigrant over 18 years old to be able to read and write, if even it should have been made for a certain reason, still, in my opinion, is untimely, unnecessary, and illegal. It is untimely, because it is impossible to obtain sufficient population only among

peoples who are literate. It is unnecessary, because the country needs many useful and able persons who have not yet learned to read and write. It is illegal, because efficient persons are rejected for their illiteracy, while the literate, no matter how vile, are admitted. Nobody's illiteracy does harm to the country, since the immigrant taken in with new methods will be occupied under the directions of the public alone, and since until his time for naturalization can learn to read and write, by means of night schools.

Also it has been decided not to admit Mongolian immigrants, supposing their manners and customs as injurious for the country; while among these there are many decent and pious men, who can be useful inhabitants for their laboriousness in trades, agriculture, and other lines of work, is it enough that they are placed under good conditions. Therefore the point to be considered is not the race of an immigrant, but his moral and physical worth, because when we think seriously, we shall be convinced that it does not matter to know where he was born and to what race he belongs, but the vital question is, that can the person who will be allowed to come to this country be a worthy inhabitant? or, is he adaptable for civilization? When the affirmative answers to these questions are received, then and only then he can be allowed to start for America, in order that the individual admitted in may become a useful member of the American people, without the least harm to either himself or the country.

Now, since, according to the provisions of the immigration laws, it is required of every new-comer to have \$25 and to be literate, it means that his money and tongue but not his normal worth determine his fitness for admittance. Besides, the actual effect of this conception upon the social life of the country is indeed very morbid, since it gives numerous criminals the chance to escape from the just prosecution of their mother countries and continue their evil-doings here. A, for instance, criminal Hans Schmidt, without his sinful life in Munich being considered, was taken in, and later becomes a cause for personal and pecuniary losses; he was not only one, there are thousands like him. On the other hand, the modest and useful poor who, not being able to show either \$25 or a rich guarantee, is rejected and cruelly returned where he came from. If any patriot and philanthropist person should take pains to visit the immigrants station at Ellis Island, he will witness such pitiable scenes that it is impossible for him not to become affected and interested to know what is going on there. Because among the unfortunate who are condemned to be set back there many who—being despaired by their living, having sold what they had, in order to be able to pay for their passage, and regarding the U. S. as their last hope and reliance—have started their journey to America, and finally touched her shore after many troubles, untold privations, and suffering from storm and sea-sickness. When these are returned in a condition of physical weakness, economic despair, and moral

abandonments, there is the most horrible crime committed, which indeed moves every true man to pity and indignation. Moreover, what shall we say for those who together having here friends, relatives, sweethearts, and even sons or daughters still are sent back? Is not this act the most horrible of all cruelties? If it is desired to keep the country free from the sick and the poor—as the admittance of the lazy, criminals, the lame, and the blind may rightfully be forbidden—then before their very first preparations for journey all the means of prosecution should be used. But since any method of this kind of prosecution has not yet been tried, such as demanding of every would be immigrant to receive allowance for coming to America, and consequently great multitudes come to our shores without restriction, therefore it is our philanthropic duty to help the needy among these and to find employment for them, at least for our own future interest, and to use every possible means to save the sick, without sending them back and causing their deaths on the way, thus avoiding to be indirectly murderers.

For these reasons just mentioned, I suggest to the public to amend the immigration laws by the following resolutions:

1. To decide to increase from now on the population of the country to 500 million.

2. For this reason through public directorship to form a special fund of one billion dollars, in order to be able to obtain yearly 10 million inhabitants. Of this fund to appropriate 200 million for the passage expenses of the immigrants, and with the remaining 800 millions to provide for their dwelling houses, tools, and occupation expenditures. To receive all the money spent in this way with an increase of 10 per cent. from every immigrant, within an indefinite time and from the result of his labor; and of this increase to dispose 2 per cent. for head-money, to receive 6 per cent. as interest, and to lay by 2 per cent. for commissioners, advertisement, and losses caused by the untimely deaths of immigrants.

3. Through commissioners sent to every part of the world by the public management, to choose and invite immigrants, and to give them directions to passage; and to affirm the legality of their selection through consuls.

4. Through a great organization of passenger steamers, to be able to send steamships to all of the chief harbors and to transport immigrants, safely and with the least expense possible.

5. Any immigrant not fulfilling the provisions of the law, no matter with what class he desires to come, must not be admitted on board; but those who arrive here on U. S. steamers must be taken in the country immediately.

6. The following are the provisions:

- (a) Every individual, without any difference of nationality or locality, rich or poor, should receive, from an official body at his birth place or

dwelling place or from a body of acquainted persons, a certificate telling of his personality, character, and occupation; also he must present a medical certificate showing his exemption from contagious diseases. Likewise, by the local commissioners of the U. S. his photograph should be placed on his passport, which, besides, should contain his signature of real name, details of his feature, and of his occupation and family circumstances—and, above all, the consul's signature affirming the reality of all the contents of the passport. The officer seeing his passport and having no objections allows the immigrant to go on board for coming to America.

(b) Any immigrant family should be exempt from any contagious disease.

(c) Any immigrant, after assuring his position, can bring his family here, provided it does not have any disease dangerous to the public.

(d) Each individual immigrant, except officials, or family should be considered as a guest without civil rights and duties, and can not be the owner of properties or functions; can be occupied only with extra employments or agriculture, without owning any land. He continues thus for four years, after which he has either to become naturalized or to depart from the country (officials and the impotent form exceptions).

(e) An immigrant if he desires, can be naturalized at the end of one year after his arrival to this country, provided he should know the language of the country, as much as possible.

(f) The immigrants who intends to stay in America should take the oath of allegiance to all the laws of the country.

7. The Constitution of the country should be printed in all languages, in order to give one to each immigrant and freely to distribute among all the peoples of the world.

8. Through the American consuls, often to send all around the world advertisements concerning the needs for new, in order to increase the population according to the demands and to maintain the balance of all the functions of the country. Care should be taken to admit in only the worthy among the yellow race.

9. Immigrants immediately should be distributed in those parts of the country which need men.

Section E.

LOCAL DIVISION.

The possessions of the U. S., roughly estimated 3,771,176 sq. k. m., is divided into seven large or small territories and 48 states, with differences

of land, and according to the principle, that the number of states should be gradually increased in proportion with the growth of population.

However, in my opinion, this division of boundaries from now on should be changed and a new organization of states established, that is, except the territories, all the states should be formed and kept with equal population and productive land, in such a way that each state should contain as many as five million persons in the present and be able to satisfy the needs of that population; that is any determinate state should correspond the needs of its determinate population, with either agricultural and mineral productions or industrial and traffic functions. For this end I present the following plan:

1. From now on to divide all the U. S. possessions of land into one capital and hundred state-parts.

2. These 100 parts should be composed of 5 territories, 5 central states, and 90 ordinary states; that is:

3.

<i>Part</i>	<i>Extent in sq. k. m.</i>
1 Capital	100
1 Territory, the whole of Alaska	590,884
1 Territory, Philippines	143,000
1 Territory, Panama Zone	474
1 Territory, Hawaii and Islets	7,618
1 Territory, Porto Rico	3,600
5 Central States, each 2100 sq. k. m.	10,500
90 States, each 33,500 sq. k. m.	3,015,000
100	Total.....3,771,176

Section F.

CAPITAL.

Considering a Capital as the center and the head of all the chief civil and administrative functions of a nation, I have the following system for the organization of the U. S. capital:

1. To establish the national capital of the U. S. in the central part of the country, the vicinity of Kansas, on 100 sq. k. m. of land, and to call it Washington, which is to be the mere civil office (official center) of America, independent of state or city organization, a separate place for the activities of the superior officers or the body representing the nation.

2. All the properties of this official city, buildings and land, is to belong to the whole nation. Its streets are to be called by the names of officers. By the expense of the nation the city should be improved, beautified, decorated, and shined in every possible way suiting the dignity of America.

3. Persons holding office in the capital, being representatives from all the states, should have temporary dwelling houses there, until the end of their terms; and during administration all their private properties belong to their respective states. The inhabitants of the capital are to be composed of officers, visitors, and all men wanted to provide for the necessities of these.

4. The capital belonging to all the states, its dispensation, improvement, decoration, and care should be under the authority of a body formed by the single representation of all the states.

5. A part of militia should do the work of police department in the capital.

6. The capital should pay for its general expenses, with the money raised through the rents of its non-official buildings; if this money is not sufficient, the rest of the expenditure belongs to the nation.

7. The dwelling houses for the officers will have no rent, so that these may stay in the apartments assigned for that purpose until the end of their terms, when their successors come to occupy them.

8. Besides establishing in the capital all official apartments, halls, parlors, theatres, scientific and artistic clubs, museums, libraries, and everything else suiting the dignity of the nation, there must be established also, as the miniature of the earth, a world-scene, with yearly improvements, which shall contain all the natural features-seas, islands, land, rivers, cities, mountains, trees, plants, animals—and every other natural and artificial objects, so that every native and foreigner, by visiting it, may receive a real and complete idea of the situation and contents of the world.

Indeed it must be confessed that such a huge undertaking requires enormous work and money; yet I believe that the people of the U. S., being for just once, is able to spend that fabulous sum, and thus create uncountable benefits. Because every individual who will visit, such a permanent world-scene, having been practically the whole world with all its oddities as well as wonders, can obtain more knowledge of nature, science, architecture, and geography than he would in five years of hard study. Besides, every graduate from high institutions, before starting his life work, by seeing that world-scene can receive a real and complete conception of the work he soon will undertake. In the present, exhibitions taking place every five or ten years already prove the usefulness of this principle. Since sums are spent for these and only for a few months, and, besides, for various reason many not at the same time to visit and benefit from them, therefore it seems reasonable

to spend but once and together, in order to establish a permanent perfect and unequaled exhibition—the world-scene. Some spend fabulous sums for war purposes; we must spend for the sake of progress, as we did for Panama, which indeed to-day inspires us with real pride.

Section G.

TERRITORIES.

We call those parts territories one of which are far away from the mother country, some are separate islands with different tribes, and some others are not in the present suitable regions for inhabitation and progress, such as a part of Alaska, Philippines, Panama Zone, Hawaii, Porto Rico, Pine Islands in West Indies, Guam, Tutuila, Samoan, and other islands. Therefore, inasmuch as they are governed by the chief constitutional principles of the mother country, still it is necessary to subject them to some exceptional rules which may fit their situations and populations. On every territory should pay to the central government its share for the general expenses of the country, equal to that of any state.

The exceptional conditions of territories differ in the following respects:

Article 1.

ALASKA.

Though on account of its great extension of 590,884 sq. k. m. Alaska is thought of as to be divided into ten or twenty states, yet at least in the present it is uninhabited for its glacial climate. To-day it has only 63,592 inhabitants, the majority of whom are Indians accustomed to severely cold weather. Therefore it is necessary to keep it with its integrity as an external territory and rule it by laws suiting the people there; until science may by some means affect its climate and make the land fit for living and agriculture and until the unusual growth makes its habitation a necessity. It is sufficient to raise a certain share of the general expenses of the country, from its mines, forests, fisheries and animals through the efforts of the present inhabitants and the working of some classes of prisoners.

Article 2.

PHILIPPINES.

Inasmuch as the Philippines have 7,635,426 inhabitants and 143,000 sq. k. m., or, according to some, 12 million inhabitants and 127,000 sq. k. m., and can be divided into three or four states yet their remoteness from the

mother country, isolation, and the characteristics of their population as being a peculiar separate tribe make it indispensable to class them with all their integrity as an external territory, to be governed by exceptional systems, until their people is fully advanced. In the present we may be satisfied with only receiving their share from the national expenditure, thus it becomes possible by using the plentiful supplies produced by their increased population, within a short time to advance them like the mother country.

Article 3.

PANAMA CANAL STRIP.

Though this zone of 474 sq. k. m. is considered an insignificant place and its unhealthful water and feverish climate do not encourage inhabitation as necessary for a state, yet the canal promises a very bright future for commercial and military purposes. Therefore, if we should succeed in bringing there fresh water and changing the marshes into good land, by means of scientific methods, then it becomes possible within 20 or 25 years to gather there a population of several million from at least the laborious southerners, and to make it a center of traffic activities. Then, it is necessary for the present to regard it as a territory and establish there a special form of government, which shall suit its conditions.

Article 4.

PORTO RICO.

Porto Rico can be considered as a state for its productive advantages. Although its extent, which is only 3,600 sq. k. m., is regarded too small, yet it is possible to collect there as many as 5 million persons, since in the present already it has 1,118,012 inhabitants and has been classified as one of the states of the mother country. However, its remoteness, limitation with narrow extent, and isolation make it necessary to class it among the exceptional states and call a territory.

Article 5.

HAWAII.

Although Hawaii also with its extent of 6,449 sq. k. m. has some characteristics to become a state, however its present small population of 211,010 persons, limited extension like that of Porto Rico, remoteness, and isolation make it urgent to classify it also among the exceptional states and known as a territory. In order to raise its share for the national expenses, the other islets, such as Guam, Samoan, Tutuila, etc., also must join it governmentally.

Article 6.

UNINHABITATED ISLETS.

But those uninhabited islets, which serve as harbors and stations of coal, are under the care of military officers directed by the central government.

Section H.

CENTRAL STATES.

Those parts for the country should denoted as central states which have advantages for being centers, as the city of New York, St. Louis, Chicago, New Orleans, and San Fransico. These five central parts, for the demand of their situation and being stations can contain five million inhabitants only within the city, without depending on villages or being overcrowded, and dispense their needs by only their trades and traffic, of which New York serves as an example, by being crowded by a population of 4 and one-half million inhabitants. Therefore these central parts should be known as central states and populated by five million persons respectively, for such of which only 2,100 sq. k. m. of land is considered sufficient for both summer and winter houses.

Section I.

STATES.

For an ordinary state without any particular advantage, according to the present demand, it is most convenient to have a land of 33,500 sq. k. m., and 5 million inhabitants, in order by placing 150 persons on every sq. k. m. to receive the greatest profit possible from the soil. It must have its dependent cities, towns, and villages, for the legal organization of which I suggest the following plan:

Local organization of States.

A state is to consist of:

1-State-city.

5 Cities.

50 Towns.

1000 Villages.

Thus 20 villages should belong to one town, 10 towns to one city, and 5 cities to one state-city. By this arrangement we have, one capital, 100 state

cities, and except of central states and territories 450 cities, 4500 towns, and 90,000 villages.

STATE POPULAR REGULATION.

In order to create a proportion between the numbers of the city people and the rural people in a state, it is necessary to regulate its population according to the occupations of the inhabitants. Therefore, considering the demand for 55 per cent. tradesmen, business and professional men, and 45 per cent. farmers, we may regulate the five million population of a state in the following way:

1 State-city	750,000 inhab.
5 Cities, each 150,000	750,000 "
50 Towns, each 25,000	1,250,000 "
1000 Villages, each 2250	2,250,000 "
Total.....	5,000,000 "

But since to-day, there being only 100 million inhabitants in the country, each state can have a share of but two million persons, therefore we are obliged to distribute that one million of population in the ordinary states, excepting the central states, in the following way:

1. The Class of artisans and business men, which is composed of 550,000 persons and forms 55 per cent. of the population, must live in a city. And inasmuch as our plan requires of a state to have one state-city, 5 cities, and 50 towns, however, so long as the full growth and, therefore, complete satisfaction for economical demand is not attained, it is necessary to restrict or decrease the numbers of cities and towns.

2. Each state-city being required to have 750,000 population, before it is able to acquire so many inhabitants, previously marking and distinguishing the localities of all public buildings which are to belong to the city, as many houses are necessary may be built all the land belonging to it is wholly occupied; but there state-cities which are already fully inhabited may be reformed gradually and properly; and those which are overcrowded can be placed in better condition by transporting the excess of its population to some proper place.

3. According to the system of giving a state five cities with 750,000 inhabitants respectively, in present to appoint a city having 150,000 or even less population as one of the five cities, and then to determine the localities of the remaining four cities, which are to be established one by one with the growth of their inhabitants.

4. Of the denoted 50 towns with 1,250,000 population, each of which shall have 25,000 inhabitants; in the present properly to assign only the six with 150,000 population, and previously indicating the situations of the remaining 44 towns, to establish them one after another with the increase of the number of inhabitants.

5. The occupation in agriculture of 45 per cent. of the people being a condition, of the present population of one million in a state 450,000 inhabitants forming the agricultural class should be distributed in villages, thus giving each of the denoted 1000 villages a population of 450 persons or about 90 families, each counted as having five members. But each village being intended to occupy 2250 inhabitants, its present population of 450 individuals should have only their proportional share of land of anything else, and the rest of the land belonging to the village is left ready for the future inhabitants.

6. Those parts of the village having unhealthful climate, until they are fitted for habitation, should be only cultured without being inhabited, if there can be found hired men for this work.

7. The removal of either city or village inhabitants may be free, provided the functional balance of the state should not be impaired; thus, if a city man should desire to move to another city, or if a villager having his position secured shall wish to establish in a city, it becomes necessary to exchange his right of habitation with a city man, otherwise the responsibility to himself alone, without the intermediation of the public management.

Section J.

STATE CAPITAL.

A state-capital, which is the center of all the chief administrative functions of the state, and where the head of the state holds his office, must be the central part, most populous and important city in the state. But the state capitol should be situated not in but near the state capital, on an exceptionally good location, in order that it may be far from the tumult of the city.

Section K.

CITY.

Although we call local organizations state-capital or city or town for the centralization of administration or populousness or smallness, however, we shall consider other small or large local organizations, which are traffic stations or well-populated, as cities. According to the variety of local situation in the country many cities differ in location as follows:

- (a) Seashore uphill, like the city of Albany.
- (b) Seashore plain, like the City of Philadelphia.
- (c) Seashore uphill and plain, like the city of Portland, Me.

- (d) Valley, like the city of Wilkes-Barre, Pa.
- (e) Riverside, like the city of St. Louis.
- (f) At the foot of mountain, like the city of Pittsville, Mass.
- (g) On plain, like the city of Indianapolis, Ind.
- (h) Surrounded by bays, like the city of Boston, Mass.

There are also famous cities on straits, like New York and Constantinople or cities of archipelago, like Venice, which on account of their excellent locations are considered as unequaled. So every city, either established or to be established, is situated chiefly on either one of those eight localities. But, according to the provisions of our present Constitution, like other branches, the system of establishing a city is left to the will of the people, and thus the public have made their cities, houses, and functional buildings wherever or in what way they pleased, and for this reason all the modern cities are devoid of excellent features and surrounded by odd and unpleasant scenes.

Some of the European powers have decreed the erection of equally high and uniform buildings; as Paris and London are subject to this system, where all the houses and functional buildings, except the governmental establishments, public buildings, and churches, present a monotonous scene, and architecture is partly restricted. On the other hand, the small and large buildings in our cities form a queer sight, as in New York and other large cities we see a tower-like block with 15 or 20 stories, adjacent to a low and poor building with 3 stories, which indeed form an unpleasant contrast. As an illustration for this, let us mention the following: In New York, at one side of Broadway is established the gorgeous custom house, on one side the palace-like Exchange, and on the other side the massive buildings of Washington and Treating, which presents a magnificent scene; but in the place, low plain, and unhandsome buildings adjacent to the Treating, also the buildings of the city administration, and the poor houses of the Italians and Chinese among the beautiful mansions on Worth St.—all these prove the oddity of New York City. It is so in many cities, where some in order to keep their houses in light and sunshine, prevent their poor neighbors from making their buildings high.

The plan of a city not being previously drawn according to the largeness of its population, the city, besides remaining devoid of beauty, has also been subjected to unnecessary expenses. Because, for instance, instead of granting a million population only five sq. k. m. of land, which can comfortably include them, often ten or more is left to the people, and consequently only one part of a block being built and the rest, until the selfish satisfaction of the owner, is left without any use, and on the next block another building is erected, or one or two blocks being left untouched, another is begun—as is the case in all those cities, and therefore the city becomes obliged to light an extent of ten or more sq. k. m., instead of five, to make and clean city roads, to

place underground long pipes and sewages, to multiply its car-lines, and to be subject to heavy expenses, and, therefore, to increase the tax rate. Besides these unnecessary expenses, the street sidewalks before abandoned house lots are left uncared during the winter, and the city itself not paying attention to these sidewalks, there forms an icy ground, on which many passers-by fall and hurt their bodies, sometimes having their legs or arms broken, or even dying by such an accident. In cities, the passing of railways above the streets not being forbidden, often trains cause untimely deaths. As the N. Y. Central Railway has since been the cause of 560 deaths on 11th Ave. If we can mine all the lists of such accidental deaths in all cities, no doubt we shall find thousands who ruthlessly are being sacrificed on account of some unnecessary or illegal cause. I saw a statistics of 1906, which showed that in England, trains together transporting that year 400 million more passengers than ours did, still had 40 per cent. dead and 10 per cent. wounded less than we did; this difference shows their precaution and better arrangement, which we ought to adopt. All the present subways in populous cities are a factor for shortening life, since, for their underground location, they create a gaseous atmosphere and weaken the breathing of the passengers; not to mention other dangers like fire and flood

The situation of houses and market-place of a city not being previously denoted and wisely kept, from time to time they have been subject to changes; and all the land and properties being left free to a few owners, during changes some people become wrongfully poor and others unexpectedly rich. As, when Williamburg and Brooklyn bridges were built, on Brooklyn's side, at the end of Fulton St. and Broadway rich proprietors became poor and a little beyond, the common owners in Fulton or 4th and 5th Streets unexpectedly became rich. The same has happened more or less on New York's side of those bridges; and are many illustrations like these.

Through the allowance of this ever-changing system, some, carying on their selfish motives for making new buildings and increasing their profits, cause nice and durable buildings of four or five stories to be destroyed, and thus bring the former expenses to nought. In a city too many buildings and especially dwelling places being built, many office-buildings, stores, and houses remain unoccupied, the loss of whose rent's or steadily increasing interest of the capital cause the proprietor great harm; and sometimes responsible owners of properties either possessed by pawn or purchase become subject to bankruptcy. All the properties in the city being owned by a few and everybody being at liberty to erect his desired building of any form on his land, he raises his blocks so high and near to his poor neighbor's house as to prevent the free entrance of air and light into it. By allowing to establish every kind of factories in a city, this becomes liable to accidents of explosion and fire, on account of explosive and ignitable matter, or its atmosphere and

climate may become impure and injurious for the health of the inhabitants on account of the use of oils having smell or of coal which produces thick smoke. As, for instance, the sudden explosion taking place during the removal of dynamite from the factory to the harbor in Jersey City, which causing fire at the harbor threatened great danger to the city. In the cities of Cincinnati, Ohio, and Pittsburgh, Pa., the people can not, even for an hour, keep the collars clean, on account of their smoky atmosphere, which indeed heavily impairs their health. A statistics of 1890 showed that in cities 156,638 unnecessary deaths had occurred, that is 23.58 per cent., while in villages only 14.99 per cent., of which the evident cause is the irregular systems or organization mentioned above; as Dr. Ogden in his book, "The Kingdom of Dust", has explained the fact that the half of all the deaths is caused by microbes in dust.

Indeed the American cities, as composed with all in Asia and some in Europe, are being more regulated with new methods and especially sanitary conditions, for which task the country spends enormous sums and incurs heavy debts, as, for instance, New York has a debt of \$57.55 per capita, R. I. \$62.27, and Mass. \$72.72, which could produce desirable and encouraging results, if used wisely. However, many facts prove, that, under the present wrong conditions of principles, fabulous debts are not used for their useful purposes. Therefore, being deeply convinced that the present system of city affairs should be entirely changed, I earnestly propose the following suggestions:

1. More than the beauty of the scenery of a city to be established it is necessary to consider its climatic and atmospheric conditions.
2. To fix the number of the inhabitants of a city according to the climatic conditions and the division of the state.
3. A formerly established city that has not healthful climate, without further flourishing, gradually should be caused to grow less and finally disappear.
4. After the locality and boundaries of a city have been determined, according to a plan corresponding the mass of the population, to divide first the market and house streets, and then to decide in order the definite locations of the buildings which belong to each part, without leaving any piece of land unoccupied.
5. The organization of a city—functions of civil engineering and architecture, allowances for the erection of houses and any other buildings—should be carried on under sanitary conditions and by precautionary means.
6. The drinking water of a city being a vital demand, it is necessary to gather all the fresh waters in the country, and to distribute in earthen tubes kept in iron pipes, in proportion with the needs of a city.

7. The water necessary for bath, washing, work, fire, etc., is to be gathered through the rain, lakes, and rivers, in the vicinity of the city, and should be distributed in separate pipes.

8. The streets of a city should be cleaned every night from 2 to 5 o'clock, being washed with plenty of water both before and after sweeping, to such extent as to leave no dirt whatever from the previous day. If the water in cities on the seashores should not suffice, seawater may be used in separate pipes; but the other cities should store water from rivers, mountains, and rain and lake, according to their needs.

9. In a city sewages, every kind of pipes for water and gas, also wires for electric light, telegraph, and telephone must be placed in wide and deep subways with openings, in such a way as to make their durability for long time possible, for preventing all the unnecessary expenses for continual repair of roads, pavements, and pipes, also for preventing damages of wires either by storm or enemy.

10. To call streets only by numbers, avenues by the names of prominent persons, and the market and its functional buildings for the definite names of their occupations.

11. If there is intention for running electric cars from any street, it should be carried into effect before the making of the sidewalks, and pavements of that street, and to place the railways at the same time when roads are being made, in order to save unnecessary work and expenses on account of later changes and repair.

12. To run electric cars on every second or third street or avenue; but in populous cities, if the street cars do not meet the demand, to have elevators of two lines, local and express; if more necessary, to make subways having convenience for obtaining fresh air.

13. If it is seen necessary to pass a train through a city, the tracks should be placed in open and deep subways, connecting all the squares by means of bridges, like the one extending from 45th to 50th Street on Park Ave., in New York; as it has been adopted in Baltimore; and if the train has to use coal, in the city it should use only such kind of coal whose smoke is not so injurious.

14. In an open place near the city to have a forest with all wild trees, the size of which is to correspond the mass of the population of the city.

15. Every city must have only one cemetery on a proper side of the city, for all the demoninations and divided in proportions with their demands.

16. In the middle of the dwelling streets of a city, on five or ten blocks to have smaller or larger parks, beautiful with various trees and flowers and plants, every one of which should have halls for concert, reading and amusements, which are to be open from morning until midnight.

17. Like the one on Essex and Canal Sts., in the eastern part of N. Y., to establish several gynasiums in every city, for boys and men, in which boys may develop their bodies, and men have military drill.

18. To establish the market-place and the dwelling-place of the city in separate parts, so that home life may become peaceful and restful.

19. For meeting the every-day demands of the people, to establish schools, churches, lecture-halls, libraries, recreation-halls, baths, wedding and reception halls, parlors, dwelling houses for immigrants, and small stores, only on the avenue of the same street, leaving the adjacent streets for the dwelling of natives.

20. All functional establishments to belong to the public; and every market building, that is, factories, traffic apartments, office buildings, etc., should be erected on its property denoted and permanent place, each having different forms, and being as high as possible and decorated.

21. Of all dwelling houses and public buildings to be erected on any block the interior should suit their purposes, but the exterior must be wholly uniform; and every block is to have different appearance; in order that the architectural skill of the city may shine on them.

22. Every inhabitant must take of his garden, and beautify it with flowers, and fine trees suiting the climate.

23. In the city fireworks and explosives and dangerous objects are neither to be made nor kept; and those factories which threaten any danger for explosion or fire, or are apt to fill the air with impurities and bad odors, as those on Greenpoint in Brooklyn, must be situated outside the city and on infertile land; and for their daily communication to have an electric express car transporting their employees, or automobiles can be used.

24. Factories which are considered uninjurious can be established on their proper locations in the market-place.

25. Dwelling streets should belong to two distinct classes, that is, the streets of the rich and the streets of the poor should be separate.

26. Blocks should extend 200 ft. on the avenue side and 720 ft. on the street side, thus having an area of 144,000 sq. ft. On the length of the poor there should be 30 houses; 15 on each side and facing each other, on one block; on the avenues should be erected churches, schools, parlors, stores, Hotels, Boarding Houses, etc.

27. Triangular, narrow, small blocks left after geometrical measurements, which are unfit for dwelling places, must be used for the erection of public buildings, churches, schools, etc., or for making parks and squares. In the city may be erected and decorated all kinds of buildings having from one story to as many as possible.

28. On the square of every two blocks must be established small office-buildings for public administration, each having a secretary, and a policeman,

for the protection of the street, reformation and report, advertisement, telegraphs, letters, express, and for the accomplishment of street affairs.

29. In the vicinity of the city, high schools, hospitals, and charitable institutions should be established on healthful locations.

30. Every functional building and dwelling house unconditionally should have telephone communication.

I believe every sound minded person will admit with me, that a city established and organized according to the conditions mentioned above will be an actually pleasant dwelling place. Probably many will consider such a radical change more than impossible, when they thing of the huge sums, toils and drudgeries of long time, and hardships and difficulties of change—necessary for the real and practical reformation of the whole city; and who may ask, "What will become of the present advanced cities"? or, "How can the fabulous expenses indispensable for great changes, repair, and the erection of new buildings can be collected?" These I answer as follows:

First, what has become of the heads of the bridges or of the Astor House on the Broadway, New York, partly the same will happen to others. The hands of the bridges being wholly destroyed, great benefits were obtained. The Astor House, which magnificently was erected with enormous expense, and was a marble building able to endure thousands of years, was destroyed, and replaced with a new splendid building. If this were done by some individual, probably we would think of it as a deed of freak or ambition, although this opinion also would not hold true of the present rich, who are as particular as to calculate the cent earned after hundred years. But since the public carried on this work, then we must think otherwise; for indeed after long and wise economic calculations and after securing assurance of obtaining in the future great profit for the present loss, the public began and finished this undertaking. Indeed there is no need of destroying all the old-fashioned buildings, because a part of them can already be used, and another part may require some change only by repair; but those the destroying of which is necessary and causes great losses, can take place gradually; however every new building must be erected according to new laws. In those places where destroying will be carried on no perceptible is caused, because the income of the new made buildings will no doubt repay the old expenses, as always has been the case. For, a city established by this method will not cost less than an old one, for more than one reason; and the old ones which are changed and repaired will have less expense in the future, since they are so to be built as to endure long centuries and to be exempt from future expenditure.

Second, the money needed can soon be collected, since the public will be the collector, and the responsibility of the public will be guaranteed by the rent's received from city properties and land taxes, according to my

plan. Besides, rents and land taxes will be kept in security by being used in the everyday functions of the people, and thus the public besides being able to pay easily 4 per cent. of its debt, can also pay every year 2 per cent. as head money, and in this way the debt to the public being cleared within 25 years, all the public lands with their repaired, new, and solid buildings become, without any cost, the properties of the people.

Third, after all the present properties being purchased and redistributed at the value of purchase by the public administration, the government mixes up the values for the remaining public estates and fixes a new rate, which is to be uniform for all the states, but varies according to the degrees of old or new cities, or product of villages or function of market places or importance of quarters; the worth of villages or rent of such properties increases until the full payment of installment and full population.

Therefore I do not think that these simple explanations may further be criticised or ignored, because the matter remains beyond all doubt.

Section L.

VILLAGE.

One who has witnessed the deplorable conditions of the villages in many parts of Asia, and who is familiar with the country life in America, can assuredly say that the peasants of U. S. have better life than the city people of semi-civilized nations. I have seen many villages in Anatoly and studied their conditions, which indeed make the witness shudder and resent, when he sees subteranean huts resembling dens of wild beasts; one-story houses built right upon the ground plastered with dung, and with ceilings of wooden beams, and, being without windows, receive light and air only through the chimneys, which serving as stoves fill the house with thick smoke of wood, powerful enough to blind the eyes and stop breathing; in bed spread on the ground swarming fleas which make sleeping impossible; nasty odors evolved from barns right close to the houses tend more and more to shorten the life of the peasant.

If kind Nature, with the healthful climate, refreshing air, and animating water, should not favor those miserable creatures, no doubt life would be too short in their regions, since utter ignorance of sanitary living prevails from horizon to horizon. No doubt, if they were instructed in conditions of health and longevity only as much as the country people here have been, they would be far stronger and long-lived, as are our villagers living in similar regions.

Likewise, the absence of telephone, telegraph, thain, postal system keep the villagers in isolated conditions, thus preventing them from having any communication whatever with the world, except in case of occasional visits to near-by cities. And this situation continues so in the present, because those country people are still devoid of mental light—consciousness—created and brightened by learning. Therefore, for these reasons, over country life must be considered fairly well reformed, as to-day the life conditions of an average villager in this country do not differ much from those of an average city inhabitant.

However, we can not consider the present country life as perfectly satisfactory, because, as the bettering of life conditions of the lower class in the city has become a necessity, so the reformation of the present country life is an imperative demand. For, the educated country boy, aspiring to the amusements and pleasures of the city, leaves the plow and hastens there, since the innocent country life seems to him monotonous and devoid of attraction. Especially that the new generation, after graduating from high institutions, begin to consider their fathers' trades and occupations as hard and of slow progress, and the country life as worthless. Through fictions many villagers become familiar with the communicative facilities, social relations, theatres, concerts, and pleasures of the city, and being induced by dreams of richness, hasten to establish in the large city, where, to their disappointments, they begin to live the life of servitude and hardships. Although some of these, through their abilities and exceptional talents, succeed, on the other hand many live in poverty and become condemned to remain in the lower class, without seeing their sweet dreams realized. These who fail would never leave the truly occupation of their parents and the innocent country life, if they had been instructed with sound education, no doubt, they would have known that among all the occupations in the world agriculture, with all its branches, is the most innocent means for earning, and that the country or the village is the most proper place where to possess healthful and long life.

But according to my plan, when all earnings become just, and productions permanent, and when the city should attain to its ideal, then it is necessary to better also the conditions of the village, in the same degree, in order that the educated class of the country people become obliged willingly and satisfactorily to stay in their villages. Because it is evident that the result of trying to establish the country people in the city and the city people in the country is as fruitless as the plan to transport the northerner to the south and the southerner to Alaska, as the attempt to make the fish live on land. Therefore for the village I suggest the following reformatory means:

1. Each village should have an area of 30 sq. k. m. Its central street should be established on 150 acres in the middle of the village, of which 146 acres shall include the houses of from 450 to 2250 inhabitants, and the re-

maining 4 acres should be used as the square of the village, in order that each person desiring may have one-quarter for collective living.

2. To situate the central street on a proper location and as near the train as possible.

3. On the square to establish all public institutions, suiting country life, that is, a church, school, village hall, parlor, drug store, recreation hall, repairing shop, station, commission house for importation and exportation, store, rent-store, having all agricultural tools and machinery for the daily use of the villagers.

4. In the village hall should hold office the chief members of administration, that is, the head of village, the council of the elder, a conciliatory court, police department, collector, inspector, and doctor; it should have a branch of bank and insurance, post office, with telephone and telegraph service.

5. In the hotel are to live guests, travelers, and also stranger workmen.

6. The recreation hall should have all branches of amusement, that is, concert, gymnasium, dancing, library, moving picture, etc.; and it must be surrounded by a nice garden.

7. In the repairing shop should be found experts of all trades necessary for the village.

8. The store must include clothings, groceries, and all every-day needs.

9. In the rent store will be found all important agricultural machines to be rented to the villagers.

10. To establish the central street of the village according to sanitary and artistic conditions, like the city. Houses should be suitable for the comfortable living of families. To furnish the house of even the poorest farmer, at least like that of a city employee. Also to connect all the houses with telephone system. In a word all the houses in the village should be sanitary, comfortable, pleasant, beautiful, and stored and adorned with all useful domestic objects.

11. The farmer who does not want to hold any property and live outside the central street, can have one-quarter acre of land on the street and, establishing his dwelling place there, live society, as he would do on a street in the city.

12. Any farmer holding land property in the remote parts of the village, rich or poor, must have an automobile, as he should have his dwelling house or agricultural tools and necessary domestic animals; in order that every person established on the central street in the morning should be able to go his land, and in the evening to return home without any loss of time, or he who lives on his land-property outside the village, may come to the village in the evening during his leisure hours and enjoy the social pleasures in the village. Because, since automobile has been invented for the use of the people, therefore it must be so cheap as to enable every villager to own one,

in order to variate the monotonous country life and the peasant should live near society any time he desires.

13. The population of a village, as far as possible, should belong only to one denomination; the moral and economical benefits obtained by this system are many.

14. If a place is wanted by two or more persons, its ownership should be decided by lottery.

15. Lots for future cities should remain under the authority of the public, and should be cultured only after being hired.

Section M.

RIVERS.

As there are great rivers in the U. S., it becomes an important question as how to benefit from them. However, unfortunately the public management or the people has not yet desired to consider that important matter also, in consequence of which, to-day instead of enjoying their benefits, it incurs terrible damages by them. As on account of unusual floods sometimes villages and properties are destroyed and even men are sacrificed. While that enormous excess of water can be made great service for the farmer in sun-burned regions, if the same rivers should be protected by dikes and their waters stored. Besides, by making rivers navigable, many benefits are obtained through facilities of transportation, and villages and cities on their banks receive great geographical and economical importance, like those on sea shore. Therefore I dare to say that the navigability of rivers is more important and useful than the Panama Canal. So, in my opinion, and I believe, according to the desire of many, without losing any time, the public should appropriate a sufficient sum for the diking and excavating of rivers, being sure that this expenditure is enormously profitable for the country, public, and also the sum itself. The methods of expenditure and carrying on the undertaking will be explained in the article on militarism.

CHAPTER V.

OWNERSHIP.

HE satisfactory living of the people of a country depends upon the system of ownership of the lands and properties of the same country. The progress of the people is secured and their ardent labor encouraged through the establishment of their private dwelling houses and just right for participating, according to their abilities, in land products. In a country when one, no matter whether he is a native or foreigner, becomes proprietor to immeasurable land and many properties, on the other hand, thousands, together being the members of the same public, are not to own a hut or handful of earth and remain always hirelings, then that country can not promise peace if not in the present, at least in the future. As, the land property in Egypt belonged to 4 per cent. of the population, in Babylon to 3 per cent., in Persia to 2 per cent., in Greece to 1 and one-half per cent., and in Rome only 2000 persons held the ownership of all the civilized world; and history shows well their destinies. This most vital civilized problem, as in the past, so in the present, being considered as insolvable, has been left in its entangled form and has been a subject of reflection and a cause of anxiety for many just thinking persons. In the past the strong class of the few, by force or through right of legacy, having owned far-extending lands, the remaining weak mass of great majority has become a class of vassals; and in the present, too, by our modern free constitutional system, as in the old world, the ownership of only a few capitalists has been encouraged, and the common people left as hirelings. The money of the present has succeeded to the sword of the past, and with the same power to create and intensify dissatisfaction. As, according to a statistics of 1900, in the U. S. only 7,218,755 individuals own dwelling houses, and the two-thirds of the whole population are tenants; the number of proprietors is roughly figured out as 60 per cent. in the country and 8 per cent. in the city.

It is true that by mortgage system every poor person is able to buy land and properties with installments, and after a time become proprietor.

But the present system is far from serving its purpose, on account of not having legally just conditions, of heavy interest, the unsecured method of payment for the uncertainty of working conditions, and extreme severities of the seizing and selling out of all properties for the stoppage of payment. Socialists as a means to rescue the weak from the strong insist upon the doctrine for subjecting ownership to abolish ownership and, without recompensation, to make all the lands and properties belong to the public, it will mean to begin a plunder which is more clamitious than sword and money, and irremissible violation. However, if it is desired to make such a change by means of purchase, then, as a rule, everybody will be obliged to remain as hireling for the public. Under this system, if a man supporting family on account of some misfortune, should be compelled to work no more, or being unprepared, his position become instable, then inasmuch as, through public care, his family should not have been subjected to insult caused by poverty, yet still it can not continue any more to have the desired characteristic of an independent and safe home.

The traffic of ownership having been left infinitely free in the hands of the rich, very few are benefited and great many lose. It is the monopoly of a few to buy cheaply and sell with incredible profit, on account of their financial power or influential corporation—as, according to Edward T. O’Laughlin, in New York a property having been bought with \$600,000, later had been sold to the city for \$2,000,000 or, previous to the growth of the city to purchase land with very small price and after some years to sell with enormous profit; or to plan and put in the condition of a street a desolate place and then to obtain greater riches through it, as a corporation in Long Island, for the purpose of advertising, presented an account of his having a profit of one hundred for one, by real estate business. Whether this advertisement be right or wrong, this much is true, that when a desolate land is inhabited its price increases tenfold or even hundredfold. On the other hand, there are many who not only remain deprived of this kind of profits, on account of their inability, but also often lose in their undertakings, for not finding sufficient tenants, and are oppressed under heavy burdens of debts and interest. Righteousness requires to prevent the loss of the majority and to put huge earning of the few under the disposition of the public. Now, as I have previously said, it is my desire to make the country belong to the citizens, the house to the family, and the arable land to the agriculturer, and I believe that this is the desire of many too. Therefore, the only possible means to give each citizen family its just share of ownership and satisfaction to all classes I find in my following suggestions:

1. Legally to make it compulsory for every citizen family to own, in proportion with its ability and agricultural knowledge, sufficient land to dwell and produce victuals, thus preventing anybody in the country from being

either a needy hireling or landlord having more soil than necessary for the security of his supplies.

2. To such present family in the city to give for its dwelling, only in its city a piece of land surrounded with a garden, of an area of 40 x 100 ft. or 200 x 720 ft. (one block at most), so that every citizen family in the city may have its own land for dwelling.

3. Outside the populated part of the city, in regions proper for summer residence, to give each citizen family, for temporary living, a piece of land with an area of from 25 x 25 ft., to 100 acres, in proportion with its needs; because, as the rich has his summer house embellished both naturally and artificially, so the poor family may have a tend on its land, to live there in the summer.

4. In the donated villages, every citizen family, both for dwelling and producing its victuals, is to have from one acre to a thousand acres, which shall have a production of at least \$1500. According to this system, every farmer, having owned the land suiting his branch of agriculture, becomes able to work peacefully and progress; that is, one who raises cattles or wheat and barley needs 1000 acres of land for securing his living, then a wine-dresser will needs one hundred acres, or a florist or poulterer will need ten acres, or a miner or fisherman can be satisfied with from one-quarter to 1 acre; finally whatever the occupation of a family may be, it must own from 1 to 1000 acres of land.

5. After this distribution both in city and village, the remaining land should belong to the local public; that is, in the city the people should own it in the form of all functional establishments; square, city hall, exchange, factory, bank, insurance office, firm bureau, printing office, store house, hotel, school, library, theatre, lecture hall, recreation hall, museum, hospital, asylum, orphanage, bath, prison, forest, parks, station, harbor, street railway, road, bridge, etc.; in the village, square, valley and mountains, lake, river, field, woods, mines, bridge, train, and everything else.

6. Lands for churches and cemeteries, after being granted to sections of all denominations, are considered as their own properties.

7. Of every private property, in city or village, the parts below 20 ft. in the ground and above 500 ft. from the ground should belong to the public.

8. In any private land if any mine is discovered in the future, the external worth of the mine of 20 ft. depth being paid to the proprietor, the property should be owned by the public, and another property sold to him.

9. The present properties of the few, which should have belonged to the people, with their modern value are bought by the public, and instead land shares are given, on the condition of paying yearly 4 per cent. as interest and

2 per cent. as installment, thus, after 25 years, all the value being paid, they are freely owned by the public.

10. The rents of public properties and lands hired by some should be paid in cash, which must be 6 per cent. of their value, but after the payment of the capital only 4 per cent.

11. Every individual citizen should appropriate 20 per cent. of his wealth to land share and properties, that is, after appropriating a certain amount from this 20 per cent. to dwelling the rest must be appropriated for real estate shares.

12. The citizen family which to-day is not able to own a poor dwelling house or a piece of land for the production of its victuals, must receive sufficient properties from the real estate department, by installments decided by new conditions of mortgage system.

13. In order to secure installments, it is necessary, in proportion with the production of his occupation, to grant the needy sufficient land for his dwelling and occupation; since the installment should be decided according to the income of his steady work, therefore, its regular payment may be trusted in under the new system of living; because the public management, as a guardian, can always watch over the poor, and become familiar with their functions, in order to prevent any wrong step.

14. They who, on account of events independent of will and for indispensable reason, stop their payment of installment, must be given time or facilities for payment, or should have their positions changed, and should be shown useful means.

15. Any owner, no matter whether he has or has not paid wholly for his properties, can sell out or exchange them only on agreement of husband and wife and on legal approval of the public management.

16. As a rule, exchange or sale take place by interchange of wealth or change of residence. In case a person finds no one to make arrangements with, then the public management is obliged to take up this matter. But if a family changes its residence, for visiting a foreign country or holding anywhere outside its city, then its properties, without being sold, are rented to foreigners either by its members or the public management.

17. Among married proprietors if father and son or father-in-law and son-in-law, or brothers and sisters, or any relations, should desire to live together, for economical reasons or for the purpose of enjoying the love and care of relatives, they can stay in the same house and rent any property not in use.

18. The heritage of parentless children, who are considered unable to hold properties should be intrusted to the legacy department, which it either leases for the account of the heir or heiress, or whose value it appropriates for the support and benefit of the latter, a property without heir or heiress is

sold up for the benefit of charity institutions.

19. Those citizen farmer who are able to cultivate more land than they own, can rent public lands.

20. Foreigners must have neither properties nor land-shares, no matter that other countries also, following this very principle, will not allow Americans abroad to hold any properties; because the country must belong to the citizens alone, especially that since 20 per cent. of each citizen's wealth is appropriated for land and properties, it is possible for everybody to be, with that 20 per cent. the sharer and proprietor of the country, without needing the wealth of foreigners.

A system of ownership formed by the methods mentioned above is, I believe, unobjectionable and satisfactory, and I hope everybody else will find that it is really so. Because by this system the public becomes, no doubt, able to own within 25 years all the land and properties in the country, without any capital and installment. Besides, by this system, the capitals of the few which in the present are appropriated for real estate begin to be used for different progressive purposes, of course, the profits belonging to the capitalists, every citizen finally having owned its dwelling place and land, in the future public dissatisfaction will cease once for all; even without cash payment the poor, through methods of steady occupation and regular living, become able to pay their installments on time and own their desired properties within at most 17 years; modern landlords, by receiving the interest of their land-sharers, get rid of cares, troubles of watching and repairing misfortunes of disability to cultivate and lease his lands, and, finally, losses on account of the changeability of prices; also, the public management, by determinate legal conditions, can carry on the real estate work cheaply, easily, and wisely, and can find especialist farmers and make large multitudes from all the parts of the world rush into this country, by its authority of a guardian can take of the citizen family and secure its ownership, and, finally, can be the creator of both individual and social satisfaction for the whole population of America.

The question of the dispossession of foreigners, which, I am positive, will seem objectionable and infeasible to many, will be discussed in the part on administration.

PART B.

FAMILY.

CHAPTER I.

HOUSEHOLD.



A household is composed of male and female individuals, and these individuals are descended from the heart of the family. An individual by itself remains worthless if he or she should retire from the heart of the family and fruitless when lives all alone. The descend formation of a household by the union of wife and husband, and the augmentation of children born of them is regarded the most supreme of all the wholly enjoyments of life. Because although the material universe with its various wonderful scenes add to the pleasure of men, however, these, being mostly unchangeable and their few changes the repetition of the former, finally become monotonous. The family, however, always maintains its charms through the changeable features of its varied life; as the pleasures of honey-moon is followed by the extacy of child-birth, and this by the joy of having grand-children and so on, which create in man the desire for longevity in that pleasant atmosphere of household. The single person who believes to find enjoyment and happiness in ever-changing tastes and lewdness, no doubt will realize after he is forty-five years old, that his or her share is disappointment and unhappiness.

Many thinkers have broadly analyzed and affirmed the sweetness and virtue of home. Deherme has said, "The public is the unity of the state, gathering is that of economical contrasts are the unities of the country, and the country is the unity of mankind;" Groupe, "The individual is the unity of the family, the family is the unity of the public and of gathering;" Funck Brentano, "Home love is the only seed of love for country and of all the social virtues"; P. Jeane, "I do not fear the young man who has kept his

home spirit"; O. Greart, "Home spirit is sweet and beneficial to those who have love and respect for it." These praiseworthy views for the chaste spirit of household are justly affirmed, because all instructions and all virtues have originated from that spirit. The family is the cradle of the citizen; the noble son alone can be a noble citizen, and the noble citizen a noble man; it is humanity that descends from the family.

The happiness of a household depends upon the goodness of the married and upon the degree of love created by the consciousness of their respective rights and duties. When this love is in ripe condition, the house of that family becomes a paradise; but if this love decreases of wholly stops, woe is to the family, because then it becomes a nest of hell misery. As Tolstoi explains his views of the formation of some modern households, in this way: "A home in which love is always present, receives if not the greatest, at least the greater share of happiness. But the more men are enslaved by mundane success, the more they decrease the happiness of family, because most of them are blackguards, who consciously resign home pleasures and only take care of their family; if even they are not lewd, still the care of their children is not a pleasure for them, but a burden. For this reason, some deprive themselves of children as far as possible; if they do have children, they willingly abandon the enjoyment created by the relation between father and son. These according to their custom, trust their children to public institutions, so that they become possessed of nothing else belonging to the family but sorrows. These children beginning from babyhood become as miserable as their parents themselves, for whom they cherish no other feelings, but only the wish for their death, in order to own their inheritance, if there is any." This description of Tolstoi shows some defective sides of the domestic organization of the majority, by which they disturb their own happiness. Because home is a team to be driven to its destination; the husband is the pushing power and the wife the pulling force; therefore husband and wife must accomplish their tasks without failure, in order that they may successfully lead the team on.

Ever since, family organization, in whatever form, has not attained to its desired high ideal, despite exceptions. And although many thinkers of the past and the present, by detailed studies, have shown wise means for household, yet these, on account of moral and material obstacles, have unfortunately remained infeasible for many. And that very dissatisfactory situation has to-day compelled some dispirited feminists of both sexes to preach free love, the practise of which, I believe, will cause the fall and ruin of the modern family organization, and will place humanity way down in the position of beasts. Among animals many males are void of parental feelings, and only the female take care of their young, until these become able to support themselves. But one of the factors differentiating man from animals and

maintaining him in a higher position, is the organization of family. Now, in order to make this organization, which is based on the union of male and female individuals, happy, pleasant, beneficial, and virtuous, it is necessary, according to my conviction, to prepare both sexes of mankind with efficient training of parenthood.

CHAPTER II.

HUMAN KIND.



ALTHOUGH mankind is one, but, by natural creation, like other beings man also maintains his sexual division. Without male and female elements, mankind can not have existence, because only by the union of sexes the human kind is born. In fact these two divided imperfect parts of man are similar as regards face and brain, yet they differ in their tasks, on account of internal distinction of make-up. According to the Bible, Providence has assigned definite offices for both male and female; it is the duty of the husband to labor, support, and protect his family, and the work of the wife is to take care of the house, bear children, and train them. As a hundred women who boast of bravery are made panic-stricken and are put to flight by a few mice, so a hundred men can not endure the annoyance of a frolicsome child and quiet it; because both sexes have been created with determinate abilities. Therefore if one should exchange duties with the other, it becomes impossible to expect any good result from them. It would be foolishness to oppose the arrangement of nature, because man not only does not have fitness properly to take care of the house and children, on account of his being devoid of womanly patience but also he can not bear children, since nature has not given him womb and tents, to enable him to perform natural duties. Likewise, the wife is unable to do the task of husband, because not only she is without sporn, but her tender make-up can not be possessed of manly vigor and is too weak to confront any danger; not to say, that several days in each lunar month she suffers on account of the nunsus, that at every child-birth she is subject to sickness of forty days, that during pregnancy she is weak to the extent or to be protected.

The demands of the modern European and American peoples being multiplied, the woman, not having the means for producing the corresponding needs, has become embarrassed and obliged to participate in man's labor. This labor on the other hand, is so steadily increasing that it drives men mad, who, equipped with all their might and utter fury, carry on the fight with nature.

The continuance of this situation threatens to create a condition of affairs more disastrous than ever. Because to-day the woman, not receiving the necessary protection from the man, is compelled to secure a position for self-defense, and therefore, to do any work. However, in the future she will realize that, such a life is too hard for her to live; but it will be too late to regret. The man, likewise, seeing the social deterioration of tomorrow, the ruin of home, and many oppressing difficulties, will begin to lament more bitterly than ever. Now, before the problem is reached its chaotic condition, and the opportunity lost, it is advisable that man and woman from now on legally define their respective offices and try to alleviate, lighten, and put them in agreeable state.

CHAPTER III.

MASCULINE SEX.

CCORDING to the arrangement of Nature, the masculine sex, for his having the human sperm and robust body, has been called to be the protector and safeguard of the family, and, therefore, to struggle both for life and for the lives of his dependents: wife, children, parents, brothers, and sisters. Honorable and virtuous is the man who, deserved and conscious of his call, tries, only with his personal toil, to nourish regularly, to shelter properly, and to glorify deservedly his family, and thus can feel hearty happiness and conscientious satisfaction. Instead of appealing to his wife and children and become the master of his office, when he becomes familiar with conditions for lighthening his heavy burden of toil, a man can himself accomplish his task creating the means for lighthening labor, of which I shall speak in order.

CHAPTER IV.

FEMININE SEX.



VEN since the problem of the feminine sex has remained entangled, and especially in our days it is found in a hot place, and requires serious discussion and righteous solution. Therefore, our first duty is to know perfectly the feminine sex and to assign her task.

The feminine sex is one of the two halves of human kind, and, in spite of her different inner make-up, she forms the indispensable part of humanity, since she bears the physical, mental, and moral image of the masculine sex. Consequently she is justly considered the joint-share of man in the human assets and liabilities, griefs and enjoyments. Inasmuch as they—man and woman—differ in office, one having external and the other internal tasks, but in all problems facilitating living and creating enjoyments, they must think and decide together, be subject to same conditions, enjoy and spend equally, always without attempts to dominate each other.

But since so many long ages, the masculine sex has not considered this undeniable fact, on account of his ignorance of woman's essence, nature abilities, merit, and call. It is this very ignorance that has created different conceptions of woman in various nations, which being had by their diverse ideas concerning the fair sex, treat her in opposite manners. As some consider her as a dressed-up doll or as a means of pleasure, other regard her as a human machine and an object satisfying man's sexual passion, and still others, though very few, have just begun to accept her as the equal of man. Among the first, woman has become a toy; among the second, a slave; and among the third, a bridless match of man.

In the past the isolator Arabs regarded it as a misfortune to have female children, and used to bury them as soon as they were born. To-day in Asiatic and African nations, woman still is regarded as a creature, unable, weak, and mean, therefore, is kept in utter ignorance, oppressed, and dispaired, her office being abused and she herself used as a slave and an object of man's pleasures; as the French academician, Piere Lotie, in his book,

"Discontented Mohammedan Women," has in detail explained her intolerable condition in the present. Sidy Ahmed Bean Ardoun, a judge and historian in Marocco, in his work on marriage tells of the paternal advices which Ahmed Bean Kadija gives to his daughter, saying, "My daughter, you are going out from the nest where you have grown up, and you will go to the house of another, whom you are not acquainted with. Be the earth of your husband, and he will be your heaven; be his maid-servant, and he will be your slave; do not try to equal him, for then he will lower you down; do not get away from him, for he will drive you further. If he should be worried, leave him alone; respect his dignity, take care lest he should see on you anything unpleasant or hear anything disagreeable; let him smell fragrance on you, hear sweet words from you, and see only beauty on you." These are the Asiatic and African moral advices, which show the conception of those peoples concerning the feminine sex, which allows the blind obedience of the wife to the husband.

In Europe and America, on the other hand, the necessity of destroying the strong walls of past superstitions relating to woman being felt, an epoch of emancipation from the feminine sex has been created. This, however, is not exempt from defects, since, woman's office and merit without being adjusted and limited, she has been given unnecessary and useless freedom and thus extremities have originated. Such liberty produces great social oddities like the rule of "ladies first," which has established the custom of saying in any audience "ladies and gentlemen," instead of "gentlemen and ladies." While it is natural to give primariness to men and in such circumstances, since it is man who safeguards the tenderness and weakness of woman, likewise, contrary to the Christian rule for marriage, which considers the wife inferior to the husband, the domination of the husband is emphasized as unjust and the passiveness of the wife as unnatural. This supposition, however, must not give birth to the idea, that wife and husband should exchange their positions, and that the former should become dominant, as it is begun to the customary in some advanced nations.

It is doubtless that if the ignorant or half-educated wife should receive freedom without definite conditions, the family will naturally become hell and all domestic virtues worthless; whereas this social disaster can be prevented only by equality crated through sound training and justifiable freedom. By the present false emancipation, many women envaning under different yokes, have been sacrificed materially, morally, and physically. Some have been overburdened materially, because they have been compelled to live by self-help; others have become morally miserable, because, on account of their waywardness due to their deficient education, marriage has become difficult and often untrue for them, and they themselves have been obliged to abandon themselves to immorality. On a conference at Alexandria, speaking

of the careers of adulteresses, Dr. V. Leavy, stated that the lack of employment is responsible for the moral ruin of 28 per cent. of harlots; laziness, pleasure, interest, and lewdness all encouraged by deteriorating education—are answerable for that of 49 per cent.; and domestic motives, chiefly retaliation on husband or lover or parents, for that of 23 per cent. As for the debanching of girls, Dr. V. Leavy says, that of the young men responsible for this immorality, 37 per cent. are employees, 17 per cent. average artisans, 11 per cent. independent artisans, 3 per cent. patrons or sons of patrons, and the rest intimate friends with girls. The hospital director of Paris, Dr. Douchatlett, in his book, "Prostitution la a Paris" states, that of 5813 harlots mentioned in the official record-book of Paris, only 1440 have been ruined morally on account of poverty, the rest owe their fall to bad education, evil examples, and mean domestic life.

These statistics, which do not differ much from their like, plainly show the results of morbid emancipation; parental carelessness, public indifference, deficient education, poverty, riches, undesirable company, improper employment, obscene literature, and, finally all evil thoughts and bad examples corrupt one's career, and mislead the chaste virgin or wife, in the name of liberty.

Others have been sacrificed physically, because they pine away on account of remaining unmarried, or because, after they succeed, in some way or another, to marry, their souls are made unhappy with the unnecessary disputes created in domestic life or are overcome by the burden of hard house work. According to the opinion of doctors, 90 per cent. of women subjected to such intolerable condition, constantly suffer from internal ailments. It is true that to-day the fair sex all around the world is subject to utter misery, as well as it is undiviable that this very suffering of women extremely affects the happiness of all mankind.

So, it is my opinion that the European conception concerning the feminine sex should be bridled, and the Asiatic must be whipped. The woman problem has already been shaken from the root, and to-day it is in instable movement, and it seems impossible to stop this just movement, before radical reformation takes place. The strong factor which prepares and elevates the species of man, being in the nature of woman, the fair sex has a call of great share and duty in the reconstruction of humanity. She, woman, too, joining man, must confront all unexpected happenings and struggle against evil and ignorance, and should try to enable the oppressed mankind and to alleviate universal misery.

It is necessary, however, previously to prepare woman for the position suiting that call, because her duty presents itself with thousands of colors; but while we had her in performing her duty, we must also respect her rights. By so-called civilized peoples of Europe and America, now it has

been admitted, that one who accomplishes his tasks, must become the owner of his rights; and this principle has begun to be practised. But it seems strange to me, that up to the present day the fair sex, together with participating in all human functions, silently laboring in proportion with her ability, and accomplishing even more than her determinate task—still is not given the right for emancipation, and in most places it is desired to keep her in ignorance and without any right. This act, in my opinion, is a useless obstinacy, dangerous deep, and irremissible wickedness. Since we can not deny, that woman is the creator of man, likewise we must confess that, this low position of her greatly impedes the quick advancement of humanity. Famous men owe their exceptional talents to their noble, high-spirited and free mothers, whose examples are many.

Joseph Daniz and Elias Rezinkoff with their co-opinions think, that woman has not produced any actual achievement in the world; but they seem to ignore the fact, that those who have achieved anything, owe their success to their mothers. Besides, ever since woman was oppressed and not given means to keep step with man. If universities were open for woman long ago, no doubt they also would be able to contribute inventions, since it has been proved that the brain construction is alike in both sexes, and that school studies have no conflict with the mentality of the fair sex. Even it is evident that woman's brain is heavier than that of man. But what else could be expected from the feminine sex, when woman's call and her task to be accomplished are already at their culmination? Since it is the mother who prepares the man, therefore it follows that first of all it is necessary to prepare the mother in proportion with her merit. Indeed her preparedness will hasten the perfection of the creation and will contribute miracles to the world.

E. Dana Durant, the director of census says, "Woman is not productive." In my opinion this conception is wrong, because woman's productiveness is more excellent and effective than that of man, and the dangerous periods of pregnancy and child-birth of the wife are far unendurable as compared to the toil of the husband. Some explain of woman's extravagance. It is true that women are spendthrifts; but they ought to be taught the way to spend, since, as one needs to know how to earn, so one must know how to spend. A professor of Philadelphia going further has dared to say, "Woman is a parasite." It seemed incredible to me, that woman was publicly called parasite by a learned person. If the feminine members of this professor's family are really parasites, let him examine the domestic life of an average household, or let him take charge of some children for several days; then he will learn that woman not only is not a burden but she is a true helper. There are husbands, in fact, who feel pleasure in cooking and cleaning house, and who, therefore, consider the work of the wife insignificant; but when they

become under the necessity of taking care of a crying baby, then certainly they will experience their inability for such a task. However, if the wife is required to do everything, then what does remain to the husband? As it that we shall adopt the career of former uncivilized tribes, among which all a husband had to do was to hold a gun, and all the rest belonged to his wife?

Now, since the wife takes charge of the house work as her share of toil, since she is considered the partner of her husband and since she has equal liability with him to certain conditions of law, therefore she must have the rational right to counsel with her husband and to have equal share in his decisions. In administrative affairs especially which have a close relation with her living as with that of her husband, the wife must have the right of suffrage, after she is fitted for it. Some, fearing that woman, obtaining the right of suffrage, will seize man's office and leave him defenceless, try to form a strong public opinion opposing woman suffrage. It is true that, under the present conditions, if that just right is granted to woman, the future will be full of social disasters, because woe is the day when wife and husband will exchange their tasks. But when woman's right for freedoom and vote is given within the legal limit, then no occasion of fear and suspicion, or disaster will remain. The fear for rain and snow must not prevent us from having windows and thus deprive us of air and light, as it did to the ancients, who did not have paper or glass.

Having in mind the periods during which woman becomes subject to sensitiveness, Dr. Olympe, the famous English scientist, thinks of woman suffrage as irrational. However, in Australia, New Zealand, and some states of the Union, the practice of it proves the harmlessness of feminine sensibleness. Instead of to be considered as man's noble companion and joint-sharer in rights, instead of being given her just right, woman, in some so-called civilized countries, has been granted such extreme freedom in some respects, that many among the fair sex are attempted to become wayward, to take airs of domination, and to abandon themselves to immorality, always at their own risk in the end.

Besides respecting woman's just right for equality and suffrage man should regulate her task also. Because, as I have already mentioned, there may be a definite division of labor between wife and husband; the former has to take charge of the household, while the latter should continue to support the family. Miss Ida Tarbell, who does not favor woman suffrage, has a right to say, "Woman must not meddle with politics," when we consider the fact, that the feminine party desirous for obtaining the right of suffrage, consists of those who aspire to rule, who are disposed to hold office, who are compelled to support themselves who are speakers, and, finally, who do not have desire for housewifery. Yes, I also agree that woman must be equal with men materially and morally and must vote, provided they continue to hold their

office of matrimony, except those who, with their endowments, are able to hussy with public affairs also, or those who succeed their husbands after their death, or those who exceptionally fit for becoming public leaders. As a rule, even after woman suffrage is adopted, the wife should meddle but little with what is not related to her terminate task, and all chief functions belonging to the husband, he alone must assume the external tasks. But when toil multiplies and woman labor becomes an imperative demand, members of the feminine sex can, in order that the need of workmen should be met, but temporarily have light employs until marriage. Other kinds of employments which rather suit woman, may be given only to impotent men and women, in some way or another, unfit for marriage, of whom I shall speak in detail in parts on Education and Function.

CHAPTER V.

PUBERTY.

UBERTY in human kind is a delicate period of transsition, which should be subject to direction, to control by strong will-power, and to unfailing care and great precaution, because one wrong step during this period may endanger the whole future life of the individual and produce an irrevocable calamity. Therefore, as every work has its plan and every building its design, so the life of each youth must have its sketch. It is an accepted fact, that men have three chief tasks in the world:

- a. To be developed individually.
- b. To perpetuate and enable their race.
- c. To embellish the world.

After bodily development, the very moment they step upon the threshold of youth, the fire of natural puberty begins to kindle in their hearts and compels them to quench their sexual thirst. Ever since, religious marriage, which is indeed morally and physically beneficial to both the individual and society, has been accepted as the means for the gratification of this need. But, during long centuries, men, some meeting obstacles for marriage, some being inclined to various immoralities, have devised base and dangerous means, such as masturbation and illegal copulation.

Section A.

MASTURBATION.

Although by many unexperienced members of both sexes self-abuse is considered a discontagious, expensless, independent, and secret means for gratifying sexual passion, yet it is the source of numerous diseases which derange the functional activity of the organs involved, and eventually affects the constitution. It wastes the physique of the practiser like constipation and thus impairs the health of his or her descendants, especially when it is

begun from the very beginning of puberty and continued on. Like any habit, masturbation once started, is stopped with the greatest difficulty. Many physicians affirm the fact, that the spermatozoids of a self-abuser gradually lose their vitality and become deteriorated, since the subject daily loses 2 and one-quarter ounces of blood, while he gains but 2 ounces. Unhealthy sperm results in weak body, and an embryo made up degenerated cells produces a feeble being, because according to physiologists, corruption holds its definite place in the embryo, and that corrupted part of the future child becomes abnormal. Its brain being especially affected, the child does not become exempt from this morbid habit, as through hereditary it is apt to be infected, with any contagious disease its parents have possessed of, so it inherits from them the predisposition of organism. As a proof for this, it is enough to mention the fact, that the children of a Spaniard having six fingers on each hand, bore this same physical peculiarity on them. To-day unfortunately we hear, that a greater or smaller majority of youths have abandoned themselves to masturbation, who, encouraged by the modern principle of personal freedom, instruct one another in this wasting habit, and day by day thicken their number.

However, it is strange that neither the public nor teachers nor parents themselves pay sufficient attention to this vital question, as if it were an insignificant matter; while it bears in itself the greatest meaning of life, especially for the posterity. If ever there are parents who feel the danger and desire to warn their children, yet they also avoid to speak with them of genital organs. supposing such as talk as against modesty; and when they see their sons and daughters pine away, it is then, when it is too late, that they hurry to find some means preventing physical waste, like men who disinfect their hands when they already have swallowed microbes. It is the sacred duty of parents to take it on serious consideration the movement, companions, walks, communications, and relations of their grown-up children, and, besides to study the character of their chums, not to leave them alone, as far as possible.

In my opinion, it is necessary to use soon, individual and socially, means for the preventions of this morbid habit, which threatens present and future serious danger. Therefore I suggest the following:

1. Beginning just before puberty until marriage, let the father to the son and the mother to the daughter plainly explain about genital organs and warn them against the morbid results of both masurbation and illegal copulation. Let parents teach their grown-up children precautionary means, inspire them with trust in their parental care, and give them assurance of their timely marriage.

2. To prevent any means stimulant for children, sleeping on abdomen or back and in soft bed, sleeping together of sisters and brothers stimulator diet and rinks, obscene literature, etc.

3. In schools, through special teachers or physicians to instruct students of both sexes along this line, explaining all the injurious results of this practice; closely to watch the relation among boys and girls; to prevent them from going to lavatory together and staying there for long time.

4. Secretly to advise susceptible students, to scold publicly those who are caught in such acts, and severely to punish the disobedient.

5. Besides severly punishing the student who practises and teaches masturbation, to fine him or her father, in order that parents become obliged to take precautions for preventing self-abuse among their children.

Section B.

ILLEGAL COPULATION.

Both in the past and present, the illegal copulation of young folks and especially of married persons has been considered a deed of immorality by all mankind, however, everywhere this practice is carried on openly or secretly, Immoderate indulgence in these relations and contagious diseases encouraged by them so badly affect the subjects morally, physically, and materially, that is deserves careful study.

Many of the ancient legislators condemned celibacy; the Zend-A-Vesta of the Persians, the Veda of the Indians, the Kinguir of the Chinese, and the Talmoud of the Hebrews, have emphatically spoken against it in Egypt, India, Persia, not only single life was condemned, but also it was thought that the unmarried dead would not inherit the heavenly kingdom, and their souls would be condemned forever to wander over the world. Therefore parents used to marry their single dead before hurrying or burning them in order they might have saved them from so horrible a punishment. The Egyptians used to ridicule and contempt bachelors, while they rewarded the multiparous. The Assyrians and Babylonians were compelled by law to marry their daughters, otherwise, they were given to strangers. The Scutians excluded men from their tents who delayed to marry. Moses did not allow bachelors to have any relation with the people of Israel, and their names were effaced from the public list. Unmarried women were considered worthless creatures. The joy of newly married couples had not limit, because during the first year of marriage young men were free from military service. A Hebrew message says, "He who adds even one to the number of the people of Israel, will be worthy before both God and his nation". Persians thought of fathers of many children as worthy of honor and reward. In their sacred books is written this, "To instruct children, to plant trees, and to plow fields, are the most worthy as well as pleasant things for God."

The Greeks had almost entirely prevented celibacy by fine, and all cried, "shame" in the face of any unmarried person. Lychargus showed unusual severity in her laws against single life. Everywhere single persons were proscribed, deprived of civil and military offices, and excluded from public gatherings and games. During various festivities they were subjected to popular insult, being undressed and carried through the streets. They were compelled to kneel down upon the steps of the shrine of Venus and women were beating them with sticks and spitting in their faces, to revenge nature on them, who by their celibacy insulted her.

The following illustrates well the conception of Spartans about bachelors: In Sparta old men enjoyed infinite respect and reverence; whoever met an old man, it was indispensable for him to stop his work or play or conversation and slightly to bow before him. One day an old man met a boy who was carelessly lying in the sun, and who turned his head to the opposite side and did not give heed to him. A policeman who saw this attitude of the boy, approached him and angrily asked why he failed in his duty to a white beard. "Indeed," said the young Spartan fearlessly, "it is my duty to honor the old; but this old man is a contemptible bachelor; if I failed to respect him, it is because he did not give any children to the country, who in turn might respect me in my old age".

Roman treated their bachelors almost in the same way as Greeks did. To a Roman citizen it was asked, "In the name of your soul and conscience tell us, are you married?" If his answer was 'no', he was subjected to fine. Caesar established a law against celibacy and promised rewards for encouraging marriage. The execution of this law lasted until his tragic death, and then other laws were passed. During the reign of Augustus laws were enacted which condemned bachelors to severe tortures and rewarded the multiparous.

Some philosophers set, such as the Pythagoreans, Epicureans, and Stoics, tried to extend celibacy in Greece; but through the jeer and free customs of the Greeks, this doctrine of bachelorship remained restricted and its followers were ridiculed. Socrates, Plato, and Aristotle condemned celibacy and declared that marriage is a sacred duty forced upon the citizen by nature and society. Plato's law allowed celibacy until 25 for women and 35 for men; but any one who did not marry after this age, could not hold civil office and vote in the assemblies. In his "Politics," Aristotle gives 18 as the age of marriage for a girl and 25 for a boy. The medical authority of England likewise suggests 17-21 for ladies and 22-25 for young men, as time for marriage.

Voltaire has said, "The disease of bachelorship is the completion of hypocrisy". Under the present system of civilization human kind is left free and celibacy or late marriage become common, and bachelorship has led both sexes to immorality. In some places those of the masculine sex who chastely restrain themselves from gratifying their sexual passion, are jeered at, and

virginity is regarded without significance. To foretell the disastrous future of a people in this condition, I think, is not difficult. Contrary to the right principle of the past, conflicting with conjugal difficulties, being accustomed to passionate aspirations, and being attracted by different flickable tastes and by the charm of momentary pleasure, many young men and young ladies appeal to all them by whom they are magnetized, thus the male and consume their money, and the female sacrifice their honor, but both weaken their desire for love, by loving and being loved haphazardly, and, finally, some day they catch some contagious disease and become condemned to physical bankruptcy. Even the healed among these become infecund, because the curing of the last degrees of this disease—syphilis—depends on some sort of medicine, which destroys the sperm. It is horrible to know, that 70 per cent. of the present generation below thirty in so-called civilized countries are infected with disease simply on account of immorality. I certainly shudder to describe a sordid custom of Sodomy, which being originated by heathen nations still exists more or less in all the parts of the world. German courts have terribly shameful cases of this kind. Sodon and Gomorrah were destroyed merely on account of this vice.

Members of both sexes who are accustomed to adultery, no more desire to assume parental responsibility, and, without considering the dangers of celibacy, with short-sightedness they consider the conjugal task heavy. But some day, when by chance or after long continuance of lewd life, they become compelled to marry, it is then that the first cannon shot explodes and continues to damage forever. Then it is no more possible to seek purity, to seek true love in them, to see healthy children born of them, to bear sweet and comely conversation; to enjoy happiness, and finally, to form an honorable family is more than impossible for them; because the immoral habit which has taken root in their hearts, has robbed them of any worth whatever, by the division of love and by contagious diseases.

Especially when one of a couple is far aged than the other, disloyalty commences without delay or at least suspicion makes its nest in their hearts, whence originates right of wrong jealousy and hatred, and consequently entangled quarrelings begin to create unusual troubles, deplorable scenes, crimes, unnecessary death, and, finally, defective and imbecile descendants, if ever fecundity is possible. Because the constitution of the more aged being weakened or about to be weakened, he or she can not fully satisfy his or her mate's sexual demand, thus none can be happy; and the only remedy remains to them is to divorce before their misery intensifies.

By the modern blameful principle youths are led to adultery, their physiques are impaired, they lose the sweet conceptions of home, their conscience ignores the duty of reproduction, generations are lost, and mankind approaches the abyss of nought. Two European countries represent the extreme contrasts concerning this situation. Germany steadily multiplies, and, extending to every corner of the world, becomes a mighty power, while France by daily

decrease of descendants gradually hastens to ruin, and aware of this fact many foresighted persons in the country lament for the present condition and try to create some means to save the future life of their nation. According to statistics prepared by Dr. Bertillio, among 10,000 persons in France the yearly death rate of the married between 40 and 45 is 955, that of bachelors is 1600, and that of widows and widowers is 1880, that is, twice as many as that of the married; the death rate of the married between 30 and 35 is 100, that of bachelors is 169, and that of widows and widowers is 281. The secret of this is due to the physical rest and moral calm of the married. It has been known that cases of insanity, theft, murder, and suicide occur twice as often among the bachelors as among married persons; for 100 married murderers are figured out; also at Sabetrier Asylum in Paris, of 1716 insane women 1276 are old maidens. The youth of France is not to be blamed as much as the public itself, because the latter has not, by prudent laws, restricted celibacy and encouraged marriage, and thus a wrong idea has been created in the people, that contrary to the insufficiency of supplies family needs have been multiplied by the necessity of the formalities of civilization; and this erroneous conception has led the youth to adultery, and marriage automatically has become difficult.

Indeed, in this condition the unexperienced young man, however decent and patient, by the induction of companions or despair is led in the road of lewdness, and when he becomes accustomed to vicious life, his return grows more than difficult, since the public management does not bridle his career. It is true that the manners of the majority of our people are partly opposite to these of France, since the population of this country is largely formed of Anglo-Saxon, German, Italian, and Jewish immigrants, which loyally follow the principle of marriage and reproduction. However, through our present extreme principle and by the necessity of modern demands, French customs have gradually begun to prevail among us and endanger our future also, as many of us have adopted French manners and claim, that economical crisis and the uprising of the fair sex are responsible for this situation. To-day we have 17 million bachelors in the U. S., of whom 5 million together with not having the least economical trouble, it is strange, do not assume conjugal responsibility and without obstacle lead immoderate conducts.

Therefore, our broad experience of long centuries compels us to appeal to the view of one of the old legislators, Plato, and to put a certain limit to celibacy with legal conditions corresponding with modern demands, of course, by solving also the questions of domestic and economical reform, in order that the young man may not be obliged to consider that law as a violation and its breaking justifiable. Because life in all phases has its certain demands when the body is developed and puberty arrives, then the blood energetically flows through the veins, a pleasant warmth circulates in the nerves, the eyes shine with un-

usual brightness, and the heart begins to palpitate with an unknown feeling; the holy fire of the life is finally revealed with mighty force. If the female is expressed only by her beauty of face and bashfully remains silent, since for a young lady this period does not seem, without self-abuse, very inducive and temptacious until the first copulation; however, the male uprises under suffering, and privation or insufficiency lead him to irregularities, secret sins, and vices, and compel him to sin socially with the female. If preventive laws should make illegal copulation impossible, then remains masturbation, which is more exhaustive; but if one should try resolutely to avoid this he will be subjected to nocturnal pollution, which by degrees becomes a sickness; and if this is continued for long time, impotency becomes unavoidable for him, which is, of course, more dangerous. Therefore, although illegal copulation is a shameful act for married persons, however it is an imperative demand for bachelors, if these do not have either consciousness or will-power to restrain their sexual passion. Then, according to the view of "the lesser of two evils", for the moderate satisfaction of this need, it is necessary to establish some regular and uninjurious means.

According to my opinion, illegal copulation is the only means to be safe from physical danger, if not from moral corruption also. Therefore it is necessary to have brothels established by the public consent, just as Russia has. Up to the present time we have no hore-houses in this country, licensed by the public, since this system is supposed unsuitable for Anglo-Saxon morality, and is forbidden as a means, of discouraging morality. The country, however, abounds with private brothels, and even advertisements pertaining to them are seen under various names, which are familiar to the readers. I dare to say New York and some other cities excel Paris, that nest of Babylonian vices, in extreme immorality, as the career of infamous ladies crowding the streets of populous cities after midnight, is familiar to many. If we analyze the immoralities of these private brothels, which do more harm than public and open hore-houses would do, and of secret copulations, we find their cause to be profit or pleasure, or, hunger or habit. Because private brothels are freely established on every street, and sometimes even in the different apartments or flats of the same house, setting morbid examples to the sober families in the neighborhood. Through this system bribery to policemen is encouraged, and hotels become hore-houses. It is impossible and inexcusable to examine, either through an individual or the public, the interior of a girl and to affirm her cleanliness, therefore haphazard copulation threatens with the danger of some probable contagion. Besides, by adultery the young men becomes responsible for the violation of the honor of the maiden, and sometimes he is unjustly condemned in case she is not virgin.

Chaste maids, especially the unconscious, are attracted into infinite houses and kept there under the name of various employments, to be subject

to vice; thus the modest future mothers of the country are debauched and led to wretchedness and ruin. Unprotected daughters and even mothers, despaired of any help, are compelled to sacrifice their chastity. Often a girl, during illegal copulation, recalling her innocent past is filled with such a bitter hatred which seldom fails to end in crime. In a word, those secret brothels, whose existence is promoted through the idea of nominal morality, have thousands of dangers, the detailed description of which can not be included within the scope of this book.

As remedies for these evils, I present the following suggestions:

1. Every citizen, except those forbidden for religious or physical causes, should marry, young men from 21 to 35 and young ladies from 17 to 30. Anybody who neglects to marry is to be deprived of citizenship and fined.

2. To allow the copulation of unmarried persons only in brothels; but anywhere such an act should be forbidden for the married; likewise the practice of sodomy must be absolutely disallowed.

3. The bachelor who violates the virginity of a maid, must account of disagreement, must satisfy her with actual recompense; but if the doer of such an act is a married man, his punishment is assigned according to the legal demand of his wife and the subject. For sodomy doubt punishment should be given.

4. With a method similar to the Russian, to establish brothels on a separate neighborhood near the city, in proportion with its population.

5. To choose girls necessary for hore-houses among foreigners, as far as possible, provided the chosen previously have had such a career.

6. Every day to adjust the cleanliness and immunity of the hired prostitutes, by medical examinations of male and female doctors, and officially to denote their wages accordingly.

7. The bachelor is admitted in the hore-houses who can prove his not being a native married person and his immunity.

8. To put the conceivers and the born under the care of the public.

9. During the nights to watch the lonely walks of the female, and to forbid the going out of the suspects.

10. Through detectives to search and watch all the suspectable houses and their functions, which, according to their advertisements, engage in massage, manicuring, bath, and other similar businesses.

CHAPTER VI.

MARRIAGE.

ARRIAGE is the moral, religious, and natural action based on that sublime virtue which consists to two principles; first, reproduction by the union of the two halves of human kind; second, the care and instruction of the new-born. Therefore legal marriage is the holiest of all the actions of man. It is marriage that first of all impresses in the hearts of the married the idea of living together, and later unites two lives into one, peaceful and happy; it is by it that two entities mix together and form the holy union, the family, which is the basis of the whole human society. There is no life so happy and healthful there is no atmosphere so holy and lovely, there is no tenderness and love so pure and affectionate, as that of home, because it is impossible to imagine a scene so dear and wonderful as that which a mother pictures, as she fondles her dearest baby, when received lisping answers and sincere smiles from it.

Besides these sweetness,, every man born has in him the instinct of reproduction, which compels him to create lives grateful to him, just as he is to his parents. A man healthy bodily and mentally is subject to all the responsibilities in life, the greatest of which is that of reproduction. One has to choose either one of this two just principles, if he is upright, that is, either self-restraint or marriage; but since self-restraint is unnatural, then the principle of marriage has to be accepted as a natural rule, like the laws pertaining to vegetables and animals. And when it is admitted that the family from the point of view, is superior to the isolated individual, then marriage becomes a duty and the chief terminus of life. Walking afar, without passing through it, will be like escaping an honorable struggle and becoming a deserter. Therefore the suggestive message of the Bible, "Grow and multiply", becomes an imperative demand. However the only condition to make legal and holy marriage, with all its details, happy and virtuous, is the true love of the two married halves, which springs from their souls and flows into their souls, and the consciousness for conjugal dutifulness. In the early past the male married without thinking of the love of his wife; however, now it is different; the same is true for the female. In the gathering of Parisian thinkers, M. Hiasint

Lonazon in this way concluded his speech, "No marriage without love and no love out of marriage", also, "Marriage without love, even if reproductive, is not the desired marriage". Indeed marriage loses its significance when it is accompanied by lust, interestedness, and undutifulness. As a rule, in whole mankind marriage has not yet attained its desirable condition (except the conjugal union of those who are thoroughly conscious), because through interested persons it has been put in various phases, and thus for the majority marriage has been an unfavorable and unsuccessful trial. These various phases are:

- a. Patriarchal.*
- b. Cradle.*
- c. Malagarian.*
- d. Idolatrous.*
- e. Mosaic.*
- f. Christian.*
- g. Mohammedan.*
- h. Mormonite.*
- i. Civil.*

Section A.

PATRIARCHAL.

In patriarchal ages marriage was taken place by the will and approval of parents; that is, parents married their sons with whatever maids they chose. At that time, the married utterly unconscious of the conditions of love and conjugal responsibility, under the care of their parents continued their conjugal life as a natural demand. And if there happened any discords for various reasons, they patiently and silently endured and escaped from miserable home life, on the conviction that any inconvenience taking place was merely due to fate. Although this primitive method of marriage is still continuing now in the depths of Asia; China, India, Japan, etc., however it was impossible for all mankind to maintain it, since mankind is led by consciousness, which always discards such defective, primitive, and old fashioned customs from society.

Section B.

CRADLE.

In India marriage begins from the cradle. Recent statistics show that of the married female 19,250,000 are below 15, 2,500,000 below 10, 304,424 from five to one year old, and 17,600 are six-year-old widows During the espous-

sal ceremonies parents hold the married young upon their arms, as Christians do during baptism, and quiet their cries and noises by means of candies. Although this kind of premature marriage prevent lewdness, however, on account of their being cause of various misfortunes, sooner or later consciousness will, no doubt put an end to them.

Section C.

MALAGARIAN.

The law of the district of Malagar, India, allows women to have several husbands at a time. This queer form of marriage being the official kind of barlotry, has not found popularity in mankind, and has been confined in a very small scope in the world. It is our belief that in the near future the very people who practises it will discard this custom, after being convinced of it as an immoral form of wedding.

Section D.

IDOLATROUS.

Some sections of idolatrous peoples in China and India, being taught by their religions, used to regard the wife as the indivisible part of her husband; and some sects even dared, after the death of a husband, to bury his safe and sound wife also with him, in order that she might not marry again, and, thus forget the memory of her husband.

Though this savage and brutal custom, which was merely an evil of ignorance, was blindly practised as a religious necessity, yet the spirit of time evidently would not delay to stop it.

Section E.

MOSAIC.

After the people of Israel came to partial consciousness, discontent caused by conjugal discord began to show itself among them, for the stoppage of which Moses was compelled to allow divorcement, thus enabling a man to leave his wife and marry another. However, the conditions of divorce and of re-marriage not being granted to both sexes, this form of marriage was not considered as an acceptable custom by other nations, because the adulterer was left, free, but the adulteress was cruelly flagellated. As later Christ emphasized the equality of the punishment of the members of both sexes caught at such acts,

when he did not permit the lapidation of the adulteress brought to him, saying that no one among the multitude was sinless. Although this custom of stoning the adulteress was discarded after some time, yet the other rules remaining in practice, this form of marriage is still continuing among the Hebrews. However, most civilized nations consider it as an unjust and unadaptable method of wedding.

Section F.

CHRISTIAN.

Monogamy, which is being promoted by Christianity, has won foremost popularity in the organization of home, as Christian ideal marriages present sublime scenes of happiness, which are common, as a rule, among Anglo-Saxon, German, etc., families. But, on account of its being unconditional, this form of marriage could not be regarded the best and the most proper, since conjugal discords, some times, make a divorce a necessity. Because it is impossible for inplacable couples to hate and suffer until the death of one of them either put an end to their continued unhappiness, especially for those who are conscious, who, no doubt, will probably uprise some day against this custom and disregard the religious rule preventing divorcement.

Section G.

MOHAMMEDAN.

The marriage of the Islam is characterized by polygamy and divorce. Its found, Mohammed, made it a part of religion for two motives; first, he gave his followers allowance to have as many as four wives, as a means of attraction to his teaching, also, in order to perpetuate this allowance, he impressed upon the minds of the people the idea, that woman is created for the pleasure of man, therefore she must be kept in utter ignorance, so that she may not progress, keep step with man, and some day emancipate herself from the condition of slavery; second, he considered polygamy as an efficient means of the multiplication of his people, therefore he, sure of his sword and safe of the living of his followers in vast regions newly captured, allowed polygamy. Besides, he permitted free copulation with maid-servants who only after child-birth could become the legal wives of the head of the family.

Although Mohammed has warned his followers against certain inconveniences caused by polygamy in the Koran, saying, "A husband shall without distinction, support his wives equally and uniformly, in every respect", yet the people, ignorant and unable as they are to read their Koran, blindly believe the explanations of their clergymen. Being encouraged by this fact and desiring to extend Mohammedism, the successors of the Prophet have

allowed the people to have at least four wives. Thus polygamy, with its various forms, became a means of richness, luxury, and pleasure; but marriage is by no means a way to pleasure and enjoyment alone.

Also Mohammed has allowed immediate divorcement by the freak of the husband, which enables a man at any time to put the required alimony in the hand of any of his wives, and send her away. But there is a preventive, rule, which provides, that any discovered woman can be received again by her former husband, if she has known some other man and can be freed from him. The purpose of this law is to forbid men to send away their wives merely being induced by momentary ill-feeling, to prevent future regret and, therefore revocation, and to oblige husbands to decide on divorce question after serious consideration; however many vicious mates do not mind this precautionary rule. The home of the Islam is almost void of holiness, and happiness, on account of polygamy, which gives birth to jealousy and hatred among the wives of husband, and produces many step-sisters and step-brothers. However, sometimes discord in Christian families results in more evils than polygamy of the Mohammedan, because the wives of the Islam are bound as slaves, who inwardly discontented, pine away as if by consumption, but outwardly conform to the circumstances. The only reason for this situation is their being kept in utter ignorance. If the fair sex of the Mohammedan world are educated and trained, as the work has already begun in the higher classes and step by step is extending in the lower classes also, no doubt immediately they will revolt against the unfair customs of marriage, and will shatter their religious chains to-day so strong and fast. Yes, the very women will act so, who in the present are treated as objects of pleasure, who now are voiceless, worthless, veiled, imprisoned in harems, and in deplorable condition; while their husbands enjoy every freedom and pleasure possible, without distinction. Such a conjugal contract not only is undesirable and abhorrible to any wife, but also it lasts only so long she becomes able to recognize and seize her rights.

Section H.

MORMONITE.

The conjugal organization of the Mormons was originated in Massachusetts and later established in Utah by Brigham Young. The Mormon logic may be premised as follows: The Mosaic law allowed polygamy; the Bible records it, therefore the Bible teaches polygamy; and what the Bible teaches is the best and wisest for mankind. However, the followers of the Mormon church, who maintain polygamy as the best way for reproduction, must not forget, that Adam, the father of humanity, together with having only one wife, was able to multiply and perpetuate his species forever, their conjugal

system is unnatural and illogical, since in accord with it, some may have more wives than they need and others may have none, and, as a consequence of this fact, mankind may suffer more than ever. Although the people in Utah to-day seem to have happy living, yet theirs can never be considered as real and lasting happiness, since up to this time the deplorable home-life of the Mohammedan has proved polygamy as being a failure. It seems strange to me, that even in the U. S. which is far advanced in morality and religion, a state has adopted polygamy, which, in fact, is wholly against the spirit of Christianity. Future soon will show, that family organization in accord with the Mormonite system, besides not being reformed, on the contrary, inclines toward deterioration. Finally the people of the U. S. will be convinced, that the polygamy of Utah is a great insult to the American civilization, a cause of ridicule from advanced nations, and a wrong step toward progress.

Section I.

CIVIL.

The custom of civil marriage, which to-day prevails in Europe and America, has borrowed the principle of monogamy of the Christian marriage, and replaced its principle of unconditional cohabitation by the allowance for divorcement of implacable couples, adopting similar conditions of divorce to those of the Mosaic and Mohammedan systems. However, laws governing civil marriage being everywhere established more or less deficiently, marriage organization besides not having yet been reformed, on the contrary, has been more deranged and has created occasions which multiply misery. Thus to-day men's undutifulness in time of marriage, the moral ruin of part of the fair sex, unnecessary disorder in families—all have been increased more than ever; and the modest organization of home of the ancients is looked for with all its ugly features.

CONCLUSION.

Now, none of these nine chief forms of marriage being able to produce and maintain conjugal happiness, up to the present the problem of wedding has remained unsolved, because in these institutions there are unnatural and unhuman factors which prevent the exact and precise recognition of conjugal rights and duties. And simply this failure of respecting each other's rights results in the abortion of true love. Some feminists, however, considering the right of the fair sex as violated and marriage as bound by religion and unjust laws, maintain the doctrine of free love as the solution to the so far unsolvable problem of conjugal life.

CHAPTER VII.

FREE LOVE.

LTHOUGH the doctrine of free love has not yet been practised, yet in it certain thinkers hope to find the betterment of home-life, who claim, "let freely wife and husband love each other for some time, but as soon as their love begin to slacken, they must sue for a divorce and commit their children, if they have any, to the charge of the public". The first part of this doctrine would, to some extent, suggest the freedom which the Mohammedan husband and the Malagarian wife enjoy, who, indeed are not exempt from immorality. Therefore, in my opinion, those who advocate this doctrine are led to ruin the family organization and level mankind to the plane of animals. In his work, "Socialism", Moushegh Archbishop mentions the confession of Paul Adam, when he speaks of marriage "Human society feels tired of a virtue which is pure Hypocrisy". I shall never be able to be convinced, that the virtue of marriage is a pure hypocrisy and, that human society is tired of it—that virtue. Likewise, Joseph Garegel writes, "Conjugal loyalty has been only like a virtue of domestic animals; it will not last longer than a certain time after which the wife, instead of being an obedient beast, will feel herself emancipated." But one must be short-sighted, as Joseph Garegel is, in order not to see the mothers glorified by the free feelings of loyal happiness. Also so-called the lady apostle of free love, Mm. Kenooz, in her "*La Physiologie Comparée de l'Homme et de la Femme*" present a great wonder with immodest combinations and, considering all feminine passions of love as legal, advocates, the prostitution of woman under the name of free love. But I think she has not realized that woman only from 15 till at most 45 can live happily by prostitution suggested by free love; after that time she remains forsaken, aidless, and despaired; while for the fair sex the most glorious and restful period of life is after forty-five.

Miss Kawalewsky, the professor of mathematics in the University of Stockholm, to whom prostitution is wholly unknown, thus confesses in her

memorandum, "It is foolishness to pass one's youth in mental toil, it is a real misfortune to have taste for science, especially for a woman. In life everything seems to me colorless and devoid of interest. Why some one would not love me? I can give a lovable husband much more than other women; why very insignificant women are loved and there is nobody to love me?" During their life all "emancipated" harlots speak in this tone of dissatisfaction, and all, without exception, sooner or later experiences the absolute emptiness left by the spirit of family in their corrupted hearts, which palpitate no more like that of a housewife. The present rigor does not offer them any guarantee for happy future; they will remain discontented, forsaken; and even full of hatred to human society, which they will hold responsible for their ruin; as Margarite Boti says, "Since society condemns my ruin, therefore I in turn condemn society, because during my ruin it did not lift me up". In order their home and social bankruptcy these will die without having descendants and, as Barres says, after spending their lives in repentance.

To conclude, the advocates of free love, while trying to defy woman, do not hesitate to throw their "goddess" into the mud, saying "Woman has no duty to be bashful or chaste". Although woman slavery, religious and legal restriction, and parental strictness have created unfavorable conditions, however, the doctrine of free love, if adopted will, no doubt, encourage the increase of misery, cause the decay of home organization, unbridle immorality, and lower the position of society way down to the level of beasts. Alexander Vaillie, the French ethician and sociologist, says, "When you see a society in which the harlots or the adulteress maintain equal rights with chaste women, you can be safe to think, that the foundations of that society are instable, and destroyable within at most half a century". Tolstoi, giving in his "The Gratzterian Sonade" broad explanations as regards marriage, says, "The salvation of the world is the hands of woman; and the immoral woman is an insolent dog deserved to be slaughtered". It is my firm belief, that the family is the cradle of all virtues, and from this cradle human intellect can originate with sacred feelings of holiness and chastity. Then, it becomes a necessity to maintain home organization, sanctifying and strengthening more than ever. The formation of the family, can be continued firmly, with enviable happiness and manly glorification, if it is desired to destroy utterly the germs in the atmosphere of home, and if conjugal dutifulness should become, with justifiable conditions obligatory for the mankind, and if, through these, the chief condition for home success, the mutual love between wife and husband, is secured permanently.

CHAPTER VIII.

LOVE



VERY experienced married person may confess truly, that without love marriage becomes unhappy, intolerable, and the home a real mundane hell. Then, the indispensable requirement for conjugal happiness is the continuance of the mutual love between wife and husband. It is necessary, therefore, to examine the essence of love and the conditions of its origin and permanency. Hiasin Louason says, "Love is a deep and many-colored feeling, by which reason and conscience, the heart and senses reach some agreement, thus concluding love's being free and irrevocable". After long investigation, I accept the many-sidedness of love but not its free origin or irrevocableness everywhere. Because love in the hearts is either inborn or exists through some cause, and presents itself in two appearances: (a) sacrificial, (b) speculative.

Sacrificial love, which is the highest degree of love, is divided into two kinds, of which one is the blind love-making, whose continuance is regarded foolishness, as it may give birth to many dangerous acts and may lead even to suicide; the second is the conscious love-making, which is divine and is called the supreme ideal of man, and it is revealed in the devotion of a mother to her child, or in the self-sacrifice of a saint for God, or in the willingness of a hero to give up his life for the sake of rescuing his like from danger. Infinite loves of this kind spring freely and unchangeably last till death.

Interested love, however, appears in various measures, and its emanation is caused by a felt duty or desired interest and speculative expectation; therefore it is mutable according to casual factors or in proportion with recompensations. Because men love God and it is their duty to love Him—who has granted all their natural needs; a mother is loved for her giving existence and nourishment; a father is loved for his giving birth and support; a wife is loved for her being a helpful mate, a means of gratification of sexual love and a factor for the perpetuation of human kind; a husband is loved for

the same reasons; a son is loved for his being future help and heir; brothers and sisters are loved by one another for their consanguinity and proficiency; relatives are loved for the expectation of their being helpful in time of adversity; a friend, companion, or neighbor is loved for his kind relations; a customer is loved for securing living; a country is loved for its being a place of safety and peace; a house is liked for its sheltering from nature; finally all natural objects are liked for their usefulness and beauty.

If the needy or the ruined is helped out with a philanthropic and uncompensated love (so to say), which is indeed a beam of divine sympathy, still even that love is not without expectation and compensation in the belief for enjoying the heavenly kingdom or inner satisfaction he the expectation and compensation of the kind person; and inner satisfaction is the truest and greatest of all pleasures, which follows goodness, righteousness, and service. Therefore it can be concluded, that there is no love whatever without motive, interest or expectation. When one meets a stranger, one may befriend him on account of his alluring conversation or pleasant appearance, or one may not sympathize at all with such a person who is ugly or awkward, and may have suspicion and hatred for him. This fact is true also for fraternal or any other kind of love.

Therefore, in order to be permanent, love, inborn or acquisitive, must always be recompensed; because when compensation stops love also stops. Irrecompensable love, as I said, belongs to either sacrifice or divine worship; men have not yet fully attained this high feeling. If Christ loved his haters too, this shows his supreme morality, which led him even to self-sacrifice. But in the present the only view that suits man is, "Those who love me and sympathize with those whom I do love". We must cherish that common place, compensative, mutual love, which does not require great sacrifices; it is untimely to have more than that, either in every-day relations or in conjugal life. For, if compensative love alone is, in a certain limit, adopted, carried into effect, and maintained, it can, no doubt, make man happy to some extent. It is far better to have the least which is possible than the most which is impossible. Therefore, in conclusion of this inquiry we maintain, that as through some cause, love springs and grows, so through some cause, likewise that love grows weak and ceases. So, let us investigate the important causes which tend to impair conjugal love and promote unhappiness in the family.

CAUSES.

The chief causes which are apt to disturb the happiness of home and even to dissolve the organization of family, are as follows:

a. *Unwise selection.*

b. *Parental or otherwise influence.*

- c. Great difference of ages.*
- d. Uncorresponding love.*
- e. Veiled personality.*
- f. Material insult.*
- g. Unarticled bond.*
- h. Marriage portion.*
- i. Jealousy caused by unwise conduct.*
- j. Inequality.*
- k. Discord.*
- l. Undutifulness.*

Section A.

UNWISE SELECTION.

The chief among the factors which cause continued conjugal quarrelings and even lead to divorce, is considered to be unwise selection and hasty marriage. In early ages, untimely wedding being regarded as a necessity, conjugal selection was taking place through parents or guardians, who, profiting from their experiences in this matter, often made successful selections; thus the choice of disinterested parents or wise guardians was seldom dissatisfactory. If there were any cases of discord, generally they were due to the ignorance of parents or to the interestedness of guardians.

While in this country most of the conjugal selections now are made by the personal decisions of the marriageable; this independent selection would have been more useful and adoptable, too, if it were aided by experience. Unfortunately, however, often many young men and young ladies fall in love by judging only from appearance, or sometimes hastily unite soon after being convinced only by promises of love, and sooner or later they feel that they have been deceived. Because the end of hasty marriages is only and only failure, since, without adjusting wisely the real personality of the young man or young lady, as far as possible, many, after some formalities of love treaty, hasten their marriage; but some days or months later, they recognize their error, which creates many unexpected disputes, and even makes divorce a necessity, or sometimes causes horrible crimes, with the descriptions of which newspapers abound.

This would resemble locking the barn door after the horse is stolen. Because those belonging to this class do not listen to their parents and think of their future descendants; they do not take pains to understand whether the fathers of their sweethearts are of criminal's blood or honorable men, whether their mothers are chaste or immoral women; they do not study even the character of their future mates. In the case of buying a horse or cow or dog, men pay close attention to all the detailed qualities of the

animal and then decide upon the price, using their best judgment; while in the case of selecting mates they lose their reason hurry to make the treaty of marriage, without carefully studying one another's nature. As, some time ago, Spenser has criticised this error saying, "Contemporary nations more think to multiply and develop the descendants of pigs than to ennoble the human kind". So, we must admit that the essential condition of successful marriage is wise selection, which enables male and female to study, without haste and blind love, both the constitutions and characters of one another, with sound reason and unerring judgment.

As a rule, those marriages become successful, in which by the selection of the bridegroom is approved by the father and brothers of the young lady, and that of the bride by the mother and sister of the young man. Because these are more interested, particular censorial, and harder to please than anybody else; as many mothers decide upon the final selection of the the would-be bride after examining her naked body in the bath room. The selection is considered more radical and unerring, when the marriageable persons, through their personal consciousness, inspire each other with the idea, that their natures are congenial; since the union of two devoted or intelligent persons has beneficial effect, but that of two ignorant or selfish individuals or that of an intelligent and ignorant person is a great error, which may change the home into a hell.

Ahmed Bean Ardon of Marocca, led by the influence of Mohammedism, does not show any condition for the selection of a husband, but for the choice of a wife he suggest: "Do not marry the girl who has ever-lasting complaints and pains, saying she is sick or tired, who praises herself, saying she does this and that, who covets what she sees, considers herself bereaved, and slanders or chides this or that person"; and he adds, "A wife must be younger, shorter, less rich, and of less noble family than her husband, otherwise she may scorn him"; and finally concludes, "Beauty is a promise for happiness". There are indeed some useful points in these suggestions, however they are not to be maintained as a whole, because they are partial and unfair, especially the doctrine of facial beauty. In my opinion, the refined character of a woman is more necessary than her beauty, since gentleness lasts even beyond the grave. while prettiness is transient; as many wives lose their beauty after first childbirth or on account of various diseases.

The old philosophers had the idea, that the boy has the best nature and character, who is born when his father is between 20 and 30. Also Sir Hames Barr says, "One must first see the mother and then marry her daughter". However, it is my belief, that for the selection of a young lady her father must be paid attention ten times as much as her mother, and for that of the young man vice versa,—because it is a 90 per cent. established fact, that the boy is hereditarily influenced by his mother and the girl by her father.

In selection, the race, position, office, constitution, stature, appearance, looks, color—all are matters of personal taste, everybody chooses and loves according to his or her free judgment because such differences can not weaken love from the root. However, the essential condition of wise selection is to examine, analyze, and study one's nature first of all, especially of one who subtly veils his or her real qualities and character and, thus, often succeeds in deceiving others. Mentioning the difficulties of examining anybody's personality, perhaps many will ask, "How is it possible to find the desired person and uncover the secrets of his heart without mistaking, especially in large cities?" My deep conviction about this, as Mrs. Dorothy Dix has explained, is, that it IS possible to examine the male and female and accordingly to select them in the following ways:

The stinginess or extravagance of the male can be found out through the gifts he brings to the girl, after his financial ability is understood; his being honorable or dishonesty by causing him to repeat keeping his promises; his honesty or dishonesty by causing him to repeat his stories at different times; his resoluteness or fickleness by debate; his simpleness or hypocrisy by intoxicating him; his being irritable or gentle-natured by offending him; his decentness or awkwardness by angering him; his drunkenness by swelling the mouth; his sensibility or cold-heartedness by watching his eyes when he is listening to a tragic story. The simpleness or ambitiousness of the female may be measured by the model and preparation of her dress, after her or her parent's financial condition is made known; her extravagance or economy through things she desires to have or to buy; laboriousness or laziness by the extent of her complaints; loyalty or hypocrisy by her keeping promises or by her gestures; obstinacy or submission by the way she refuses a proposition; housewifery or love for outside amusements by her requests of having good time; cleanliness or dirtiness by her nails and the color of her neck, also by the dust gathered in the corners of the house or on the back of pictures being up on the walls; carelessness or carefulness for cooking by the taste of the food; neatness or unneatness by the looseness of her hair or by the order of objects in the closet. By these and other means the male and female can be studied 99 per cent. unmistakably. But I may be asked, "Who can have all these good qualities?" To this my answer is, "Train the new generation according to the methods which I shall explain in the part on education, and the present generation, too, become obliged to fit themselves to new conditions".

So, all those are considered wise who, without falling in sudden and blind love, and after the thorough examination of the objects of their love, become convinced of their future harmony and happiness and then take actual steps toward marriage.

Section B.

PARENTAL OR OTHERWISE AUTHORITY.

In the problem of marriage the tyrannical authority of parents or guardians acts like mighty strokes or guardians acts like mighty strokes of clubs destroying the pillar of life. But let us not forget to say, that the arrogance of imprudent sons or daughters on the other hand can not, sometimes be regarded exempt from condemnation. Many through improper love or marriage, wholly against the will of their parent not only have grieved them and even caused their death, but also have ruined their own future of glorious hopes. No doubt some day they will realize their ruinous error, but then it will be too late to remedy their situation. Then they will begin to lament for not minding the advice of their parents. Then, when their mutual love begins to alter to the worse, they will busy themselves with each other's faults, and will dispute and quarrel, always living unhappily. The fact that, after sacrificing five million dollars, a person like George Gould has had a happy family, may be possible through wise selection. However I think that he is not exempt of the grief caused by his disobedience to his father, which I wish to be too weak to affect his conjugal happiness.

Although modest sons and daughters have the duty of gratefulness to pay attention to their parent's and elder's suggestions of experience and to benefit from them (notwithstanding the fact that the bridegroom dislikes the father-in-law and the bride can not love the mother-in-law, because these act like censors in order to prevent any future evils), yet parents and guardians in turn have great a duty and responsibility to make, as far as possible, their children happy by helping them in finding suitable wives or husbands. Saying our son or daughter is not young, he or she can do as pleases, parents must not abstain from directing them and leave misfortuned rage upon their souls, especially that their experience of advanced years can so train them as to save many unnecessary evils in the future. Therefore, parents should carefully watch every step of their sons or daughters and warn them against falling in the pit; but after these have fallen in love by chance or at will, then it is imprudent to defer them, even if parents find their selection improper. Without much ado, they must unite them and strengthen more their affection for each other, because the breaking of the strong tie binding two hearts, even if it takes place justly, makes the lives of the subjects intolerable forever, and the unhappiness of these affects also those who cause it. Consequently parents should take every precaution to prevent, at any rate, any future inconvenience pertaining to marriage.

Often, however, parents or guardians, induced by various selfish motives, or ignorant of love problems abused their duty and create a grave situation.

As many prevailed upon their sons and daughters who have fallen in love, with threats of depriving of hereditary rights or position or sending away; and when they are not able to prevent them from loving instead of overcoming their own obstinacy or acting deliberately, parents allow their sons or daughters to be misled from home, or intently impoverize them by subjecting to material anxiety, or sometimes cruelly cause their suicide. Some ignorant parents belonging to this class, considering as an insult to their distinction the improper love of their sons or daughters and their insubordination forced by it, are struck with apoplexy and die, thus leaving their families in ruin. There are many examples illustrate this same fact, which to set forth one by one would be impossible for us, in order to have a broad idea, one ought to read many volumes on this matter, or visit theatres, or watch tragic scenes of this class in movies.

Section C.

DIFFERENCES OF AGES.

Marriages with great differences of ages, which take place for motives of beauty, riches, office or honor, as a rule, mislead the individual from the straight and natural path. I dare not consider the younger husbands of older wives or the younger wives of older husbands as immoral persons, but the logical view of the majority is, that a young man who marries with an older woman only for the sake of her wealth, will try to satisfy his sexual passion with young ladies, or, a young lady who marries with an older man, generally becomes induced by the desire of being adorned with silks and jewels, and later is compelled, naturally, to love some charming young man. Even one with strong moral will-power, who may, by natural chastity and self-restraint, abstain from immorality, most probably will incur slanders. In my opinion, then it is foolishness or at least dishonor for either side to disregard differences of ages in the case of marriage.

Besides the difference of ages, constitutional unsuitablenesses also are obstacles for conjugal welfare and having good descendants. A Spartan king was heavily fined by his subjects, on account of his marriage with a short woman. To-day advocates of eugenics are to be thanked for their philanthropic efforts for popularizing the principle of corresponding physiques in marriage, and, in my thinking, are long the whole mankind will be convinced of the benefits of eugenics and finally will adopt this system as a universal custom, because the good of future generations demand so.

Section D.

UNCORRESPONDING LOVE.

Uncorresponding love often becomes a dangerous failure. Natural love springs externally through the magnetization of the eyes and internally through sympathy of hearts. Thus human nature has the ability to love and enjoy every beautiful person and object in sight, and, therefore, to desire for obtaining them. But often the desired person or thing is not secured easily, like the flower surrounded by thorns, because it is not possible to have a pleasant object or lovable person only by mere demand, saying, "I want it," since they already have their possessors. Demanding them without previously pleasing their owners, would be a condemnable violation or unusual foolishness. As a desired building, vineyard, ship, furniture, animal, and anything else can be had only after being purchased or granted. So a lovable boy or girl can rightfully be obtained only after pleasing the will of those who are responsible for them. The same principle holds true in the case of selecting mates, if these are under age; but if not, of course their personal approval becomes necessary for successful and right treatment. So, no one is to be compelled to love another, because in time his or her compulsory love gradually will change into bitter hatred or utter despair, which may lead the subject to murder, or suicide. Therefore the acceptable, pleasant, and rational way is only, that two marriagable persons should truly love each other, and, after assuring themselves of their bright future, they should unite with the bond of marriage, and after that avoid to disturb their conjugal happiness, because the years following wedding have more pleasant features for the intelligent couple than even the most alluring time of their honey-moon.

Section E.

VEILED PERSONALITY.

Masked persons who imprudently deceive and ruin others by hiding their real natures, injure themselves the most. In the present, many conjugal troubles are common everywhere, under every sordid appearance, are caused simply by marriages formed through hypocrisy, which from the very early days of wedding threatens with the ruin of the family. Because the real names, constitutions, and characters of a couple have not previously been understood, and no one has ever dared to know whether his or her mate's name is real or false, whether he or she is diseased, impregnant, married, criminal, convicted, fraudulent, drunkard, gambler, etc. The marriage of

great many has been a decept, merely because they have not inquired into all these conditions and the public in its turn has no efficient means to prevent such an inhuman conduct.

False name is the symbol of all evils. Still has not been forgotten the career of Witzhoff, who by changing his name succeeded to take thirty-two brides from various cities and to defile the virginity of some and to spend the wealth of the others. Although this daring malefactor finally deserved his just punishment, but until then he caused the ruin of thirty-two women. Another person, named Van Wagner, for sixty days continued to marry a woman every day, and lastly was imprisoned in St. Louis. Many persons of this class, men or women, have been sacrificed on account of the defective laws of the public rather than for their personal passions. Because, for instance, if that vicious person had the certificate of his character, and the woman desiring to marry with him had seen it, neither he himself could have had such a dishonorable conduct nor the deceived would have been sacrificed, and nor the public would have had any cause for resentment against him. In a village, towns, or small city it is easy to reveal the personalities of two marriageable persons; but to understand the characters of a couple coming from remote places to large cities requires long investigation. Therefore, as I shall explain later, I think that the sole means, remedy, and condition to determine the personality of anybody, is to demand of every single individual in the country, male or female and resident or stranger, to have (a photo-script) an official certificate containing his or her photograph and the descriptions of all details of life, which revealing all the circumstances of the bearer anywhere and any time, shall stop deceit and fraud at least in the majority of the transactions of life.

As for the condition of the physical constitution of a person, it can be found out simply by medical examination, which alone can make known the impregnancy of one or the disease of the other. As a matter of fact, one who has already pined away by excesses, must not be cruel enough to marry; in every case medical examination should prevent such persons from marrying. Some object against the idea of medical examination, thinking that this may create new tangles, through interested and wrong judgments, which in turn may encourage despair on the part of the impregnant and diseased, means for bribery quarrels caused by suspectable witnesses, dangerous consequences on account of wrong decisions, immoral actions, etc. However, every sound-minded person may confess, that in any case it is logical to choose the lesser of two evils. Because we believe, that if we are apt to have one victim with medical examination, on the other hand to-day we may have one hundred victims without it. Especially that the very demand for such a treatment can be considered a strong factor in stopping immorality and promoting health in every respect. In paranthesis we might mention, that the medical examination of

the fair sex is to be conducted by female doctors, in order to prevent probable evils. The barrenness of a man can be determined easily, but that of a woman is understood with great difficulty. It is marriage of an infecund person with only such an individual of opposite sex, because in this way the sterile male or female is saved from the insult and misfortune of remaining without descendants. If there ought not to be any law forbidding the marriage of a criminal, convict, or knave, at least it is necessary that young ladies either previously should know the characters of their future husbands and be able to get rid of them if they choose; or, if they should dare to marry them for any purpose, they must be ready to confront any danger to come, in order that they may not be subject to sudden disappointment.

Section F.

MATERIAL INSULT.

It is undeniable that poverty of material insult is partly an obstacle for marriage and satisfactory living, because the material has a great share in conjugal cohabitation; it is irrefutable that love alone does not secure restful living, bread is necessary to satisfy hunger. Moreover, the married person does not become, by any means, irresponsible for the support of his dependents, and, above all, for that of his children. For, the heart yearns for love, the mind for light, and the stomach for nourishment. In the moderate satisfaction of these three imperative demands lies one's physical as well as moral welfare.

However, more than the economic problem it is the fear, immorality, and even debasement of men that prevents them from taking up the responsibility of reproduction. After finishing his journey around the world, Dr. John Jackola, of Finland, has come to this conclusion: "The decrease of marriages is due to woman labor, because six million persons belonging to the fair sex support themselves and do not want to undertake any domestic answerability". I figure out much more than that number, having before me the statistics of U. S. and adding all together. But this is not the only cause of the low rate of marriages. A girl naturally desires to wed, and when she does not receive a proposal from a decent young man, she becomes obliged to work and support herself. Tolstoi speaks the truth when he comments on the cause of the abstention of young men from marriage, saying, "It is rather the habit of lewdness than economic anxiety". If we should consider the annual expenditure of a young man, we can easily find out, that he spends if not more, at least what is equal to the expenses of a family, most of his money being wasted for vice and extravagance. Charles Wagner, the author of "Simple Life", presents us a good example when he says, "In order to

see material anxiety in these days of luxury and extravagance, watch the well-to-do, especially the rich. It is not the woman with one dress who often ask what they will put on, nor is it the needy who think what they will eat tomorrow". This view is affirmed by the fact, that in the rich class there are baser conjugal tangles than in the poor class; because if the opposite of this were happened, we should not have found any unmarried person among the former or husbands among the latter; while it is the poor who most of all marry and reproduce, but the rich remain unwed or less reproductive. The causes of this situation have been given in the article of celibacy.

After detailed study, I have been convinced, that economic problem has created discord in conjugal life through three factors: 1. real wealth being previously concealed, 2. the expenditure and income not being balanced, 3. the income remaining uncertain.

An imprudent and daring young man will have done a very dangerous act, if he should present his mate a condition far above his ability, of which the consequence becomes unnecessary suffering and misery. Also the girl is considered to have made a foolish error, who, without ascertaining the material resources of her future mate, accepts his proposal. A lady does not care at all to know about the economic condition of the young man whom she is going to marry, and only heeds his appearance and stories; she does not penetrate into these questions to the root: Is the customer he has on borrowed? Is the expense of the honey-moon being paid in debt? etc. Because there have been many whose economical poor condition has been revealed during their honey-moons, and love has been changed into hatred. Always more demands are made to the husband who veils his real condition, and when he fails to satisfy them, then intricate disputes originate; if it is desired to avoid conjugal disputes, or if the wife has already been spoiled, in order to satisfy her, the husband is led to fraud and even to criminal deeds.

When the income remains unknown to the wife, the financial balance of the home is lost, and if the ordinary income becomes insufficient for the ordinary expenses, on the same day the panic of the family takes existence. For this reason, it is urgent and necessary to ascertain the stable economic condition and the permanent income of the young man, on the demand of his sweetheart, and in their conjugal treaty to arrange and record their future expenditure, which must be in proportion with their financial resources and should be changed according to their variable economic condition. Because a wife has to be familiar to both the income of her husband and the definite expenditure of their home, in order that she may not imagine more and demand more, and may become obliged to keep their finance in balance; so that the husband also should be compelled to pay regularly the expenses they have fixed, and may get rid of unnecessary disputes and pains; and if one of them should be extravagant, the other may correct him or her with cer-

tain conditions, without continued quarrels and heart-breaks.

Many among laborers have the custom to give every Saturday their enveloped wages to their wives, and ask of them their daily expenses. In my opinion, this system is not to be maintained, because a husband must have; as well as his wife, in the pocket the weekly expenses he needs, with the knowledge of his wife. If there are husbands, who, having in their pocket money for seven days' needs, spend it in three days, they belong to the lower class, and are either drunkards or poor calculators, and, therefore, undeserved to be called supporters of families. However, even these must have some money about them, since borrowing degrades them more. There are mean and ruthless wives similar to these, who spend the money, earned with so much hardships by their husbands, for their ornaments and palaces, and carry home worthless groceries. These women must have their ornaments and soda only then when they have enough money, and with the knowledge of their husbands. So, the system of the expenditure of a family, either that of a needy workman or of a capitalist, must be uniform; that is the financial dealing of a house should be transacted by the will and with knowledge of both the wife and husband, in order that economic tangles in home cease once for all.

Also, families have experienced great panics on account of insufficient income and, especially, for uncertainty of employment. These evils can no doubt be remedied by my new system of living.

Section G.

UNARTICLED UNION.

Until the middle of the nineteenth century, a great religious reverence caused, through ritual conditions, marriage to be stable and undissolvable; while to-day those conditions connected with religions are considered insufficient, and religious wedding has been replaced by civil marriage. Everywhere, however, self-evident facts prove the defectiveness of civil marriage, too, since a marriageable couple, relying on the modern rules, unite, as a rule, without under certain conditions and later, in the case of divorce the right of the innocent is not protected as far as possible. Generally, either one of the couple united under unarticled bond sometimes becomes obliged to be deprived of some of his or her rights, as it has passed into a proverb, "One, united under no conditions whatever has no rights", because there has not been one single corporation which without a constitutional organization, may own all of its rights. The principle and spirit of a corporation, whether it be business or conjugal demands more strict rules than the functional, for, the former is material and temporary, while the latter moral and permanent.

If the dealings of a corporation fail, it can be dissolved, but conjugal failure results in irrevocable moral losses.

Therefore, before the primitive love of a young couple grows into that of marriage, it is necessary to draw up the detailed conditions determining their conduct of marriage, to form a treaty showing the attitude of each during failing circumstances; in order that, after marriage, they shall not have, until death if possible any cause for complaint or dissatisfaction, and having that written treaty in his or her hand, the deprived may maintain the proper rights, in any part of the world.

In Los Angeles, California, Charleton Washburn and Miss Helen Chandler have made a conjugal treaty, which allows them to disunite when they remain infecund on their love dies away. This method may seem strange to the reader, but in my opinion, it is even not so effective as it should be, since, after the love of one ceases, he or she is free to consider their marriage bond dissolved, without being compelled to give any alimony to the other; such a kind of marriage is exactly identical with that of free love, since the arbitrary divorcement of any one cannot positively be prevented at least by means of alimony. In the same city, another person also, Earl Maddock, who married a fourteen-year-old girl, two years younger than he, being taken into consideration even the insignificant rules has separated tasks like fire-making and dish-washing; but some vital conditions having escaped attention when a serious problem occurs, the wife leaves it uncared for, saying, "I can fix him."

Now, in my thinking, it is necessary to have in the U. S. Constitution certain laws pertaining to marriage and to draw a contract for every marriageable couple according to those laws, in order that different states or individuals may not be inclined to make diverse laws and rules suiting their caprice, and the organism of the family should not degenerate.

Section H.

MARRIAGE PORTION.

The custom of marriage portion is one of the worst manners in some nations, by which conjugal love is made a secondary concern. Even since, it has existed in double form: among some nations, who consider marriage as a bargain, parents are sued to ask for their desired marriage portion of the young man requesting the hand of their daughter, and whosoever should bid more, he succeeds to take the bride; also there are semi-civilized nations, which have the custom to require a certain marriage portion for marrying a girl, and the young lady succeeds to marry, whose parents pay the most of her lover, without taking into consideration his physique, stature, beauty,

nature, and even his love. This second method has three chief evils: First, many who receive marriage portion, often unwisely, by chance, or compelled by some misfortune, spend it, and being unable to dissolve their conjugal union, which was the mere result of a bargain, give up their happiness; second, great many parents are impoverished, especially in old age, simply by the expenditure they have for finding husbands for their daughters; third, often young ladies are condemned to remain home, on account of the modest financial condition of their parents, and some of them become subject to consumption, or are led to immorality or suicide. After long investigation, still I have not been able to see or hear, that at least one marriage taking place according to the system of marriages portion has successful continuance and happy end. To mention and explain one by one all the mishaps caused by this method of wedding one needs volumes to write.

Fortunately, this undesirable custom has not yet been adopted by the people of this country probably on account of the scarcity of marriageable young ladies and the plurality of immigrant young men. However, it is necessary to begin even in the present to take means of precaution, in order that, on account of the future multiplication of the fair sex, this evil manner may not find entrance to the U. S.

Section I.

JEALOUSY CAUSED BY UNWISE CONDUCT.

Jealousy in married persons is a natural passion; which is expressed by a husband or wife having the slightest suspicion as regards the loyalty of his or her mate. Therefore, suspicion, real or imaginary, given birth to jealousy, which, with whatever degree, from the very beginning of its existence tends to disturb the peace of the home and to cause great moral ruin in the family. Woe to the married persons, who have invited upon them the suspicion of their husbands or wives; then they can have no more opportunity for free and comfortable pastimes with anybody but members of their family, their foot-steps toward anywhere become under close search; and at the same time woe is even to the envious, whose hearts are fretted by all the suspectable movements of their mates.

Jealousy is born, as a rule, through uncautions, free relations and distrust of love. On account of the harem system, conjugal jealousy is very uncommon among Mohammedan peoples, because the number of the fair sex do not go out without being covered and veiled, and are not allowed to have any communication with any adult person of opposite sex, except those of their families. Only their wives have cause for conjugal suspicion and jealousy, on account of the free conduct of their husbands. But outside the Mohammed-

dan world, the male and the female of all the nations indiscriminately having free social relations, wife and husband are inclined to suspicion and jealousy, which result from immoderate liberty and unwise communications. Because although two intelligent persons of different sex, on account of their gentle and healthy training, are not liable to have any inconvenience during their open relations, yet the question differs for unintelligent and vicious individuals, who, when at liberty, may be found in immoral acts and may mislead one another. For this reason, it is a necessity to bridle unrestricted freedom and to take the conduct of both of the married couple under rules and regulations.

As for mistrust of love, my experience and conviction force upon my mind, that when one has inspired his or her mate with trust of true love, then there remains no cause of jealousy or suspicion; because it is not possible for a loyal lover to divide or sacrifice his or her love to others, and although he or she may be influenced by the charming appearances of these, still keeps avoiding participation in shameful relation; and it is easy to measure the sincerity of the love of one's mate through his or her movements and accordingly to act.

Section J.

INEQUALITY.

Owing to the inequality between wife and husband, the foundations of marriage have been put upon sand and the durability of the family organization left in uncertainty. Because, up to the present time, the freedom of woman not being respected and her just voice remaining inaudible, in her heart are secretly born feelings of silent resistance and controversy, which gradually conceive a retaliatory spirit, always looking asken at her husband. Thus the wife seeks the proper chance to obtain her rights, at the risk of their home organization and descendants. The present is pregnant of numerous instances which foreshadow the future danger of woman's success in taking man's place.

Oftentimes when a husband becomes aware of the unnecessary opposition of his wife, he can not penetrate into her inner feeling, and, thinking that he is roughly treated by her begins to worry and quarrel. But if he should carefully watch the situation, he will be convinced that the "unnecessary opposition and wrong treatment" of his wife is originated in her heart by the feeling of inequality. This situation must not continue until the wife feels, that the hour of retaliation has arrived, because her fury is horrible and unsparing. To-day if not the whole of the population of the world, at least the majority do not desire to grant equality to woman and to elevate the condition of the family; but they try to keep her in bonds of subjugation and

love her only as a means of pleasure. Now, I also being a female person, ought to have been of the same opinion, considering the abundance of the enjoyments a silent and subject wife can afford; however, there is a great point to be taken into consideration, that it is more than possible to have trained and refined children from a wife deprived of all human rights. This is proved by the experience and psychology of Mahammedan nations. Therefore, in order to eliminate these evils and ennoble our descendants, we men must resign our spirit of unjust domination. If we should not desire to make this sacrifice willingly and kindly, the spirit of time will, some day, compel us to obedience; as to-day a Mrs. Pankhurst has begun to smash windows down, so to-morrow others will be obliged to break beads, because when men do not want to hear the voice of women, these themselves will make it audible, as it has passed into a proverb, "Whoever does not hear through ears, shall hear through shoulders". Men also in early times have seized their liberty by smashing, destroying, and slaughtering, because kings and magistrates then were stubbornly resisting to their rightful demands. If in the present men should show the same attitude as early tyrants did, in the meantime must they be prepared to witness the formidable eruption of the fury of feminism.

Indeed, there are women who, through their beauty, riches, nobility, or any other agency, have obtained equal position with and even are ruling with an intolerable manner over their husbands. But, in my opinion, this class of women is characterized by either immorality or utter ignorance; because if they are well-educated, their nobleness would never allow them to imagine of despotism, since gentle men, without strict behavior, have made their wives almost equal with themselves. So, righteousness and the demand of time force us to adopt, without waiting until it is too late, and practise the real equality between husband and wife, morally and materially. Wife and husband are to be considered morally equal, without any right for superiority on either party as long as they remain firm in their limits of right and duty. They must be regarded materially equal and entitled to participate equally in each other's wealth, because their conjugal corporation being a holy union of cohabitation and reproduction, there remains no need for having separate, private wealth and for seeking individual interest, since private wealth is an obstacle for disinterested conjugal union.

Besides, there is another quite gross injustice, which should be removed. It is the unfair system of naming children after their fathers, without the mention of the name of their mothers. Perhaps many who hold the view by of seminal inheritance should object to my statement but there are strong reasons for the maternal right of infantile ownership by mothers which must be taken into consideration for righteousness' sake. Because, more than the principle of hereditary nobility, the principle of individual nobleness being proper and just, it is rational to give the marriageable couple a new last-name,

formed by the connection of their respective first-names by which name to call the family and children, we call 'mule' the animal born by the reproduction of a male ass and a female horse, or, as we name 'grape-fruit' the fruit produced by the graft of orange and lemon. For, the wife having equal—if not more—rights and share in child-birth, it is not reasonable to maintain, according to the modern system, the last-name of the husband or to continue, for some time, to keep it as many (last-names have short existence) and to deny the reproduction agency of the wife, by ignoring her last-name and subjecting it to oblivion. If we admit that the sperm of the father gives existence to the child, likewise we should accept, that the very incarnation of that child is impossible without the mother. Embryologists tell us, that the first existence of an individual unconditionally depends only on the union of a spermatozoon and an ovum. The creature gradually develops in the womb of its mother, and its soul begins to have existence in the fifth month of conception; if female, she received the image of her father and if male, the likeness of his mother is sealed upon him. Thus it is ascertained, that the mother has equal share in child-birth.

Likewise, we admit that rice is recognized by its seed, however, it is undeniable that the quality of rice is determined by the name of the place of its production, as it is named Japan or Genoa rice; also saying Georgia peach we understand that it is juicy, or, when we hear the name of California pear, we know it is of choice kind. So is the case with man. Therefore not considering the effect of only the sperm, we must regard the great share of the mother in reproduction, and admit that since the child owes its birth to its mother also, therefore it must bear, besides its father's name, the name of its mother also, in order that it may be recognized by its parental name.

If the purpose of a surname is to determine the descent and relationship of the individual, consequently the most rational way is to give that person that compound name or his or her parents as last name; that is, a name formed by the connection of the first names of the parents. The following suggestions I present for this purpose: (1) any name should not be composed of more than three letters, (2) a couple must have a new, common name, which is simply the union of their first names, thus after their marriage they are to be christened by that name, (3) this name of their family will be the surname of their children until marriage. For instance, if the name of the husband is Jim, that of the wife Eve, then the name of their family should be Jim-Eve; and if they have a son, this name becomes his last name, his first name being any other name of three letters, T. Jim-Eve, and his full name becomes Tom Jim-Eve. Perhaps some will object to this arrangement on the ground, that by ist adoption our names would be similar to those of the Chinamen. However, whatever is Chinese is not necessarily insipie, because this people also, through their centuried experiences, have some achieved *novelties* which are indeed worth while adoption.

Section K.

DISCORD.

Discord between wife and husband is originated by seven causes: first, unlikeness of natures or differences of education; second, decrease or cessation of love; third, misunderstanding or obstinacy; fourth, difference of religion; fifth, unarticled marriage; sixth, failure in respecting matrimonial rules and its impunity; seventh, attempts for domination.

First, as an evil cause has other evil causes as its effect, so unlikeness of natures result in the disappointment of the married; because it is impossible that wife and husband should live together with mutual love and conciliation, when the difference between their natures or training is great. For this reason, it becomes a necessity to avoid this kind of an unwise selection, for, although a couple of diverse personalities in the beginning love so crazily each other, yet they can never be able for long to cohabit in peace, since their agreement by blind love lasts only for a short time and results in unfounded union. Perseverance in love is possible by sameness of individual training and nature.

Second, there are married couples, who even during the decrease of their love, induced by love and pity for their children and the zeal for the honor of family, they have chosen to keep the situation in secret; unfortunately, however, conjugal discord caused by decrease or cessation of love will ever exist in their home.

Third, owing to misunderstanding, in the vast majority of families unnecessary disputes and heart-breaking are too frequent; still in others obstinacy is responsible for lasting discord.

Fourth, the difference of the religious beliefs of wife and husband is not an insignificant factor in rendering them inplacable, because in the present still are scarce those who unprejudiciously respect others' professions as much as their own. So it is preferable for a couple to belong to one denomination or religion, unless they are so free-minded as to esteem each others' beliefs.

Fifth, as I mentioned before, unarticled marriage is a source of mending disputes between wife and husband. Because, for instance, the wife wants a hat or some other object, and when her husband can not afford it or is not willing to grant that particular request of his wife, then the peace of the family is disturbed. If previously they should have had balanced definitely their income and expenditures in their account-book, they would have no more trouble on account of buying or not buying things. Also, if the husband desired to continue his custom of drinking, and his wife objects, no doubt

disputes will arise. If formerly they should have had agreed upon the license of certain things and on the prohibition of others, and had put down their decisions in their treaty-book, then many causes for conjugal trouble would not have existence.

Sixth, the execution of domestic rules can not be considered compulsory when its negligence is not followed by severe punishment. So, to prevent a class of disputes in the home, a couple should have written in their treaty-book of marriage, besides their conjugal laws, also the punishment for disobedience to every one of them, in order that each may recognize his or her rights and duties.

Seventh, the spirit of domination, by which both wife and husband are led to over-rule each other, is another evil-producing cause. Marriage must not make a husband think, that he is commanding master of his wife, nor should it allow a wife to cherish the idea, that since she is the most beloved person of a husband, therefore he has to obey her in every respect.

Section L.

UNDUTIFULNESS.

Undutifulness in marriage is originated by two factors: ignorance and carelessness. As ignorance in any branch impedes advancement in that branch, so conjugal ignorance hinders the welfare of the family, because matrimonial life has its especial science. If both wife and husband, no matter however ignorant along other lines, have wide knowledge in the science of marriage, no doubt they can be a couple of dutiful and happy the same time; but if they remain ignorant of their conjugal rights and duties, then it becomes an impossibility for them to have a real, peaceful, and lasting union. Consequently, before they take up the responsibility of marriage, person, male and female, must study carefully the conjugal demands in their period of youth, and only after then, when they are really prepared for the task, they should unite the holy bond of matrimony.

In marriage neglect of duty is the enemy of the happiness of the family, because it disturbs conjugal harmony and destroys the fear for punishment. It can be eliminated through good behavior and compulsion likewise.

Among various peoples conjugal dutifulness has been sanctioned through social and religious customs. Many of these, although scarcely civilized, are very dutiful in their conjugal life. As, any one visiting patriarchal families in Armenia admiringly will observe the domestic order and regularity in them. Such a family consists of tens of members—grandfathers, parents, children, grandchildren, etc., all closely related to one another under the same roof who live in peace and with affection, and none of them male or female, can neglect

his or her duty or be found in any domestic failure; if there should happen any case which may threaten the peace of the home, the elders of the family, without disturbing its happiness and letting neighbors know about the situation, chide and punish the guilty, according to their family regulations; always the grandfather meddles with the affairs of the masculine members and the grandmother with those of the feminine—all of whom respect and obey them.

Forty years ago, I visited such a patriarchal family of eighty-four members, at the organization and regulation of which I certainly wondered; as if it were a small dominion. This was the way of their dining: Besides the grandfather, grandmother, and babies, all the other members of the family sat at the table in a circular form; the grandfather once turned around the table to watch the aspect of every one, while the grandmother was looking after the foods; the girls waited on the table one on a day. When the meal was over, the grandfather and grandmother dined with their guests; if they should happen to have guests of different nationality, the grandmother would dine alone or with feminine guests in a separate room. After supper these two assigned the following day's work—indoor or outdoor—the grandfather for the male and the grandmother for the female. The next evening every masculine member, after returning from work, must give the grandfather his account of the day's work; anyone who neglected was punished. The command of the eldest person in the house was irrevocable. In another house I saw a father 110 years old slapping his ninety-years-old son in the face on account of the refractory answer of the latter; this fact, indeed seems very strange to us.

Alexander Douma in his "Voyage en Caucasus" and La Martin in his "Voyage en Orient" have in detail described domestic life in the East and expressed their admiration for it. In Japan, compelled by the demand of their domestic manners, the wives are very loyal and dutiful toward their husbands. Thus Naomi Tamoura orders them, "To obey your parents-in-law, to be like obedient subjects to your husbands, to respect their relatives, do not be jealous, to be patient, do not meddle with the affairs of neighbors, sleep last and rise first in the family, do not use spirituous drinks, do not communicate with strange men before fifty, do not tell fortune, economize, keep away from fortune, keep away from girls of your age, do not boast of your parents, treat servants fairly, do not dress yourselves with costumes of open colors". According to these commandments, a Japanese wife, either must be the mistress of her house or a society woman, in the real sense of the word; she can not be half virtuous or half modest. For this reason, she has been considered perfectly deserved to her call, although in the same time she has the characteristic of an humble subject to her husband. Thus all the oriental nations, even the so-called semi-civilized tribes, have excelled the majority of those in the West, in modesty and dutifulness in their conjugal relations

as pedagogist John Jack Rousseau says, "Cleanliness of conduct should be looked for among the savages". So, if these peoples, together with their moral excellencies, were liberated from ignorance and superstitions, and their feminine sex enjoyed the same privileges as their sisters in the West do, doubtless these very retrograde and contemptable tribes would have far ennobled generations and really high civilization. Indeed, among the advanced nations of the world also morality is admired and chastity worshipped, and ideal families are not wanting, yet, unfortunately, the greatest majority of them are far from having happy homes, merely on account of their utter ignorance or obstinate negligence of conjugal dutifulness.

CONCLUSION.

There are the explanation of the twelve chief causes as mentioned before, the series of which I dare not consider as complete, because, the phases conjugal life are so intricate, that their full inquiry requires volumes. Therefore, I am obliged not to penetrate deeper, hoping that the reader will be satisfied with what he has already read in the preceeding pages.

The execution of the means tending to obstruct domestic worries and evils, which I mentioned in my investigation of their causes, being the task of the public, parents, and the marriageable I am obliged to specify my inquiry and briefly set forth in the following few pages the chief obligations of each as related with this item of marriage.

CHAPTER IX.
REMEDIES OF MARRIAGE.

Section A.

SHARE OF THE PUBLIC.



IN the present change of the former union of religious wedding into that of civil marriage being imperative, the public administration becomes obliged to take upon itself the indispensable responsibility of laying down just and uniform laws promoting the betterment of the conjugal life of all the classes of the people in the country. Therefore, being led by my personal judgment, I call the attention of the public to the following conditions as to laws, which, I believe, present the shortest remedy for the improvement of the organization of family:

1. Polyandry, polygamy, and the illegal marriage of kinsfolks (up to the fifth lineage) being strictly forbidden in all the parts of every state, only the union of a couple by civil marriage should be acknowledged as legal.

2. Any person, when his or her barrenness is affirmed, by honest medical certification, can marry only the like.

3. Those who are under age, or unable to reproduce healthy descendants, owing to hereditary or contagious diseases, or of poor physique, have no right to marry.

4. Both of a marriageable couple should be either citizens or foreigners, if a foreigner should desire to marry a citizen, he or she must first of all become naturalized.

5. Every male and female citizen, not subject to religious prohibition and fitted for marriage, if should not marry at the legislated age, is deprived of citizenship and considered as a foreigner.

6. Every marriage is performed in the house of the public administration; if the married should desire to unite by also religious rites, they can do so only after the civil process of wedding and according to civil laws.

7. The administration ratifies any marriage only when a couple requesting license for their union can prove their mutual citizenship or alienship, celibacy, adulthood; who present their marriage treaty, prepared according

to constitutional laws together with their respective photo-scripts; and who confess their mutual and independent love and promise to follow unflinchingly the conditions of their treaty. Those who are formerly married are also subject to these provisions.

8. The treaty should contain the following hints: (a) Their love with firm conviction; (b) willingness to perform their respective duties to the end; (c) the principle of fixing their annual expenditure proportionate to their income; and of knowledge concerning each other's private expenses; (d) disallowance for wife and husband, of visiting amusement places and of dancing with any person known or unknown without each other's approval or accompaniment; of stay with strangers in a locked room, of having immoral relations with any person; (e) the obligation of the husband to work, in proportion with his ability, for comfortably supporting himself and his dependents; (f) the obligation of the wife to buy herself first of all with domestic care; (g) imposition and record of punishment and fine for failure in the practice of any rule in the treaty, according to constitutional laws.

9. Those who desire to have, besides these rules, additional and detailed conditions, can write them down in the main requirements, if consistent with the spirit the public laws.

10. The conjugal treaty being signed by both husband and wife, is kept in the treasury of the administration, and the fact of its being retained there is recorded in the official register; and its copy with the marriage license is given to the newly married couple.

11. When the married do not agree to prepare a list of expenses proportionate with their earning, they must accept that made up by the public administration.

12. A newly married couple must, together with maintaining their first names, change their last names, beginning from the moment when their treaty of marriage is sealed, and immediately should public their new-formed surname, which will be their family name. This name is made by the connection of the first names of the wife and husband; the family name of those previously married is formed by the connection of the first syllables of their respective first names.

13. Each married couple being, according to a treaty previously formed, a union indissoluble until death, all the former material riches of both the wife and husband and that to be possessed in the future, through either legacy or personal achievement, equally belong to both of them, beginning from the very moment when they are regarded married.

14. After the death of either one a married couple, his or her mate becomes the owner of the whole wealth; and after the death of both, their heirs and heiresses have the right to possess it. (See the detail in the chapter on legacy.)

15. After the death of either one, if the other should remarry, he or she must have only the half share of their conjugal wealth, except when the dead mate leaves no heir or heiress whatever.

16. Those formerly married must receive new marriage license corresponding with the new matrimonial laws; the disobedient are subject to fine.

17. Marriages which are hopelessly failures are dissolved according to new constitutional laws.

18. The system of eugenics should be adopted in the organization of the family.

19. One losing his or her mate can be free from marriage, especially after forty.

20. The administration must publish a well-prepared book of hygienic reproduction, for giving one to each married couple.

Section B.

THE SHARE OF PARENTS.

As I have mentioned previously, custodians and parents are under heavy responsibility of taking care of the morals of their dependents and children, training them in chastity and temperance, and enabling them to form ideal families. It is wise for them to perform, without the compulsion of the public, their sacred duties and, thus, have in the future peace of conscience and be glorified in the enviable life of those whom they are tending to-day.

Therefore, I earnestly desire to call the attention of ignorant and careless people of age to the following feasible suggestions:

1. Parents and guardians, according to the rights given them by the public, have to watch night and day all the movements of children, interrupting their dangerous acts and assisting them in doing good. As a rule, the boy is to be trained by the husband, and the girl by the wife.

2. In order to enjoy the respect and love of children, it is necessary that parents or guardians should win their full confidence and keep the hearts of these always contented with their parental love. They must instruct them in respect and reverence toward elders, always taking care for not over-restricting their liberty, they should teach them to speak the truth, by avoiding themselves to lie in any case. It is their most vital task to make of them worthy parents for the future.

3. In order to accustom a child to economy, beginning from the first days no money should be given to it, and whatever money appropriated for it must be dropped in its safe with its own hand; later on it should get used to self-help.

4. To prepare a boy for actual life, no matter however superior the condition of his father is, it is necessary to accustom him to work and to

help and advance ihm gradually, in proportion with the efficiency he shows; likewise a girl, no matter if many maid-servants are in the house, should be required to work, in order to prepare herself for motherhood.

5. Before a child attains the period of puberty, all the dangers caused by excesses must be explained to him or her; and after puberty, care should be taken to find a suitable mate, without seeking individual interest or honor and with wise and satisfactory selection; but until this arrangement is made, he or she must not be allowed to go out at night. A boy can visit amusement resorts with his father, if their accompaniment should be impossible, he may be put under the watch of honorable and wise relatives; a girl should be accompanied by either her mother or equivalent relatives. Finally every possible means should be taken to keep their moral clean, their mind pure, and their body sound, by preventing them from morbid relations, debasing conversations, and obscene literature.

6. Those who have grown-up children must not keep in their houses, for the sake of material demand or selfish motives, boarders unsuitable for marriage with their sons or daughters, and should not receive charming guests, relatives, or friends in the house, to avoid probable acts of insult or dishonor.

7. After the love of their son or daughter has been stirred up, parents have to be cautious in curing their love-sickness and should avoid prevailing upon them by threat of deprivation of legacy: even in dangerous cases they must deal with them gently, in order that they may not ruin them.

8. After the marriage of a son or daughter, he or she ought to be left at liberty, and, without his or her concession, nobody should have the right to meddle with their business, except in serious cases, and even then only after they have been convinced of the necessity of some one's mediation.

9. Hurting the feelings of adult members of the family, that is, of sons-in-law, daughters-in-law, sisters, brothers, etc., should be avoided in order that love and peace in the home should be kept undisturbed.

Section C.

SHARES OF THE MARRIAGEABLE.

Besides the legislation of chief conjugal rules by the public and the wise care of parents and guardians, also the full performance of their respective tasks by a marriageable couple is necessary, in order that conjugal and domestic amelioration should be perfect. For this reason, I would ask my young readers who intend to become honorable fathers and ideal mothers, to pay attention to the following suggestions, if they still remain ignorant of them.

SUGGESTIONS TO YOUNG MEN.

1. Without full conviction, do not fall in love with any young lady.
2. Do not deceive and betray any girl to danger, and avoid sexual

temptation.

3. Think hard if you are going to marry, weigh the advices of your elders and sound-minded relatives; examine in detail the nature of the girl who will be your mate, and after being convinced of her fitness and receiving, as properly as possible, her and her parent's approval, resolve upon your marriage with her.

4. Avoid the girl who is wayward, liar, slanderer, sarcastic, lazy, discontented, extravagant, greedy, unneat, careless, unrefined, fickle, and maintains drinking or smoking habits.

5. In order to have a selection 99 per cent. right, through your mother or sister, or, if you have none, some experienced woman thoroughly acquainted with you, prepare the mind of the girl you admire and afterwards begin to communicate with her.

6. Promise prudently, and keep your word without failure.

7. When your business is with a high-born girl, explain all your circumstances and conditions as fully as possible both to your sweetheart and to her parents, and after you have received their approval give her the evidence of your love, without any expectation from her.

8. Do not engage with one who is either too young or too old for you, or whose physique does not correspond with yours.

9. After marriage act with the counsel of your wife, if she is intelligent enough; and abstain from anything which may possibly cause dissatisfaction or suspicion to your wife.

10. In order to win wholly the heart of your wife, respect her parents and do not dislike her dear objects and friends.

11. Respect all women, but none more than your wife; always remain her true husband.

12. Do not converse secretly with any strange woman, in the absence of your wife.

13. Perform all your communications with the knowledge of your wife, and do not keep in your pocket or drawer any letter from a strange woman or her address.

14. Without the accompaniment of your wife or without previously receiving her approval, and whether alone or with company, never go to resorts of amusement, accept invitations, have visits, or dance; at night do not be absent from home.

15. Do not make bad remarks on her dress or the furniture in the house.

16. Never be jealous without a true evidence or real conviction.

17. Without knowing the truthfulness of the complaint of your wife, mother, or sister, and without finding out the guilty one, do not judge and sacrifice one for the other.

18. Previously impress upon the mind of your wife the fact, that you are dutiful towards your parents; but when it becomes impossible to live

with them, it is better to consent to live separate.

19. When it is necessary to live with your mother-in-law, be kind to her to the extent desired by your wife.

20. Without the consent of your wife, do not invite any guest to your house.

21. Keep away your wife and children from infamous and strange families.

22. Do not create any occasion which may lower the worth and dignity of your wife.

23. Every year arrange your expenditure proportionally with your income, with the counsel of your wife.

24. In order to keep your wife free from vexation by domestic work, hire a helper; but if this is impossible, you assist her yourself, sometimes allow her to have the vacation or pastime she is anxious to enjoy; never demand of her more than she can do, and do not complain of her way of doing things; together with these, never have her without anything to do.

25. When you return home at night, suddenly do not tell her your worry of that day, first consider her disposition and then begin your say.

26. Do not keep yourself busy in studying to such an extent as to annoy your wife.

27. Intervene with the training of your children only when they have disobeyed the orders of their mother; you may help her in the task by giving them good advices, setting a good example to them, and telling instructive stories; your wife should be at liberty in this work, if she is competent.

28. In a case of disagreement, without publishing the secret, appeal to a lady among the relatives of your wife, who is loyal to you and influential with her, to settle the dispute; otherwise appeal first to your religious leader and then to the law.

SUGGESTION TO YOUNG LADIES.

1. When a young man proposes to you, accept or reject his proposal after taking the advices of your disinterested and experienced relatives.

2. Do not deceive your suitor with false beauty, that is by means of wig, paint, face powder, cotton breast, etc.

3. Accept his proposal after being assured that his physique, position, and nature suits yours; and when you are convinced that he is not criminal, gambler, drunkard, quarrelsome, irritable, careless in speaking, presumptuous, wayward, cruel, fickle, extravagant, miser, lazy, inefficient, infamous, slanderer, etc.; or if you think you can stand some of his shortcomings.

4. Join him in love only after securing mental love, legal treaty, and license for marriage; otherwise beware to take any step toward wedding.

5. After marriage do not, thinking that you have already attained your desire, be careless about laboriousness, cleanliness, neatness, and anything else which is essential for pleasing your husband.

6. Never lie to your husband; do not keep any secret from him, and do not communicate with others without his knowledge.

7. Do not go out without the consent of your husband, and even after you get his permission, without the accompaniment of any adult relative; do not visit anywhere, and avoid any act which may possibly arouse his jealousy.

8. Without any actual reason, do not become jealous and anger your husband; in this way you can avoid opening many gates to unnecessary disputes.

9. Preserve your dignity before your husband and his folks.

10. Carefully respect his folks living with you, and, besides avoiding their just complaints and jealousy, make yourself lovable to them and deserved to their protection. Because a bride who does not respect her husband's folks in the house, no matter however loved by him she can not enjoy full happiness; and when but once she becomes subject to their secret controversies, no doubt finally she is sacrificed to their jealousy and hatred; a wise wife should not try to separate her husband from his folks, because in this case it is she who comes out looser.

11. When you have a suggestion for your husband, present it in such a way as not to hurt his dignity.

12. Keep the regular account of the finance of your house.

13. Let your domestic expenditure be proportionate to your income and according to the approval of your husband.

14. Economize according to sanitary conditions; expend for nutritious food and good clothing regularly, and for ornaments and amusements when necessary.

15. Do not demand of your husband anything above his ability, and present all propositions, however reasonable, only during his time of ease.

16. In order that you may be able to make your desires acceptable to your husband and your decisions audible to him, it is necessary that you should have previously impressed upon him your sagacity, efficiency, and loyalty.

17. On his return to home do not suddenly tell him of a sad event or make any complaint; after receiving him in the usual way and knowing his disposition, you may speak about such a subject.

18. In order that you may compel your husband to come home on time, you must leave on his mind the impression of a paradise concerning your home; that is, you may amuse him with interesting stories, sweet conservations, music, by keeping children quiet and respectful, and by not disturbing his studies and work.

19. To keep children in the house, assign definite time for their work, and make your home so attractive that they should think of it as a paradise.

20. Do not intervene impolitely and unjustly when your husband chides or punishes the children, only try to prevent any possible danger in such case, by mitigating his anger.

21. When you see that your husband breaks his promise, first examine the cause and then blame him.

22. If you find that your husband is incompatible or undutiful, without rumor and unnecessary quarrelings, try with him to choose one among his loyal and influential friends or relatives as your conciliatory judge; if this should fail, appeal first to your clergyman and then to the court.

CHAPTER X.

FECUNDATION.

SEXUAL instinct has not been given to man only as a means of pleasure, but also for a more sublime purpose, that is, for the perpetuation, development, and ennoblement of the race. The message of the Bible "Grow and multiply", condenses in itself the divine purpose of creation. Reproduction may take place by either natural fecundation through the union of wife and husband, when it can be multiparous, or artificial methods, when it is made to correspond with the need.

Under the induction of patriotic and religious motives, all nations in the past and present have encouraged fecundity. As Romans had passed a law provided to remunerate multiparous parents and even to bow to a pregnant woman. Although this compulsory custom to-day has been discarded, yet multiparousness is still looked on with respect in oriental nations. Statistics show the birth rate for 1000 persons in various countries as follows: in Russia 50, Roumania and Burgaria 41.50, Austria 36, Germany 34, Italy 31, England 28, France 21, and U. S. 39. In Japan it is calculated to be 31, but since the Japanese take the infantile record one year later after birth, so their birth rate is considered as high as that of the Czech, because Japan has a yearly increase of 750,000 births. The birth rate of the Japanese and Czech is considered as the highest in the world; that of the U. S. too, is not discouraging in the present.

In order to keep their birth rates high, some nations compel their physicians on oath not to prescribe any medicine producing abortion. Many interested doctors, however, break their oaths for the sake of big sums. The proof of this is the low birth rate in France and fecundity among the poor and ignorant classes of all nations, who, of course, are devoid of medical knowledge. In my opinion, it is necessary to compel physicians, on oath and through severe laws, to stop recommending such prescriptions, and only to inform the physically and materially impotent of the knowledge of reproduction, so that the poor and the ignorant may be saved from unnecessary bodily ailments. Because a vast number of women along this line, are obliged to appeal to danger-

ous means for abortion, and frequently failing to destroy the ambryo, after much suffering they bear abnormal children, destined to immediate or premature death; if some among these innocent creatures should happen to live, still they can become nothing but useless and miserable human beings. Besides, many others are sacrificed by means of poisonous medicines, and on account of untimely abortion, and for keepig their cases secret from elders.

On the other hand, the rich and educated being prevented from this dangerous knowledge, should be compelled to reproduce, since they have all the possible means to nourish, educate, and prepare children to be useful members of society. We do not mean members like the sons and daughters of some rich families, who, owing to the wrong treatment of ignorant parents, have become unproductive individuals. As sorrowfully we see, that sons of some modern millionaires, accustomed to tender living and extravagance, become spendthrifts, lazy, and useless, the chief functions of whose life are eating, drinking, dressing up, and enjoying themselves. From millionaires we expect more than the mere financial benefit they have for those who are occupied with the preparation of ornaments and luxuries.

Some of the sociologist thinkers justly demand the establishment of a law providing to reproduce children in proportion with one's ability to have them supported and educated. Indeed, by the practice of this doctrine mankind misses talented members for the future, but, on the other hand we must not neglect the fact, that if fecundity should be allowed without restriction, no doubt we shall have a vast multitude of weak, abnormal, imbecile, and useless infants, who, on account of lack of sound physique, education, and training, may form a huge evil for society, for their being useless to themselves, to those who born them, and to the world. For this reason, parents, must avoid once for all reproducing children more than they can support; because it is far better to have only a few children trained, educated, and efficient, than many awkward unlearned, and deficient. It has passed into a proverb that "Too many children impoverize the father, weaken the mother and make a maid-servant of her." For those who choose never to bring up children or are satisfied with one or two, it is advisable to have a child every five years, and at least two sons and two daughters altogether. Perhaps some will find this suggestion strange, however, they may be assured that science can assist them in this plan, as Dr. Robinson by his experiments asserts, that by the injection of lycidine female and by the injection of adrenal male children are produced.

Reproduction, therefore, is also artificial, so that if parents should learn to practise this method, they can subdue nature in this respect. There are many who are ignorant of their menstrual periods and perform their reproductive duty at improper times, and consequently, often, during menses they

bear meagre babies, abnormal, imbecile, and finally, condemned to premature death. The law has forbidden systematic reproduction as well as forced abortion, lest the people gradually become without descendants; but naturally no parent desires to remain childless. If law should prevent the causes of poverty and offer multiparous parents facilities for the support of their children, then men will desire more to perpetuate their race, since the foremost wish of the married persons is to see their descendants and by them to feel happy. If to-day in France the majority or one part of the people incline, by this dangerous knowledge, to lower their birth rate, the chief causes for this are, their freedom of celibacy, their being accustomed to lewdness, their ignorance of economics, insufficiency of earning, uncertainty of employment and the heavy responsibility to support and educate children. Therefore, in my opinion, if these causes should be eliminated—and they can be eliminated by the will of the public then no one will desire to remain childless, and those who will not choose to have many, will, eventually, reproduce few but worthy sons and daughters.

Dogs and pigs are multiparous, because they are exempt from the task of tending their young for long time; it is the obligation of the human kind to prepare the men in the broadest sense of the word. Therefore if one person is not able to take care of many children; it is preferable for him to have a few well-bred; and if another can tend many, he is worth of admiration and the same time of reward. As rewards are promised for extraordinary agricultural productions, so yearly ex-mothers of many and good children should be rewarded in yearly exhibitions; thus everybody becomes zealous for producing many and worthy sons and daughters. In the present only choice children receive rewards, their parents are neglected though France has been compelled to give medals to each parent having three children.

If epidemics and premature deaths should cease to have existence, and reproduction be carried on in accord with methods of eugenics, doubtless mankind can be doubled in a short time even by a comparatively small rate of reproduction. Statistics show that in U. S. half million unnecessary deaths occur every year. This loss should be prevented by effective means, as, through the little attention recently paid to hygiene, the rate of 17.6 deaths out of a thousand has already lowered to 15. In this country there is an unusual zeal for fecundity, which must not be encouraged unwisely, since, in any case reproduction should correspond with the demand of time and the country. Because, if men outgrow food, animals, it is possible to consume condensed milk for milk, olive oil for butter and fish for meat; but when men induced by various motives should abandon agriculture and crowd in cities; then instead of wheat they will not find even corn.

Sometimes mothers dare to kill their most beloved young ones in their very wombs, owing to material anxiety, and, especially illegal birth. For this reason, France has passed a law favoring fatherless children, so that,

with the advice and request of his mother, a son can demand his father and ask for a legal name and heritage. This law is indeed, very useful, if no obstacles should impede its execution. By it, first a child born by illegal copulation does not become subject to the insult of being fatherless and the misfortune of remaining a shelter; and second, it compels men to avoid illegal copulation. But in case its execution is impossible, at least the mother without a legal husband, even if she is a harlot, must have facilities for the supports of her child, as children born in Russian brothels are under the care and protection of the government.

Here ending my inquiry in the problem of child birth, I present the following suggestions:

1. Physically and economically impotent mothers should be allowed to receive counsels for systematic reproduction and uninjurious medicines for the destruction of the embryo, from the public board of health.

2. Parents unable to support their child, on the day of its birth must commit it to the care of the public in the meantime having the right to visit it, to take it back any time, and to consider it as their heir or heiress.

3. The child without father, mother and guardian should enjoy the care and protection of the public until becomes of age.

4. Boys below 18 and girls below 17 are considered subject to the responsibility of their well-to-do parents.

5. Mothers having more than four children must be awarded medals, and mothers of beautiful, healthy, or bright children should receive pecuniary rewards.

6. Parents who are not well-to-do, must have the right to receive financial help for the support of their children, from the public board of charity.

CHAPTER XI.

DIVORCE.

FORMERLY among Christian nations conjugal union was considered indissoluble until death. However, later experiences proved this conception irrational, and by degrees methods of divorce were adopted by civil authorities. Because as times went on men realized that it was impossible for implacable couples to remain united and suffer until death.

The divorce question forced itself upon the minds of men, it is said, first in 447 A. D., when few important rules were adopted. The legislative assembly of Shahabivan resolved upon the causes of divorce as follows:

1. Sexual impotence; (2) hereditary diseases, lunacy, elaphontisis, leprosy; (3) chronic maladies, paralysis; (4) irreconcilable hatred; (5) barrenness; (6) disloyalty; (7) sodomy and bestiality; (8) absence from home for seven years; (9) pugnacity, beating, (10) abandonment of family and indifference for its support; (11) unchastity; (12) drunkenness.

Thus gradually many nations, Christian or otherwise, have adopted the custom of divorce, and among those who have rejected it, its cases are more frequent than ever.

In the U. S. the following are regarded as causes of divorcement: (1) consanguinity, (2) relationship, (3) miscegenation, (4) want of age, (5) former marriage existing, (6) fraudulent contract, (7) pregnancy of wife by other than husband at marriage, (8) adultery, (9) crime against nature, (10) physical incapacity, (11) excesses, (12) loathsome diseases, (13) insanity, (14) idiocy, (15) lunacy, (16) drunkenness, habits of intoxicating by liquors, opium, or other drugs, (17) abandonment, (18) desertion, (19) absence, (20) vagrancy, (21) neglect to provide, (22) force, (23) cruelty, (24) coercion, (25) violent temper, (26) attempt on life, (27) violence, (28) duress in obtaining marriage, (29) believing marriage unlawful, (30) personal indignities, (31) felony, (32) fraud, (33) conviction before marriage, (34) fugitive from justice, (35) imprisonment, (36) public defamation, (37) unchastity.

If all these were at once uniformly admitted by even all the states, still in my opinion, the divorce question would not be considered solved, since the innocent is divorced without any compensation, the offender is divorced with

the impunity. So the question of divorce in the present scarcely has found its partial solution and still continues to tire minds with its uncountable intricate cases.

Moreover, even those conditions just mentioned have not yet been admitted by the whole country and every state is satisfied with more or less arbitrary resolutions. As S. Carolina never allows divorce, Alabama divorces any person imprisoned for two years; in Texas and Nevada six months, and in Massachusetts from three to five years has been denoted as cohabitation period. The time for one who is indifferent as regards the support of his family, is one year in Colorado, two in Nebraska, and three in Georgia. The period for absence from home has been decided to be one year in Missouri, three in N. H., seven in Conn., and Vermont, but ten in N. C. For drunkenness, one year in Oregon, but three in Ohio. In Illinois remarriage is allowed two years after divorce, but in Wyoming and the remaining states, except in Montana, one can remarry right after divorce; Montana has decided two years for the innocent and three for the divorcer. The punishment a transgressor is life imprison, in Connecticut, three years in jail in Vermont and Massachusetts, and two years imprisonment in Alabama. Thus all the states have their own laws, only abandonment or drunkenness has been acknowledged as a cause of divorce almost by all, and other chief points have been neglected, such as fraud, which is as great a cause for divorce.

If we turn over the pages of the statistics of some great nations, we see that the rate of divorce in different countries greatly varies, owing to existing customs. As the statistics of 1910 show, that out of 100,000 persons every year 215 are divorced in Japan, 73 in U. S., 32 in Switzerland, in France 23, Germany 15, Italy and England 3, and in Austria 1. The states of the Union likewise much as to differ divorce cases: in Washington 184, Arkansas 136, Illinois 100, Vermont 75, Connecticut 50, New York 23, Delaware 16. However if we take them as a whole, we sorrowfully see that U. S. has a rate of divorce largest next to that of Japan. The reason why Austria among the countries mentioned has the lowest rate of divorce—only one—is because both her religion, Catholicism, and national customs strictly forbid conjugal discord. We may take into consideration also the Hebrew people, which together with having religious allowance for divorcement, still its divorce cases are very scarce, because the matrimonial customs and extreme precaution for diseases of the Jewish prevent future troubles in home.

Likewise, in Armenia, owing to religious, racial, and local customs, divorce has been considered as a shameful act, and therefore, it rarely takes place. If ever any husband should continue to be undutiful toward his family immediately by elders and relatives he is chided and conciliated with his wife, and thus divorce is prevented. However, some of these very Armenians, when migrate to advanced countries, at once change their customs and the

divorce questions begins to hush them. This signifies that the more they approach false civilization the more their national manners become corrupted, since everybody can admit that divorce is not a desirable act for any honorable family, notwithstanding that it too frequent in so-called civilized countries.

The less frequency of divorce cases in Italy is rather ascribed to the strict rules of Catholicism, which is the religion of that country; and religious reverence but in England it is due to consciousness and high conception of morality, which has a great share in the adjustment of conjugal rights and duties in the home of the Anglo-Saxon. In Germany also the divorce question is not so vital, since only fifteen cases occur, because the agricultural class has modest customs of family, which are similar to those of the Armenians, and in cities the higher class has the Anglo-Saxon training, and education; furthermore, for the ignorant and working class preventive means are not wanting, by which divorce is restricted. For instance there is a law which provides that a husband who beats his wife shall be imprisoned from Saturday noon until Monday morning. Who can object to the effectiveness of this law?

The French, though conscious of the call of the family, on account of their privilege for late marriages, become accustomed to vice and moral degradation, and after marriage conflict with great difficulties in their endeavor to live harmoniously. This situation, if overlooked or reformed defectively, tends to increase the vitality of the divorce question. As, for example, in 1884 France passed a law providing, that in case the court gives a divorce sentence for adultery, the guilty person can not marry with his or her accomplice; and after some years nobody knows for what secret purpose, this law being considered too severe, marriage with one's accessory was made legal. On the other hand, her rate of divorce, which is 23, is not very high as compared with her lewd life, especially if we consider, that a more morally advanced country, such as Switzerland, has 32 cases, and that the U. S., which was supposed to have a better standing in morals, has 73 cases. The reason that Japan shows so great a rate, is, because husbands in that country enjoy boundless freedom, which in fact, is ruinous.

As for the divorce question in this country, it seems to me that the foremost cause for the increase of divorce rate in U. S. is mingling of diverse customs and manners of immigrants of all races. This mixing of national conceptions and forms of social relation, accompanied by our weak administration, defective legislation, and whimsical jurisdiction, year after year raise the rate of divorce. As in 1880 for each 100,000 persons only 38 divorces took place, but in 1890 this number reached 73, and between last and this year there is an increase of $4\frac{1}{2}$ per cent.; if no preventive measures should be

taken up, there remains no doubt that this rate will take an alarming proportion.

As a rule, the causes of divorce are moral rather than material. The statistics of 1911 shows that 33 per cent. of them are desertion, 27 per cent. cruelty, 10 per cent. adultery, 5 per cent. drunkenness, 20 per cent. various, and only 5 per cent. lack of material resources. The interesting in this is, that of those who sue for divorce 34 per cent. are husbands and 66 per cent. are wives, which apparently shows that failure of marriage is caused more by men than by women. Now, in my thinking, it is possible to eliminate, if not all at least the 90 per cent. of the causes making divorce a necessity, only by following rigidly the indispensable rules pertaining to marriage, which I set forth in the preceding pages. However, if after marriage there should happen failures, discords, disloyalty, crimes, and, finally, violations of conditions in the treaty in such a case it is necessary to allow divorcement, provided the rights of the innocent party should not be trampled simply because of the foolish or wrong acts of the guilty.

As previously I said, I find our present laws governing the divorce question to be defectively legislated, since all the states do not hold one uniform code of divorce, since in many states divorce is allowed without the least effort to eliminate its causes, and since often they fail to protect the innocent and slightly punish or discharge the guilty. Now, if the system of divorce must be adopted as a necessity for all the states, then S. Carolina also should not form an exception; and those states which allow divorcement even for slight causes, ought to be forbidden. Many states divorce kinsmen, the previously married, the convict, the formerly insane, diseased, etc.—whose divorce would have been unnecessary, if, before granting marriage license, suitors were carefully examined and given health certificate.

The wayward girl who selects a drunkard for her husband, must lose the right of divorcement, but when her husband begins that abhorable practice after marriage, then it is necessary at once to punish and prevent him from continuing any further. Slight punishment leaves no effect upon divorcers. When the innocent party does not receive satisfactory material and moral recompense, he or she is apparently wronged. If any person, man or woman, who after taking upon himself or herself the responsibility of marriage, intentionally disturbs the happiness of the family and prepares its ruin, such a person not only must not have any right for remarriage, but also, besides being fined and imprisoned, should be deprived of citizenship. Divorcement with these conditions doubtless will encourage the majority of the people, especially those who are illdisposed to advance in immorality, this it creates occasions of domestic ruin and hereditary tangles, since 40 per cent. of the divorced are with children. It is impossible for a philanthropist thinker not to pity the victims; but what does pitying alone amount to? some means

must be created for loosening and untying this Gordian knot of divorce, which is steadily becoming entangled.

Therefore, after detailed investigation, I set forth the following measures, which, in my thinking, can be considered the only remedies for the present lamentable situation of the divorce question:

1. Laws for divorcement, like those for marriage, should form part of the Constitution and be executed uniformly throughout the United States.

2. The mate of a person who acts against the rules of their matrimonial treaty, has the right in accord with their contract and the law to have him or her to be punished by fine, imprisonment, divorce or outlawing.

3. The request of suitors for divorce is granted for any of the following reasons: (a) marriage with fraudulent treaty; (b) incurable diseases occurring after marriage (such as insanity, sexual impotency, chronic derangements of mensus, womb, and ovaries, lunacy, fetidness, venereal and contagious disease;) (c) disloyalty against personal or conjugal life; (d) crimes including those of imprisonment over two years and dishonorable attitude toward one's mate; (e) absence from home for more than four years; (f) irrational demands; (g) debauchery; (h) implacability.

4. In the case of offenses which are not mentioned in the above item and recorded in the treaty book of marriage, the wronged mate first must secretly appeal to their clergyman, then to parents, relatives, or loyal friends; if these fail to settle the dispute, he or she, reports of these in hands, should appeal to the court, where all the points of protest being affirmed, the offender is punished according to the requirements of their conjugal treaty and law.

5. Any married person who on account of deceit, venereal diseases, disloyalty, crimes, desertion, irrational demands, excesses or intensive discord—is considered the cause of their divorce, must be deprived of all his or her wealth, right of remarry and citizenship. The riches should be made over to the innocent; if the divorcer is poor, besides being subject to the last two punishments, he or she must be sentenced for two years' imprisonment of hard work.

6. The husband who remains absent from home more than four years, even if he keeps supporting his family or communicating with it, is subject to the punishment given in the fifth item.

7. When both husband and wife, through obstinate implacability and hatred, desire for divorcement, they can divorce, provided, if they are wealthy, they should leave half their riches to their children, who are considered the future heirs or heiresses to the rest of the wealth also if their children are under age; they are taken under the care of the public administration; but if the divorcers are without children, the legal fine is used for charitable purposes; and if they are poor, they are sentenced to two years imprisonment of work, and their children, if there are any are supported by the public, who are considered their future heirs and heiresses.

8. A husband or wife who for moderately serious causes becomes responsible for divorce, after the payment of the required fine or imprisonment can remarry; but in the case he or she repeats the same offense, his or her punishment shall be heaved.

9. In any case, the innocent mate enjoys the right to remarry and own the wealth and children left by his or her companion of life.

10. If both the husband and wife are responsible for the offenses mentioned in the fifth item, after divorce all their wealth is treated according to the provisions of the seventh item, and they themselves are deprived of the rights of marriage and citizenship.

If these ten brief, impartial, and severe suggestions of mine should be adopted and practised as laws, I assuredly believe that from the very day of their execution on the 99 per cent. of divorce cases will stop.

CHAPTER XII.

SERVANTS.

VER since the beginning it has been a necessity to hire servants particularly for those who need helpful hands, or owing to their wealthy position, are inclined to lead a life of ease. Therefore, in family organization servants have important shares. The honest among these are of great service. But the dishonest create occasions for disturbing the happiness of the home in which they serve, as many a family has been ruined simply on account of the wicked intrigues of its valet or housekeepers. Because there have been many servants who have published the secret of the family for which they work, stolen dear objects in the home, by slander and flattery created disputes between the husband and the wife, and, finally, have misled the wife or her daughters. Likewise, there have been housekeepers, especially charming ones, who have stimulated the passion of the husband and made love to him, or misled his sons, and by every inhuman means possible, have disturbed the peace of the family and ruined it.

All these evils are caused by the unwise selection of servants, failure to find out the character of the selected, insufficient importance to their references and foolishness to take in the family any unknown person, without guarantee and security. In the French parliament, recently socialist Monsieur Millier unreservedly declared, "It is necessary to count the human embryos poured out of the sewages into the Seine, the inhuman sight of which tells too much to those who do not want to see the reality". Thus, Monsieur Koley also agreed with him and daringly recalled the fact of 12,000 love-children born of maid-servants from provinces as being poured in the Seine, whereupon the vast majority of the representatives made indication of disapproval as regards the insult to woman and maid-servants, and showed great indignation for the fact, that a secret social crime was nakedly being made public in such a supreme assembly. However what was revealed was nothing else but a shameful fact. Although the Parliament refused by 476 votes against 16 to discuss such a base problem, yet the record of this event will, no doubt bring the day when the partiaments of nations shall be obliged to become more interested in such vital matters and to busy themselves with their solutions,

in order that such devilish evils prevalent in mankind may be destroyed once for all. For, in the present it is no more a secret, that accountable daily abortions, infanticides, and illegal births take place through immoral relations between housekeepers and householders or between servants and housewives. However, I consider the radical elimination of these evils yet untimely, as long as the feeling of moral chastity has not outgrown the wicked thoughts in the human heart.

Indeed, in the United States employment bureaux having been established, valets and housekeepers are chosen, to some extent, with especial care and precaution. But the majority of these being immigrants and strangers without moral certificates or trustworthy references, not a single commissioner of the Bureau dares to guarantee the modesty and loyalty of any of these.

Therefore, in order to be free, to a degree, from the dangerous intrigues of those who undertake the task of service in families, we should adopt the following measures.

1. In each city to establish an employment bureau for servants. In large cities branches may be established in various quarters, provided their activities should be passed in the register of the center also.

2. Natives and foreigners who appeal to the Bureau for employment of household service, must deposit certificates showing their dwelling-place, character, and health, and receive from the Bureau corresponding written references. Besides their conduct during future service should be recorded by the Bureau.

3. Any person without an official certificate can not have employment of family service.

4. To keep a valet or housekeeper only with the united consent of both wife and husband, and in case of a least suspicion on the part of either, to remove him or her from the family without delay, and to report their act to the Bureau.

5. First thoroughly investigate any defaming revelation by a servant or maid-servant, and then form your conviction.

6. Avoid telling a servant or housekeeper, no matter however faithful, any domestic secret.

7. Cautiously keep the valuable objects of the house.

8. Do not leave him or her alone with grown-up children, either indoors or outdoors.

9. A wife must previously avoid any maid-servant who is more beautiful than she herself.

PART C.

EDUCATION.

CHAPTER I.

TRAINING.



THE small scope of this work does not allow me to handle this vital question with all its details, however I will try, as far as possible, to explain briefly the essentials of training which have indispensable relation with the welfare of the human life.

Men can become moral beings only through two factors, either through the fear of God, which can enchain their evil passions, or by ethics, which is, of course the better method ushering in the moral ennoblement of man than mere blind fear. Already we live in such a time when all men realize the usefulness of training; but in order that this movement may be directed to its exact aim and its result justify the sacrifices of the people, it is necessary that our educational work should be based upon rational foundations.

Unfortunately the problem has not yet been examined to the root, and if the education we are offered since held a century were truly put on rational basis, to-day we should be on a better level. If we justly expect everything good from training, then we must reform it. Education should be the perseverance in the fulfilment of an object of principle and purpose, the work accomplished becomes a custom, a mechanical action, like the washing of hands and face in every morning of which the why we never ask. It is true that explanations intended to ascribe a purpose to our educational efforts are in circulation, some of which are mental development, formation of character, better citizenship, etc., but these present rather a disire than a purpose, and in reality are as indefinite as elastic. Our pursuits find their firmness in the result obtained. This irrefutable truth of the Romans, "Education must be for life and not for school", is mechanically repeated since centuries, and it was expected from Latin peoples first of all to realize its importance,

but they also are still in grope. Both they and others have started perhaps, with the resolutions of training for life, but unfortunately the result has ever been negative. Because the conceptions of educational laborers, the means they follow, and the methods of training, had the fitness to educate only for school; and school was an island in the ocean of life.

By the study of the origin and advance of school it is immediately seen, that pagodas and monastries have been cradles of education. For long centuries science and education had become the monopoly of clergymen and officials, thus a sort of inclination to mysticism, abhorrence of life, hatred for work, finally a strong desire for nobility was existing. Although before reformatory movements the authority of the monk was destroyed in one part of the world, yet nothing positive came to occupy its place, and metaphysics was succeeded by poetry, in another form. As the educated, lost in abstraction like priests, from a high looked upon the world with a contempt due to nobility, and the world in turn with some kind of pity looked at them as at a class of eunuchs, so the fosse between life and school was opened.

Plans intended for life and methods used have misled the students miles away from life. A few who have succeeded, on account of natural advantages, simply form exceptions; there are legions of students who have suffered shipwrecks and have been thrown from one shore to the other. Part of these dreaming young men come out presumptuous, another invalid, and the greatest impractical. The former condition of France is a good example illustrating this situation. As one of influential champions of education, Jule Simon, expressing his discontent for the insignificant results of high institutes, said, "We have masters but not educators, we have auditors and students but not pupils, we produce laureates, bachelors of arts, masters of science, but nobody thinks of preparing *man*; on the contrary, we spend 15 long years and kill the courage and all endowments of the students". Likewise, considering the curriculum of Cecil Reddy of England, Ed. Demolen says, "The French education has been abstractive as compared to the English". Therefore we can deduce, that education defectively comprehended and wrongly carried on produces more evil types than absolute ignorance. This is established also through certain reports of statistics according to which to-day in advanced countries the greater and especially the more dangerous part of criminals are formed by educated persons. Recently Europe as well as America have had a great revolution in the work of education and approached school to life, but we can not say that the end has been reached, since we are still far from seeing the *radically prepared moral man as a whole*. Only in New York, for instance, yearly we are informed of 1200 criminalities and of an expense of 1 and one-quarter million dollars involved by them.

Consequently, we become obliged to take into consideration the human reproduction, education, and conduct, which are subject to new reformatory

methods. Through my experimental study I have been convinced, that the education of human kind has four periods, which are:

1. Period of Conception.
2. Period of Home.
3. Period of School.
4. Period of Dealing.

In these four periods, of which I will speak in order, it is possible, with equally combined methods, to prepare the moral and actual man.

CHAPTER II.

PERIOD OF CONCEPTION.



IN the present, physiology does not affirm a great part of popular knowledge concerning the embryo; however, considering that science has not yet been able to penetrate many dark points along this line, we prefer to acknowledge its experimental facts. The education, bad or good, of human kind begins the very moment of reproduction, as Prof. McKeen has declared, "The education of a people begins early with conception". Since the existence of many originates by the union of the sperm and ovium, we must admit that the kind of sperm and the activity of the womb exert great influence upon the human being to be born. Already the natural law plainly shows, that from beans rice, from apple cherry, or from beast man can not be produced, because every seeds grows in its own essence, developed or degenerated; when the good kind of seeds in fertile soil is watered and warmed properly, better crop is produced, otherwise the seed degenerates. Likewise, by grafting two different trees, their natures become affected by each other, as a branch of apple-tree being grafted on a pear tree, its fruits receives the taste of pear and the form of apple. By this method Specialist Burbank has succeeded to produce many kinds of fruit with various tastes. By the copulation of a horse and an ass the mule is born, which bears the characteristics of both; but when man copulates with an animal no result is obtained.

Under the influence of environment a species takes different forms, as to-day we have many kinds of apple, all differing in size, form, color, and taste, according to the care they enjoy and the soil in which they live; but apple is always apple. So, as the effect of climate and race, men are white, colored, or red, and differ in stature, face, etc., but man is man, in the real sense of the word, the only true difference is that of their training. Some claim, many centuries ago man's primitive or prehistoric species was brutal, which during countless ages changed to apish and finally became human through evolution; but this theory does not shaw me any probability. It is my belief, that in the beginning Providence has created a separate human species with all its peculiarities, since man has been endowed with intellect, high judgment, and moral nature.

Now it is a question to know, that under what circumstances the human juice, the sperm, is to unite with the ovium, and in what condition the ovium is to be fecundated and developed, in order that the birth may be successful. Both father and mother, then have distinct duties and heavy responsibilities for their good or evil reproduction. Wise parents do not need my suggestions, since they are already able to have desirable children through their especial knowledge of the matter; but I shall ask the ignorant to pay attention to and benefit from the following explanations, which are the result of my experience and searching studies.

Section A.

PATERNAL SHARE.

The share of the father is first to deundate the ovium and then to tend the result to the end.

The important condition for producing the choice kind of sperm necessary for reproduction, is to copulate when the father is healthy and well-disposed; but in cases of fatigue, anger, sadness, drunkenness, corrupt-mindedness he must never approach the mother. Because scientific experiments have proved, that this mental bodily dispositions enormously affect the sperm during its ejaculation. The reason that of ignorant fathers talented sons, and of drunk, quarrelsome and even criminal fathers good children are born is because those fathers, however wicked, have been good-natured at the time of copulation. Likewise, of famous men useless descendants have been born and have gloomed the fame and glory of their fathers, simply because at the minute of reproduction they have created the embryo of a stupid, quarrelsome, criminal, meagre, unfortunate, or useless beings, on account of their drunkenness, anger, evil thoughts, weakness, sadness, or empty-mindedness. This truth is established by the fact, that children of one parent are not alike in nature, but their thoughts, good or bad, often greatly vary.

Also, after decundation and during conception, a father should treat his wife mildly, and avoid offending quarrels and creating undesirable scenes, in order that the good feelings of the mother may not be disturbed and the embryo may be developed with proper care, since during conception she is in a very delicate disposition and by a so-called very insignificant cause may be affected and hurt.

Section B.

MATERNAL SHARE.

In the reproduction of a child, the share of a mother is greater for its changeability than that of a father. As it is possible to produce good result

from a degenerated kind of seed by proper care and suitable environment, and a better kind of seed in unfavorable conditions may lose even its previous characteristic, so the quality of the productiveness of the human sperm depends on the condition of the mothers' womb and mind. The womb of the mother has the characteristic of a kodac, thus, besides developing according to the inner circumstances of it, the embryo is strongly affected by the exterior objects present, like the stem of the walnut tree, which within a certain time imitates the image of any object or animal the very instant they behold it.

Already every one admits, I think, that motherhood is an occupation and to bear and tend children need scientific methods. Therefore the growth of man largely depends on the characteristics and abilities of the mother. This is the very reason that skilled mothers in their insignificant positions have been able to produce famous men like Michael Angelo, the great painter and architect, Shakespeare, the unequaled dramatist, Columbus, the geometer, Newton, the well-known physicist, Goethe, the talented poet, Franklin, the first electrician, Beethoven, the skillful musician, Napoleon, the Great, Lincoln the Philanthropist, Washington, the savior of this country, Edison, the Electrician, Marconi the Magnesian, and many like these. Twenty-five centuries ago the mother of Themostocles said, "I am not of the noble Grecian race, I am poor Abrotonon and born in Thrace. Let the Greek women scorn me, if they please; I was the mother of Themostocles". Mothers like Mrs. Mary Washington, Mrs. Elizabeth Tuttle, and Mrs. Jonathan Edwards have been types of good descent in all nations, and from generations to generation have given thousands of useful persons to humanity. But contrary to these, there have been mothers who, on account of their evil births, have been regarded as the insult of mankind, as Margaret Jukes, "The Mother of criminalities", and others.

Let us consider this point in more detail, in order that the question may be clearly comprehended. In Massachusetts, up to the present, of Mrs. Edward 1900 individuals have been born, of whom the 30 have been senators of U. S., 30 judges, 75 militia men, 80 civil officers, 13 presidents of universities, 60 doctors, 65 professors, 100 clergymen, 100 lawyers, 295 college graduates, 15 train men, and the rest have been managers of banks, insurance firms, factories, etc. But the biography of 1000 among persons born of the five daughters of Mrs. Jukes, in New York, shows that 440 of them have been syphilit, 280 burden on poor-houses, 140 convicted with various crimes, 60 ordinary thieves, 7 murderers, and the rest have been known as low and useless members of society. Thus the descendants of only this mother with evil birth have involved an expense of one and one-quarter million dollars, the end of which is still uncertain.

These are two opposite types of citizens, of whom the former, through her good births, gives worthy members to society, and the latter, through

her bad births causes the state of New York an additional expense of one and one-quarter million dollars and produces uncountable evils. Was it not better to destroy the tree at the very instant when its first evil fruit was seen and to save community around from this gross misfortune? Contrary to that, to-day without farsightedness, concealed maphists (black-hands) are taken in and the extension of evil is promoted. In my opinion, it has been already a necessity radically to clean the country by removing members of society who are of evil birth and unadaptable to reformation, and establishing them in isolated islands or regions like Alaska. To-day it is a simple truth, that in all nations abound wicked and good mothers, of whom the whole statistics if we should take trouble to examine and compare their differences, we shall find many revelations worthy of contemplation. As, speaking of criminalities in the U. S., Dr. Davenport asserts that half million cripples and beggars with 80 thousand imprisoned criminals yearly involve an expenses of 100 million dollars, and the continuance of this evil does not seem excusable from any standpoint.

Following the advice of Prof. Schenk of Vienna, Countess Roxbury prepared perfect children and established experimentally the good result of the system of eugenics. Dr. J. H. Kellog explains in detail the demands of eugenics. Likewise, the four sisters of Lady Warwick have been ennobled and beautified by eugenics. Being led by these facts, Dr. F. H. Robinson has established an organization according to the system of eugenics, which ought to be a public undertaking. To produce refined children from uneducated parents is a hard task or rare exception, because although through scientific methods and care the vegetable is developed, the flower beautified, the tree vitalized, the fruit made delicious, the beast tamed, and finally, man reformed, to some extent, yet his genital essence never can be changed. Therefore, it is more important partly to refine one's parents first than to train the individual itself, in order that their descendants may have more adaptability for education, since physiology also acknowledges the influence of hereditary, especially of the disposition of the mother, or the embryo. Ever since, experiments have proved, that it is indispensable more than the father to train and ennoble the mother. I believe that whatever I am, good or bad, I owe myself rather to my mother than to my father.

So, until noble and ideal mothers are commonly prepared, it is important to begin now to use precautionary means for the betterment of the posterity. My humble suggestions, then, to unlearned but honorable mothers are as follows:

1. The moment conception begins or is felt a mother should for 9 months, take every precautionary means relating to pregnancy; that is, (a) not to cherish evil thoughts in her mind, (b) to keep away from evils, (c) not to become excited, as far as possible, (d) to avoid sorrow and sadness,

(e) never to use spirited liquors and tobacco, (f) to avoid quarrels and dangers caused by the ignorance or drunkenness of husband, (g) to decrease bad habits if she has any, (h) to follow regularly all sanitary means, (i) to eat nourishing food, (j) to breathe plenty of fresh air, (k) always to put her body in movement of regular working, (l) carefully to avoid hard work, (m) to hear good counsels of virtuous and talented persons, and to watch photographs of famous and noble men or women and to think of their beneficial deeds, (n) to read only moral books, (o) to remain deaf of news of accidents and criminalities, (p) always to cherish, as far as possible, high actual thoughts and desires, (q) to remove from her presence brutal, savages, and ugly scenes, anything reminding of misery and misfortune, furniture and pictures of unpleasant impression, and artificial fruits when their real are not found, (r) during conception to find and give her anything she dreams of or desires for, (s) no animal, hen or bird is to be killed before her eyes, (t) on the sixth day of May not to touch her face with colored or bloody hands, which may leave stains, (u) in the fifth month of pregnancy, at the moment when the soul of the embryo comes to existence accompanied by calm in the womb, the character of the person she befalls exerts immense influence upon the embryo; therefore it will be wise for pregnant women to avoid undesirable persons in those days. They who can not fulfil rigidly the above demands, must appeal to the help of the public.

2. The public administration should have in each city establishment for the care of the pregnant, in the city during the cold season of the year and in the country when it warm. These buildings are to be erected in open places with pleasant scenes, and nice gardens, and should be furnished with clean furnitures, statues and pictures of great personalities, libraries, musical instruments, etc. In them only female doctors and counsellors must hold office, and pregnant women, especially the needy, who desire, can remain there freely until the following month of their child-birth.

3. For those who do not have chance to stay in these buildings for long or to resort there, the public management should select kind female doctors for occasional visits and sanitary counsels.

4. Perhaps some will find this suggestion hard to be followed, considering that it puts the public administration to expenses, but I dare to claim that whatever these expenses may be they are necessary. To-day the public has become obliged to spend thousands of dollars for the judiciary acts of but one criminal, and the total of such expenditures reaches a fabulous sum. It, the public, expends millions for hospitals; while it is much more preferable to spend for the preparation of healthy and noble men instead. When we have desired man, naturally to-days necessary expenses cease to take place, and thus we can have both economized and attained our aim. An individual

born with all precautions possible can study much in a shorter time. This fact tends to cut down the half of our present expenditure for education, because if a dull minded fellow required a year to accomplish a certain mental work, no doubt the bright person will need just three months, so the work done in nine years by the former can be accomplished in nine months by the latter.

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CHAPTER III.

PERIOD OF HOME.



THE second period of education for an individual born begins in the family, thus after birth every individual is, at least until the period of school commences, trained only in the custodians and manners of the home, and with its nourishment it gradually assimilates them.

Happy and successful is considered the person who is born in a refined family of an advanced nation, because he has facilities to progress. Education can train, develop, and refine the mind but not the heart of man, for it can not destroy the brutal instincts—jealousy, hatred, malice, etc.—which have made their vest of the human heart. Although these are gradually weakened through education, yet the hereditary traces remain indelible, therefore it becomes necessary to appeal rather to home training for moral ennoblement. Indeed home training is higher than school education; the first has a greater share in the preparation of the future man, the second can be, to a degree, the continuance and complement of the first. Consequently by the mother is the first educator; as she bears the child with great pang, so she must take much trouble to educate it as long as there is need; she has the duty to make it assimilate moral principles with her nutritious milk. Because the mind of the infant is so plastic that it can be shaped at will. It is like a writing board, upon which any desired line may be drawn. It is in this period that the mind and heart of a child should become familiar with virtuous habits. If the mother has put the moral foundation before and after its birth, the school education also accomplishes its task very properly; but if she should have nourished the infant in the womb or home with bad habits, the work of school hardens and often results in failure.

Mothers are the pillars of mankind. Those nations can progress and obtain welfare who have virtuous mothers; but ignorant and mean mothers offer them nothing but disasters, according to the proverb, "A good tree produces good fruits, and an evil tree brings forth evil fruit". If the son becomes accustomed to theft, who is responsible first, is it not his mother, who is the first dictator? The last words of a thief on gallows have been, "Hang first my mother."

Although as the wise advices and positively good examples of a father are impressed in the mind of the infant, however his is unable to exert as much influence as the mother herself, since his presence in the house is comparatively short. All the members of the house more or less are imitated by the child. If the infant is evil-natured, the extreme care, good advices, and precautionary means of wise parents may have strong effect on its future conduct, by gradually weakening its morbid tendencies and leading it in the path of goodness so long as its evil instinct has not uprised. On the other hand, when the shameful career of parents do not correspond at all the dispositions of their children with virtuous birth, as soon as these reach the age of discretion, at a proper chance they hasten to escape from home and to save themselves from such poisonous atmospheres of family. However until that moment they already become partly corrupted, and after they obtain full liberty, instead of developing their good qualities, they, especially when subjected to hardships, are despaired of their moral advance and material progress through self-help. So, the only remedy for this evil is to prepare the mother and to ennoble the family; every other means will be defective and unsuccessful.

Every individual born has three different intervals in the home, which are as follows:

- (a) Interval of Babyhood.
- (b) Interval of Childhood.
- (c) Interval of Schoolarship.

Section A.

INTERVAL OF BABYHOOD.

On the day of its birth an individual is ignorant of everything, only the instinctive desire to suck and nourish forms its consciousness.

In order to make a baby live long and to develop its mental power, it is necessary to strengthen its body, with sanitary diets and health-promoting care. When an infant sucks its mothers' milk, besides nourishment it receives also some moral influence, therefore a mother who fosters must take care of her personal diet and mental condition, like in time of conception, in order that the milk which nourishes the baby may be clean from sanitary and moral standpoints. Mothers should never forget the fact, that on account of one day's defect of the electric fan, the cow "Josephie" gave 18 lb. less milk than the usual. Sometimes ignorant and rich mothers without a scruple and any consideration of their infant's future, trust them in strange, unexperienced fosterers, in order that they themselves may be free from care; while many of these very fosterers morally poison the innocent creatures

under their care, with milks which are subject to the influence of vice, wickedness, and evil nature. By this method the good children of many famous families have been demoralized. Mothers who do not want to foster infants personally, on account of selfishness or weakness, do better if they feed them on choice condensed or red cow's milk.

The sleeping time of a baby, as its hours of feeding, should be regulated, in order that its stomach may not be overloaded and spoiled. If it should cry any time, the cause must be looked for without annoyance, by loosening its clothes or undressing it to closely examine the trouble; because sometimes safety pins on clothes may have hurt its body, or the nurse of children may have secretly pinched it for various reasons. During the sleeping hours of the baby, care should be taken not to leave children alone with it, since sometimes these may choke it for jealousy. Besides, its face should be carefully from high covered and all the body well protected, so that it may take free breath and be kept free from poisonous insects.

Section B.

INTERVAL OF CHILDHOOD.

After the interval of lactation, when the tongue of the child opens, begins the innocent period of infancy and lasts until the fifth year, in which time the interval of scholarship commences. This period presents the happy and sweet life of the child, during which it is wholly irresponsible for anything. chats, laughs, and hopes unconsciously, which is the time to grow physically and develop mentally and morally in right or wrong. Because an individual with however great abilities, can be instructed and attain consciousness by watching the surrounding objects.

Great many parents seem to be ignorant of or at least indifferent for controversies concerning infantile education which continued in the past century, directions of pedagogues with high authority, and truths revealed by science. It is a fact established by scientists, that the brain of man works and consumes more than any organ in the body. The brain in a body of 40 lbs., is one pound, and of 8 lbs. of blood which circulates one pound is consumed only by the activity of the brain; in other words, the brain uses up five times as much blood as any other part of equal weight. The most active time for it is the period of childhood. The mind of a child is more adaptable, imitative, and acquisitive, than that of an aged philosopher, as the brain is more active in the morning than in the night. The longer the period for the activity of the brain, the more the knowledge received; physiologists say, "The greatness of man is accounted for his having comparatively a longer period of childhood". Children spend this interval at home, near

their parents. The active force of their brain is used in imitating parents or elders in the home and in attempting to repeat parents and elders, therefore, should pay attention to what they themselves speak and do, especially at the presence of children, in order that these may accustom their brains to pure thinking and develop properly.

The duty of parents does not consist only in learning and tending children, because this is simply a bestial task; while man is also a moral creature and his worth rests mostly on his being moral. Those who busy themselves only with the body, look upon man as an animal; but man has a right to be classed above beasts, for his spiritual powers. Unfortunately the class of perfectly wise parents among us is not large, who become familiar with the psychologically tender condition of the child and accordingly take the responsibility of its education upon themselves. Parents love their children very much and wish good for them there is no doubt about this, but unhappily many do not know the means or laws for carrying their good into effect. Thus sometimes fathers and mothers at the presence of children roughly speak, lie, slander, and even swear, and with this very conduct they set the worst examples, which have the nature to strengthen the evil instincts of the child. It would be incomparatively better if parents should have rendered production this lively period and the whole life of children by truly satisfying their curiosity with unharmed sayings and doings.

As a conclusion, therefore, I think it necessary to call the attention of ignorant parents to the following suggestions:

1. In order to accomplish their task justly, elders as well as parents must get rid of morbid habits (if they have any and if they should encounter impossibilities, they should try at least to conceal them from the young, thus avoiding to set bad examples to children at least until their age of discretion.

2. Quarreling, complaining, and all slandering at the presence of infants, are very dangerous things which they easily imitate; if there should be necessity for such talks, they must take place during the sleep or absence of children.

3. Lying to children or teaching them to lie is the greatest sin that can be committed by parents. Therefore in order to accustom them to truth-speaking, it is necessary always, to demand exact speech and true answers of them to encourage veracity by excusing their offenses; if once they should be punished without excuse, next time they lie and thus become used to lying, which is the most dangerous of all sins.

4. The essential condition to have fearless children is never to scare them. Many, for keeping them quiet, with different fearful names make their heart go pit-a-pit; in this way their strength of heart and courage being decreased they become timid. I have seen children who on going out of their family circle begin to cry, on seeing a strange person jump from their places and like untamed beasts startle and desire to run away; on the other

hand, I have seen also children who without fear have slept in the darkness.

5. To answer exactly all the questions of a child and to satisfy its curiosity with illustrations. It is true that children become tiresome for their never ending questions, yet it is necessary to satisfy them.

6. The child, always inclined to ill-doing, before its consciousness is grown tries to play with dangerous objects. When it lights a match, it feels great pleasure from the flame, and if this act is interrupted, its desire for repetition increases, which sometimes may lead him or her to set fire or to endanger its life. If the very moment it lights the match its finger should be touched by the flame, next time, being convinced of the burning power of the match it will never hold anymore.

7. Never inflict corporal punishment on the child for the purpose of correcting it. Truly the proverb says, "Whoever heeds not with ears shall heed with shoulders", yet it is better first to make it listen without beating; because when the child is kept contended with toys, and in the beginning is instructed with good and evil illustrations and convinced, then beating is not needed. The child that grows up with beating, loses all pity and becomes an intolerable evil person.

8. When the mother defends her child who is chided by the father for some fault, or if the father intervenes while she reproaches it with having done something forbidden, the training of that child results in failure.

9. In order that a child should obey its parents, it is necessary previously to impress the feeling of parental feel and dignity in its mind and keep it in close friendship with the parents, by making it think of them as protectors until its age or discretion and as being ready to help out in every possible way after that time.

10. Not to leave a child alone on the street and with bad companions. To do this it is necessary to satisfy its needs in the house and to make the home a paradise, and to compel it to obey this rule by showing ever-changing amusements. Many mothers, in order to keep their own rest undisturbed, treat the children tyrannically and consequently after some time cause their escape from home.

The boy likes to shout, hop, play, but the mother tells him to keep quiet, saying that the baby is sleeping; and this becomes obliged to obey her. He takes a few pieces of wood and tries to make something; the mother prevents this also for some reason. Finally whatever he undertakes to do for keeping himself busy, soon is deprived of his pleasures. Consequently he becomes compelled subtly to do mischiefs, and no more obeys his mother; he is gradually growing obstinate and always looking for a chance to run away.

The girl desires to stay at one corner in a room and play with her doll; she begins to make it sleep with lullaby; her mother, however, bids her shut up, saying you make me a headache." She takes the scissors to model a dress for

her doll; the mother reaches and hitting her on the hand seizes the scissors, instead of helping her to finish.

The son wants to hear a story from his mother or to receive information by asking long questions; but she, saying, "I am busy", sends him out. Instead of offering quiet amusements when the baby is in sleep or allowing him to play at liberty when the baby is awake and in this way accustoming to obedience, she regards him troublesome and sends him out, and this being the cause of his imitating evil companions she endangers his condition and future.

II. To talk of a secret of family at the presence of a child means to publish it.

Finally a mother should try to make the house a pleasant place for the child, until its period of scholarship begins, and to accustom it to elementary noble characteristics. Mothers in Japan being more skilled in tending and training their children, that country has been called the paradise of children.

Section C.

INTERVAL OF SCHOLARSHIP.

Many parents fail to educate their children with home training, thinking that it is the duty of school to culture character. Indeed it is one of the greatest tasks of school, yet when parents co-operate with teachers, the result becomes more enviable. Even many animals instruct their youngs by teaching them to avoid dangers and showing ways to procure nourishment. Japanese mothers attend school recitations and take notes, in order that later they may help children in their studies. Among us, however, in the home the child receives the reaction of the school. The infant is influenced more quickly by its parents than school, because, on account of remaining home longer and loving more the parents who support, it naturally adheres to them and tries to resemble.

Frobel and Pestalotzie, the German and Switzerland pedagogues say, "Its environment should carefully be selected and putting it, the child, in relation of everything must be avoided." Parents take heed lest their children hang around the streets, with untrained companions; this precaution should be doubled in the home, because they are influenced more by their careless talks and foolish doings than by ten-fold dangerous conversation of strangers. If at home children grow up in bad direction and their undesirable conduct continues after school also, no doubt they gradually will advance in vice and in the future become disasters to society, and evil to their parents, and a curse to themselves. Consequently maxims like, "A tree should be straightened while young" ought not to be disregarded by parents; of this is true for a tree or shrub,

indeed it is very true for a man. The tree with its vegetable and man with his animal life resemble each other by their laws of living, and are similar parts of nature; and nature is controlled with same absolute laws, by an unseen mighty power.

CHAPTER IV.

PERIOD OF SCHOOL.

HE third period of a child's education is that of school. However may the infantile mind be developed in the family, still it necessarily needs scholar education, in order that the infant should be able fully to study the details of its life's demands and regularly to be instructed. Because illiteracy is both blindness and deafness. All the numbers of the body being different must have different methods of preparedness; if education prepared the mind, by this it ought to have equipped the foot and hand likewise. Therefore, it is an evident truth, that the nation which has the best schools is the master of the future, for, there the fate of the future generation is destined, and the future generation is the master of the to-morrow. Anglo-Saxons, a people with strong individuality and imitative spirit, do not hesitate to confess, that they owe these characteristics and their progress only to schools.

We were fortunate to adopt what we could from our ancestors, though we should luckier if we had inherited more. We profit more than our fathers did, if we have been able, besides imitating what is ready, to add to it through self-help. Moreover we are responsible to leave the posterity more than we have inherited, as ever since whole mankind has done. However, if we should not follow honestly the voice of our responsibility, doubtless we shall be called the traitors of the posterity, as we ourselves complain to-day of our ancestor's occasional indifference toward us, their posterity. So, our essential duty is to adopt first of all, uniformity of principle and sameness of method. For, a right principle formerly established guarantees a satisfactory end, consequently whatever principle, scientific or artistic, is useful, must be public. As deviance or high ideals is great shame for the new generation, so if a boy can not jump and swim well and a girl can not repair stockings or cook, it is as great an insult for them. Education of only the mind makes one presumptuous, and the refinement of only the heart produces tragedians and mourners. The culture of will-power will produce the harmonious training of the mind and heart; that is, the development of judgment justly to decide the 'yes' or 'no' of any problem will make education perfect.

The training of the will, the controller of human destiny, therefore, must be the required motto of our education. Let us confess that mental progress alone often produces intelligent persons void of good moral, and moral education alone makes one the virtuous yet too simple. The harmonious education of mind, heart, and will is called to coronate man with fulfilment of his ideal. Being profited from the error of other nations, German educators have considered, to some extent, the equal training of mind, heart, and body as their final aim of education, and give some hope to prepare the young generation for life, if they do not exercise the preachings of Nietzsche.

Imitation is necessary for progress, but it is important to imitate by selection and to adopt what is imitated, as the wise Japanese do. Therefore the student boy should know why they study and must be convinced, that school gives them instruments to examine with and understand the laws of human and natural life.

Besides, the young pupil needs a force which should compel him or her to progress and encourage success in school work; that inducing factor is the prize, the system of which has been adopted long ago and is still continuing successfully in any enterprise. We may mention an example from English life, which is quite encouraging; in 1851 a great fair was going to take place in London. The committee in charge which was composed of the most competent persons in the country invited all the architects to prepare a plan for the building of exhibition, the same time promising a big reward for the best one. Among all the designs presented the one prepared by Joseph Packston was accepted with unanimous approval. This man was the gardener of Duke Devanshire, and upon his plan to-day stand the "Crystal Palace". The illustration is, indeed, eloquent.

The people of U. S. as a whole like Anglo-Saxon, German and Switzerland peoples, having profited from other's experiences, and, it is possible to say, excelling in arduous working, has succeeded to advance along the educational line also, by appropriating large sums for it. And it is encouraging to know that up to the present this country has expended \$1000 million only for the erection of school buildings, and in the present too it has a yearly expense of over \$200 million for 20 million students. Notwithstanding these hopeful facts, however, I can say that our modern education does not correspond wholly with the demands of actual life, as far as these points are concerned:

- (a) Inadequate education.
- (b) Superfluous education.
- (c) Evil-producing education.
- (d) Insufficient ethics.
- (e) Equal education.

- (f) Mother tongue.
- (g) Teaching of religions.
- (h) Education of the fair sex.

Section A.

INADEQUATE EDUCATION.

Insufficient education in itself is dangerous and fails to enable man to attain his high ideal, because the training necessary to the pupil not being fully offered, his preparation for the future remains unfinished and judgment undeveloped.

If a farmer has studied the methods of raising cereals but lacks the knowledge pertaining to breeding animals or cattles, or if he is competent along the lines but a very poor calculator, success in all his dealings is doubtful. If an artisan has mastered his trade and calculates well but is ignorant in drawing, his working results in failure. If a business man has learned the conditions and solved the secret of his occupation but his geographical information is primary, he can not obtain good success. In a word, deficient education in any branch impedes prosperity.

Moreover, inadequate training leads the minds of students to confusion, doubt, and wrong interpretations, especially if the subjects are void of perspicacity and resoluteness. These after leaving school are misled and become doubters, ungrateful, sophists, and even delirious, always injurious to themselves and society. Therefore the means fully to educate the pupil and to put his mind in highly developed condition, I consider to be the teaching of useful sciences after primary education, especially the detailed culturing of his or her future especially.

Section B.

SUPERFLUOUS EDUCATION.

Everybody admits that unnecessary training instead of benefit produces injury. In our grammar and high schools great importance is given to useless studies. The necessary kind of education is that which prepares for life, and the unnecessary which does not correspond the real demand. For instance, if we need 100 doctors and 50 lawyers, and when there are already 60 lawyers and 90 physicians, it is unnecessary to prepare one's son as a lawyer instead of as a doctor. It is true that all individuals are not suitable for studying medicine or mechanics and so forth. But naturally every person is adaptable to specialize several branches closely related to one another;

as the mechanic can be watch-maker also, or a doctor can be a druggist too; but a musician can not be a captain or engineer, etc.

There are high institutes where ladies are taught psychology, this is a fine thing if especially domestic science, physiology and pedagogy accompany it. But the girl who does not prepare to be a teacher, preferably should be taught hygiene, sewing, and other domestic sciences. It is absurd to cram the mind with too many studies, because the brain, as the stomach, may suffer disorder by unfit and useless stuff without nourishment. Consequently in our selection of subjects for study we should give preference first to the indispensable, then to the useful, and last to the beautiful.

Section C.

EVIL PRODUCING EDUCATION.

The fundamental principle and purpose of school being to give moral training, it seems incredible to me that a teacher may instruct students with morbid education.

However, it has been observed that our modern free training and method of indiscriminate teaching have unfortunately created occasions for the extension of the evils of education. Because by the present systems simple teachers have unconsciously encouraged the ill disposition of students of evil birth, whose base desires become more refined and subtly more developed, and for the latter learning becomes an instrument of evil-doing; as by studying the guile of Gardinal Rodain, the wicked person is likely to imitate his career. For this reason, it is advisable first to examine the nature of students, and suffice with instructing those of evil birth by only moral teachings and grammar training, always keeping them away from studies which may endanger their character. Because, for these it is better to be satisfied with modest learning than with immense knowledge helping them to become Rodains.

Section D.

INSUFFICIENT ETHICS.

It seems that in our schools the study of ethics has not received full importance, since we witness students coming out of school who do not respect their like, and unscrupulously and without reverence insult the foreigner or the ragged poor they meet on the streets, or engage in immoral conversations and thus corrupt one another, or returning home with the presumption of sophists they scorn their parents and the good advices of them. These scenes plainly affirm, that in modern schools if evil is not taught, on the

other hand moral training, too, is wanting, or whatever is taught is very defective and insufficient.

Consequently our schools should take upon themselves the responsibility for the ennoblement of the character of the student and must adopt the principle of required moral training, so that each pupil may be instructed in ethics more than in any other branch of study, and that the moral training the child receives in the home may be complete. Besides, the teaching of ethics may reform a student who has been unfortunate enough to borrow an evil nature from parents or companions, since the powerful moral lessons of a kind teacher can greatly change him or her to better. Above all, because real civilization, which is the first aim of man, originates from morality.

Section E.

EQUAL EDUCATION.

The present method to teach any subject indiscriminately to ten or twenty students gathered in a class room, is, in my thinking, erroneous, especially for higher studies begun after grammar school. Because all pupils do not have the same characteristics and capabilities to benefit equally from the same subject; as some not interested in geography may indifferently attend recitations and kill time, while if during that time they should be kept busy in a subject enjoyable for them, no doubt they will make quick advance in that particular subject and even win rewards. In his "Monarchical Socialism in Germany," Elmer Roberts explains in detail the importance of educating the child and of selecting life work according to his or her adaptability.

Therefore, it is necessary to offer the individual such an education which is interesting, desirable, and enjoyable for him or her, in other words, to gather in a class-room only those who have same adaptabilities. In this way both the teacher and the student are freed from useless toil, and the public from expenditures without any good result.

Section F.

MOTHER TONGUE.

In public schools the neglect of teaching foreigners their mother languages is another gross mistake in our educational work. As the result of this, a German, Italian, or any student of foreign birth who is desirous to learn his or her mother language and finds that it is not taught in public schools, becomes obliged to either remain ignorant of it or attend his or her national school.

Perhaps zealous patriots will object, that by teaching foreign born pupils their own tongues, instead of the spirit of Americanism their national spirit develops in them. However, it should be admitted, that by learning the languages of their fathers and mothers, strangers or their descendants do not and can not destroy the feeling of American patriotism. On the contrary, by the adoption of this method, they become grateful citizens, they, as men, master their own languages, and thus are freed from expenditure for the purpose of studying them with private teachers.

Section G.

TEACHING OF RELIGIONS.

Like administrative functions, most of our institutes have been left out of religious influence, on the ground that our people following diverse religions, it becomes impossible in the school to doctrine Christianity to the Hebrew or Catholicism to the Protestant. As the result of this principle, however, the student either becomes irreligious or attends a school of his or her denomination, while the indiscriminate teaching of all religions by competent and free-thinking teachers, besides not creating any inconvenience, gradually makes students liberal concerning religious problems, puts education and religion in close relation, wins, for public schools, the sympathy of popular sections belonging to various denominations, and, finally, saves them from unnecessary expenses for private schools.

Section H.

EDUCATION OF THE FAIR SEX.

Indeed we feel an inner satisfaction for not only seeing the extension of the education of the masculine sex, but also for bearing that in the present almost whole mankind has felt and accepted the necessity of the equal education of both sexes. Two centuries ago, Fenelon, knowing the benefit of the training of the fair sex and being a champion for it, wisely said, "There is nothing so neglected as the education of girls." This just complaint for long remained inaudible. In the last half of the past century, in all parts of Europe as well as in America great efforts were made to remedy this evil, and ever since although much success has been secured, yet discontent still continues.

Huge feminine institutes produce but little result, because the modern method of the education of girls does not correspond their call. So, our first duty is to prepare distinct curricula for high institutes, so that after grammar and high school, the boy should be prepared for actual manhood and fatherhood, and the girl for womanhood and ideal motherhood.

Section I.

TEACHER.

The educational direction and success of a school depends on the competency of its teachers; in other words, the worth of a school lies in the worths of its teachers. Therefore it is necessary first to prepare the teacher, in order that we may have the desired school. When the Franco-German war ended with the triumphant entrance of Germans in Paris, it was said, "Germany owes her conquest not to her army, but to her teachers". And this was very true. As we said, the minds of children are plastic like leaven or warm wax; it is the teacher who will give them the desired form and shape, he or she can work miracles in their hearts and minds, if should want to, and the same time can poison and kill them morally, if chooses to.

Indeed, a teacher of right principle is the most respectable person in the country, even greater than a judge, because the teacher models thoughts and feelings. The rude, ugly, gloomy soul in his or her hand becomes refined and beautified and then goes out. Before, the child had not flight, but after school it wanders in past centuries and unseen worlds, soars in the infinite. The world was a tenebrous chaos for that mind; the laboring teacher lights a lantern, and behold the chaos is illuminated and the wonders of creation are revealed with their unalterable laws. That soul used to look asken at its like, who seemed as enemies; but after school the eyes begin to shin kindly, for all it has a smile of love and excuse; there are jewels in the eyes, more precious than all others, that is, tears, which pity forces out of the heart; that soul sees brothers there where enemies it described before. What in it would be perhaps crime, becomes heroic virtue.

That spiritual diamond must be cleaned of the soils and solid impurities which surround it, and then refined and polished and gems made of it, in order that from all sides it may glitter before truth and virtue and the beam that falle upon it may reflect around. Now, who is the author of all this evolution? is it not that if the mother begins the teacher ends the work of the salvation of the soul, after long toil and hardships? If some do not realize the difficulty of the job of the teacher and think of it as an easy one, let them try themselves upon their children and immediately they will be convinced of the greatness of the office of the teacher.

However, if the teacher is secretly or openly a person of low character, his or her pupils come out corrupted; it would be better never to have such a teacher, as Roso Sorto, the unlearned but virtuous sister of the pope Bius IX, said, "It is better to be an ignorant but noble person than a wicked and learned individual." Therefore the office of the teacher is very heavy and the same time dangerous, since a generation of innocents is put under his or

her charge. If a mother is responsible for a few children, the teacher, on the other hand, has great responsibility for the future of many, a generation. Consequently the teacher must be an ideal example. Disterwig says, "A good order is worth more than a good doctrine." Good advices are useful but not miracle-working. As a rule, during the whole work of education the personal example of the teacher is destined to exert beneficial influence. Any neglect by the teacher, any disregard of something good is a direct blow to his or her authority and an indirect call to infantile anarchy.

The pupil who is told, "dirtiness is a bad thing" does not actually comprehend what is meant. Before the aesthetic taste the feeling of self-defense develops, therefore first the latter should be appealed to, by convincing kindly and with illustrations the young student, that dirtiness is the cause of many diseases. Thus when once he or she should become accustomed to cleanliness of face, head, hands, nails, and clothes, there is much hope that he or she may be corrected in this way and begin to love the cleanliness of thought of tongue also. It is here that children will feel the beneficial heaviness of the yoke of law.

The purpose of discipline is not to make the child a slave to law, but to make him the master of his person. With the light of his mind and power of his moral the self-controller without hesitating will find the right way, which leads to true freedom; and already the object of all education is the emancipation of the individual from overpowering misery, darkness, and manias. With the initiative of Prof. Ed. Claparede, educator in psychology, in Geneve an independent school by the name "Institute J. J. Rousseau" was established of which the methods promise to prepare worthy teachers and educators. We need the adoption of such systems for educational success.

In conclusion, the indispensable conditions for ideal education are: Selection of teachers with good moral, and required course in ethics.

Section J.

SCHOOL.

According to new arrangements, education is offered in six different institutes: (1) kindergarten, (2) grammar school, (3) high school, (4) night school, (5) university, (6) technical school.

Article I.

KINDERGARTEN.

A Kindergarten is the first preparatory part of school, which is simply a collection of infants, in the form of a family. Here male and female

children for three years, from five to eight, are to be prepared for grammar school, in order that they may be disposed, with strong body and sound mind, easily to absorb their future studies.

Up to the present time, the pedagogical system in use has not attained its desirable condition everywhere, because the study of pedagogy with its complexities is much more entangled than is supposed. Inasmuch as the mind of children is plastic, yet their nature and spiritual demands being diverse the work of a teacher who has these in mind becomes greatly hard. Modern teachers follow some general rules of pedagogy, without finding the exact laws of bodily and moral development of each child. Every sincere person busying with the education of the young will confess, that he truly does not know the child; that he has human plants to cultivate but does not know the suitable soil, which is always changeable, nor the method of cultivating, which is much more delicate and entangled than the way of developing any vegetable, that he is in grope; that still he is looking for the thread of Aristotle to find his way through the labyrinth whose name is Infantile Soul; finally, that his work is formed especially of contradictions.

Ideal mothers after long study can understand the psychology of their children, but teachers are not able immediately to recognize the distinct natures of all the young, who come from various families and with unlike characteristics. Consequently they are obliged to force children to conform to the strict demands of school; while it is free education that these do need.

Since nearly half a century in all parts of the world, where the problem of education busies minds, men ardently try to develop practical pedagogy, different from that founded by Herbert, which has been based on either infantile psychology nor experiments. Leaving this wise work to competent psychologists, I merely present the following feasible suggestions:

1. To select only worthy, especialist, and experienced teachers for kindergartens.
2. To study, with the report of its mother, the nature of each child, and according to its psychological characteristics to prepare it for higher education.
3. To make the course of kindergartens three years, from five to eight.
4. During the first year to busy children with easy amusements such as making objects of wood, clay, sand, wax, and paper; childish music; primary drawing.
5. In the second year to add simple reading and writing.
6. In the third year to add arithmetical addition, and music.

Article 2.

GRAMMAR SCHOOL.

It is encouraging to say, that the system of grammar schools in U. S. with its some choice principles, especially with the principle of free-education—which in 1805 was insignificantly originated in New York through Free School Society, and in 1842 having legally been established is day by day being promoted materially and morally—partly corresponds our demands of life, and, above all, promises to enable us to enjoy welfare more than many other nations. On the other hand, we must confess that some European nations are far ahead of us in the educational work. For instance, according to the report of H. W. Foght, in Denmark one out of a thousand persons is illiterate, while in U. S. 7; besides, their school days are 6 in the week and 246 in the year, while here 5 and about 190.

Inasmuch as this matter of the reformation of educational methods is subject to the discussion of educators and school boards, however, with experimental conviction I shall dare to propose and call the attention of honorable leaders in educational work to the following suggestions:

1. To form a uniform system and similar curricula for all the schools of every class.

2. To denote five years as the course of a grammar school, for both sexes from eight to thirteen.

3. To divide this course into two periods and five grades, the first period including two years, and the second three.

4. During the first period to teach grammar rules, spelling, brief American history, four actions of arithmetic, drawing, music, swimming, means of rescuing from shipwreck and fire, and uninjurious exercises of self-defense.

5. During the second period to teach national and international languages, ethics, preliminary hygiene, U. S. geography, constitutional laws, advanced arithmetic, economics, physiology.

6. Avoid to subject students too hard work.

7. Among students to establish the spirit of competition by means of prize system.

8. To have some sort of moving picture for the occasional showing of various scenes, in order that pupils may actually see and comprehend things, as centuries ago Plato conceived the idea of "learning quicker through eyes".

9. In order that the school may be made an interesting place, full of pleasant features and sweetness of family life, often to have pastimes like plays, concerts, lectures, etc., by the students themselves.

10. To have visiting teachers of all nationalities in proportion with their numbers.

11. After three o'clock, when schools are dismissed, to dispose one or some of them for recitations of foreigners.

12. Visiting teachers should have three recitations in the week for teaching the plain reading and writing of their respective mother tongues.

13. If in a school there should be only a few pupils of the same nationality, then others from a nearer school should join for this purpose.

Article 3.

HIGH SCHOOL.

The German philosopher, Wilhelm Oswald—who has founded his philosophy on the practical doctrine of the law of universal energy, and accounts for human consciousness as nothing but some special kind of that same energy, which he calls nervous energy—considers to-day's curricula of schools as useless and says, "Confusing studies of languages, dry mental of abstract sciences consume energy in vain. The curriculum of a true school should contain the following subjects: (a) natural sciences, (b) technology, (c) the chief essence of our culture, *kulture*, (d) mother language, (e) international tongue, which will be understood by all nations, and with which international dealings, commercial, scientific, or civil, will take place. Everything outside these should be left to the special desire or adaptability of the students, which teachers, through their permanent relation with them, will reveal and develop". We may justly apply this claim to our high schools, with our justify *Kulture*, since their curricula are not exempt from needless studies.

The method of combined recitations of both sexes in high schools is another mistake, which is devoid of importance for some. Prof. Henry Mason of the school board of Paris, in his work, "Education of Young Ladies", published in 1910, says, "I oppose the systems of educating together boys and girls at least after the twelfth age; in this year their sexual instincts begin to awake. I approve such a training only in families and before the eyes of mothers." Another place he says, "First of all let us avoid girls to resort to places of public amusements.

So, having these points in mind, let us pay attention to the following suggestions:

1. To denote two years for high school course, from 13 to 15.
2. To separate the class rooms of each sex, and to offer it such studies which shall fit its ability and call, always considering the adaptability of every student.
3. The studies of high school are to be: rhetoric, composition, logic, religion, modern history, advanced geography, preliminaries of commerce and economy, physics, biology, and fine arts.

4. Once a week each teacher should take his or her class to various places in the vicinity, zoological and botanical gardens, in a word, important institutions and picturesque scenes—in order that students may have actual knowledge of the world and quickly and easily comprehend facts. Besides, it should be required of some pupils to take notes of what they see and on return to make good descriptions before the whole student body.

5. Each high school should publish its paper with the management of students themselves, exchangeable for every school.

6. To have competent and free-thinking teachers for teaching students their respective religions.

Article 4.

NIGHT SCHOOL.

Without having unnecessary expenditures to hire buildings, at nights public schools may be used for nightly education and similar purposes.

Article 5.

UNIVERSITY.

A university is the institute where all advanced mental and technological sciences are taught to those who are enrolled as students and desire to specialize one or more courses of study.

Our modern universities, in my opinion, do not correspond the present demands, from more than one standpoint: (a) because they are so few that can not satisfy the people, and consequently to-day have only 183,344 students. Buildings of universities, colleges, and various technological schools are worth \$218 million with an income of \$65 million; the value of their apparatus is over \$33 million, and productive funds of \$261 million; (b) They are unaccessible for uncountable needy but efficient graduates from lower institutes. As the statistics of the country shows, that of all the student's 90 per cent. are in grammar schools, 6 per cent. in high schools, 2 per cent. in normal schools, and 1 and three-eighth per cent. in colleges. From this it is understood that poor students are deprived of high education, and that the leaders of the country are, on the whole, prepared from the rich class; while needy young men suitable for future leadership become compelled to miss such an excellent chance or are prepared with so many hardships that their gains are uselessly sacrificed; (c) They offer too many subjects to all students, without taking into consideration the adaptability of each, and the result becomes, as a rule, killing of time and vain work; (d) They offer equal education to both

sexes. The masculine sex can be engineer or captain, but the fair sex can not, also the latter can be kindergarten teachers or nurses, but the former not. If the university requires of the student to choose some improper subject, it is a wrong step of education and results in defective work.

When a young man intends to become a specialist of woman diseases, or when a young lady desires to specialize maladies of man and cure syphilis; the actions of both of these are unnatural and improper. Because chastity, morality, and especially, justice demand, that each patient should be treated by a doctor of same sex. The famine of female physicians was a conspicuous evil in the past, simply because until 1878 many universities refused the enlistment of female students. The present has not yet been saved from this evil. If a statistics should be prepared, showing the cases of domestic jealous and disputes, it will be seen that the important part of them are caused by the treatment of a wife or daughter by male doctors.

Consequently, the educational method of modern universities with such curricula is defective and of no good result, since they do but little for the general improvement of the people. And I present the following suggestions as remedies for these evils:

1. The number of universities should be increased by the people, according to population, and on the condition of having at least one or more university in each state.
2. The college course should include from two to nine years, in accord with the requirement of time for every specialty. Thus a student from 15 or 18 until 25 can finish the designed study. He may be a graduate from a high school, who directly enters college, without having been through a technical school, and intends to pursue his or her study in any literary or artistic branches, such as theology, teaching, or any other profession. It may also be one who, after completing a military or technical course, desires, at his 18th age, to take some other course in college, with the purpose of improving his specialty. Or, it may be one other who, at his or her 15th age, likes to take a course of two years for the study of shorthand or a language. This last method is especially for young men who intend to start in work after their period of soldiership, at their 18th age, after learning masonry wish to become architects.
3. Colleges are to have two courses, the one for mental and social science, and the other for technology and fine arts.
4. The class rooms of universities should be separate for each subject and sex.
5. Every male and female decent citizen, adaptable for college training, should be required freely to receive education in the university of his or her state; boarders must pay for their meals. Those who desire to take a course in the university and by specialists are regarded incapable for the task,

should pay all their expenses necessary for education; and they themselves are held responsible for their killing time, but not the public. Also, non-citizen students who intend to return to their countries after graduation, have to pay their expenses.

6. The one course of the university should include the following subjects: theology, psychology, logis, ethics, astronomy, philosophy, law, politics, economy, hygiene, craniology, literature, embryology, history, mathematics, pedagogy, journalism, philology, sociology, shorthand, and the like.

The other course is to consist of these studies: agriculture, biology, forestry, mineralogy, chemistry, physics, geology, all branches of medicine, geometry, algebra, mechanics, electricity, architecture, captainship, aeronautics, aerometry, plunge, strategy, actorship, painting, music, and the like.

7. In the selection of studies for the fair sex, preference should be given to the following: ethics, aesthetics, economics, hygiene, embryology, obstetrics, domestic arts, music. Young ladies unfit for marriage will do better if they should specialize one or more languages, literature, branches of medicine, and other lines similar to these.

Article 6.

TECHNICAL SCHOOL.

It is a well-known fact that in U. S. technical schools established in some states greatly help our manufacturers improve. However the education they offer being neither free nor compulsory, the individual, after graduating from some other school, is not able to take the bold step to learn a trade, and hesitatingly wonders here and there; while the public should have helped and compelled every young citizen to have a secondary occupation besides his chief life work.

After receiving a modest education, many begin to scorn the position and occupation of their fathers, and engage in different functions, so often become condemned to a still lower condition than that of their fathers. As great many young country men come to cities and start new work and thus even lose what they had before; while agriculture is a much higher occupation and requires knowledge of long years for successful position. Sons of some rich business men, who follow literary or otherwise professions, think it as unnecessary to have a secondary means of living; but later unexpected misfortunes make them feel their need of a trade. In 1848, when the French representatives were banished after the accession to throne of Napoleon III, in their exile they were compelled to be occupied with their private trades. Nado became mason, Foss knife-maker, Bantset shoe-maker, Guripo weaver, Perdiguier carpenter, and so every one continued to subsist on his former

occupation. After my wealth had been destroyed and my position lost, if I were discouraged on account of my advanced age and hardships and did not hasten to engage in my previous occupation, confectionery, probably I should suffer from poverty; while that trade of mine enabled me to support comfortably my family for fourteen years. Although my plan is intended to keep everybody firm in his functional position, yet sometimes such events and accidents may occur which necessarily compel him to need another occupation.

After graduation a young man undertakes some work, without having previously learned its secret, and consequently becomes obliged to spend a period of apprenticeship with insignificant wage, because the boss, for the sake of money, feigns his ability to teach the trade quickly and thus prolongs the advancement of the former. On the other hand, if that young man before studied theoretically the same trade, no doubt he would soon master its practical part also, and, besides from the first day of his apprenticeship would receive the right pay.

A young lady marries without having secured the knowledge of home-making, and although she is being called a house-wife, yet does not know how to cook, wash, sew, or economize, etc., and consequently unexpected yet justified quarrelings between wife and husband begin to disturb the happiness of the family; or else they will be obliged to hire a housekeeper.

Although the government has begun to try to supply visiting teachers of at least cooking for the country people, to instruct these in the preparation of nutritious and tasteful food, however, this is a very defective method for teaching the art of cooking.

Being led by these unenviable facts, therefore, I present the following suggestions to the public:

1. In each city technical schools, separate for each sex, are to be established by the public.

2. To denote the courses of a technical school from three months to two years, according to the requirement of time for each subject.

3. Technical schools with their free and daytime sessions should set ideal examples to factories.

4. Every young citizen, male or female and rich or poor, after graduating from high school, that is from 15 to 17, eventually should learn a trade suiting personal adaptability and corresponding the public demand.

5. After enlistment let a young man in technology take the study of his father's occupation, if it is not in accord with his nature or ability, he can learn any other fitting him.

6. For girls it is preferable to teach cooking, washing, pressing, sewing, finally such a subject which suit their desire and adaptability.

7. Those who wish to learn more than one trade (except the course of domestic science) must pay for each different branch. Also unnaturized

foreigners who desire to learn an industry (provided they do not have any secret plan) must pay for.

8. Sample articles prepared by the free working of students of technology, are given to the public administration for use, adding the expenses for tools and teachers to the price of the goods unused; if this should not need them, the same goods are sent with their original prices to the factories which they have come from, until the payment of the fund of tools in the school. In this way both the public is saved from exceptional expenditure and the result of the work of students becomes of use for the people or factories in which these will work after graduation.

9. For industries raising difficulties of erecting separate buildings, such as shipyards, foundries, etc., which do not repay on account of their less importance, monopolies, massive machines, large funds and so forth—to establish but one school in a state or especial centers or in the whole country. If this should be impossible, to have a course of free recitation in factories which are occupied with such industries, provided those attending this course should receive no pay until graduation.

10. Every year the board of industries should publish reports concerning the need of trades and the demand of men for them, in order that students who intend to learn trades should make their plans accordingly.

Section L.

EXPENSES FOR EDUCATION.

In this country to-day we have a yearly expense of \$65 million for grammar school education, which is still insufficient for the education of all children throughout the U. S., as, for example, only in New York part of 80,000 infants attend school for half-day and another never. Also, notwithstanding every year we spend \$200 million for the entire work of the education, comparatively a very small part of boys and girls are able to receive high school and college training; and if every American child should be compelled to get through high education, then our total expense for education will amount to three billion dollars.

Perhaps this big sum will scare the eye of the people and members of administration disapprove the systems of universal high school education, fearing lest it overburden the public with heavy taxes. However, besides being ready to prove just the opposite, I also claim that whatever expense should be necessary for the complete education of our future generation, we must pay it willingly and hastily, without sparing a cent. Because more than erecting gorgeous cities, splendid buildings, and huge steamers, or producing wonders, it is a vital duty first to build human character, by healthifying the body, training the brain, ennobling the heart, and purifying cons-

ciences. All glorious mundane edifications are transient, since they are subject to terrestrial changes; but the character of man, good or evil, is permanent and transmissible from generation to generation. Therefore through good character such miracles can be worked that help humanity elevate, and whatever may be expended for the ennoblement and real progress, no doubt can be repaid thousand-fold. If this expenditure should seem to some against economy, from the standpoint of the uncertainty of the interest and the return of the fund, they will have ignored that the nation collectively can foresee this and be safe of the secure return of the fund and the numerous advantages of its interest.

To-day our nation, individually or publicly, expends \$200 million for the work of school, which is considered a large sum; but calculators assert that from this amount we have an interest of 1000 per cent. So, if instead of that we should spend three billion dollars under regular and just conditions, then can anybody imagine the amount of interest obtained by which doubtless great advantages may be produced. Is it that the Nation can not collect that amount? Who can say 'yes'? If we should take pains to examine the expenditures of the people, among them we shall find billions of dollars spend for unnecessary ornaments, pleasures, and, in a word, *luxury*. Indeed these also are needed for a man's living, but we must expend first for the useful and last for the pleasant, and expenditure for educational work is as indispensable as that for daily bread.

Ever since, men have made great efforts to improve the methods of war. If that much work and sacrifice were appropriated for education, no doubt huge results would be produced, as far as human elevation is concerned. The **ennoblement** of mankind, which should be the watch-word of civilization, was **needed** in the past, is needed in the present, and will be needed in the future. It is encouraging that the people of the U. S. has before others realized the **vitality** of education and made great efforts to advance in the field. We can assuredly believe that by our a little more sacrifice we can have prompted the desired improvement of the public and proudly set a good example to whole mankind. Therefore, I assure all the doubters, that whatever amount may be necessary for the work of education, it can be easily supplied by the established of the feasible methods explained in my plan and without over-taxation and high cost of living, only by the license system to the adopted for firms and factories.

Section M.

MILITARY TRAINING.

Until whole mankind is really civilized we shall need military training and strategy, as particularly I shall explain in the part on peace. Accord-

ing to our just principle, today we are in peace and desire to remain in peace; but who can guarantee our future peace? Larochfouco has said, "Our mistrust justifies others' fraud." Since the conceptions of neighboring and remote powers do not inspire us with safety, therefore, until that safety is secured, we must be prepared for self-defense, because if these should not accept peace as their final aim as we do, the time is likely to come when every citizen in our country will be, by necessity, obliged to become a soldier and a good soldier, too. As it is advisable for each young man to have physical exercises in school, so is it indispensable that he should have military training. Because he who is not familiar with the methodic use of arms, can defend neither himself nor his family and country against the enemy.

Therefore I make these suggestions for the improvement of our military art:

1. By the public to establish military schools in each city, adjacent to barracks if possible.

2. The course of such schools should include at most one year of day session.

3. Every citizen young man not crippled or paralytic, after completing his course of education and technology, is obliged at 17th age to take up at least one of the branches of military art, corresponding the demand and his adaptability. Some may be trained in maritime and others in land warfare, and during the summer vacation, as recreation, they should have practice for improvement.

4. Those who are after office of policemenhip, civil protection, or sailorship, receive salary after one year's practice.

5. Those who are competent and desirous to become marshals, after completing their one year's course of soldiership, attend a university to improve their military specialties.

CHAPTER V.

PERIOD OF DEALING.

HE fourth period of education for an individual is covered with the training of actual work. Education received in the market exerts great influence upon the young man or young lady, and its bad or good influence depends on the occupation and companions they choose, as a philosopher has said, "Tell me who your companion is, and I tell you who you are".

For, a young man, for example, after graduating from school goes out in the world, at the market finds friends by chance or through selection, whose influence is impressed deep upon him. If these are educated and good-natured, immediately his character is ennobled, and if he is already decent, morally improves more; but if he is affected with vice, his evil tendencies are bridled by their inspiration of what is good and manly, and he gradually is reformed and becomes in time a noble person like them. However, if by chance or unwise selection he becomes surrounded by undesirable companions, by whom he is invited to participate in their "good times" of drunkenness, gambling, etc., no matter how noble-spirited he be, their wicked practices influence him and he by degrees is corrupted until becomes like them; if he himself is evil-natured, by such accompaniment iniquity steadily dominate in his heart, and crimes become his exploits and misery his share of life.

A young lady, likewise, after graduation remains home and begins closely to communicate with her chums, or starts working in a factory, firm, or office and thus is surrounded by various companions, of both sexes. If these are educated and decent friends, she receives from them characteristics worthy of imitation; but if there should be found misleading individuals among these, and she may not be able to distinguish and avoid the undesirable, it is probable that she will be deceived and gradually demoralized by them. Referring to this case, Fenelon has written long ago, "Suspectable persons should be avoided. Girls must never communicate with boys nor with truckish and untrustworthy girls. They should beware of stimulating and too entertaining games, often going out, and talks which arouse the desire to go around." This advice, though old, will remain as a rule so long as modesty and chastity have not ceased to be considered as the essential characteristics of a girl.

Then, the most important duty of a young man or young lady completing their course of education, is to select friends in the actual world very carefully, after previously studying with caution the habits and natures of surrounding individuals and being convinced of their sincerity and goodness. If with this method they should not succeed to find ideal companions in the vicinity; let them try to choose friends from elsewhere, always taking care to select the wiser and more efficient, if this also should be impossible, it is better for them to remain without associates rather than to be corrupted and sacrificed by iniquitous friends. Indeed, the retiring wise young man or lady, being regarded haughty or presumptuous, in the first time may ruthlessly be criticised and jeered at by malevolent persons. However, their solemn conduct will finally compel the jeerers to reverences. Though this action sometimes delays, yet it is certain that at the very time of working the latter desire to be befriended with them and no more dare to speak, at their presence, of gambling, drinking, and the like.

One without a companion can forget his or her lonesomeness by the custom of reading good, interesting, and amusing books, and thus be ennobled through them. It must be remembered that books also should be selected carefully, and their selection is not hard at all. I confess that during my youth I could not receive high education, but whatever knowledge I have in the present, to books I owe it, and I have been fond of them ever since I started in work.

Admitting the principle of man's instinctive inheritance of the spirit of the tendency to 'evil and good', Kent the philosopher says, "Education is the destroying of the animal spot within man and bringing-up of the angelic spot". Certainly this must be the object of education; we, too, accept that truth with Kent: but accepting good principles is not sufficient. Parents at home beginning from the time of conception, educators in school, and public managers in the business world, must show with their lives the right path to the child, the path through which it shall culminate to the high aim of creation and soar in the above realm and live—with its emotions, feelings, and deeds—the life of an angel. Therefore he or she is considered educated who knows, feels, wills, and *does* what is beautiful, good, and true.

CHAPTER VI.

SUGGESTIONS TO YOUNG MEN.



A young man desirous to secure social distinction in dealing, and anxious for a bright future, should carefully follow these actual rules, which, as the result of my long experiences, I present to those who need them.

1. Previously be familiar with a commenceable enterprize.
2. Work regularly and indefinite time.
3. Seek your own interest in others'.
4. Do not work, borrow and promise beyond ability.
5. Weigh a promise to be made, and keep it after it is made; when some unexpected event causes its breakage, ask pardon for your inability on time.
6. In any case never tell a lie which is likely to be revealed.
7. Do not co-operate with any person or undertake any work, that may cause future insult or danger, no matter however great promises of success the work has.
8. Consider all the particulars of the work.
9. Regularly keep the accounts of your business.
10. Record everything, important or unimportant, in a note book; never perform calculations in mind.
11. Keep every object in its place, to get it easily when needed.
12. Strictly keep secret in all dealings.
13. Carefully listen to every proposition, consider seriously and then answer properly.
14. Speak short during working hours, and do not kill time for business or friendship motives.
15. After adjusting the worth of each person you are going to deal with trust him or her; if possible never entrust anybody with anything.
16. Never intrust your work to anybody, and if you are compelled to do so, find the worthy.
17. If you are in somebody's employ, be extremely honest and treat the work more carefully than your own.
18. Keep the detailed account of your annual income, expenditure, and dealings, and balance at the end of the year.

19. Previously decide upon the amount of your expenditure, according to your income, try to expend less than you earn, avoid extravagance and borrowing.

20. Do not be a guarantee for anybody without full trust, and if friendship or otherwise motives should force you, consider the bail as your own loss and accordingly treat.

21. While you work never use any kind of drink, and especially do not gamble in any case.

CHAPTER VII.

SUGGESTIONS TO YOUNG LADIES.



A young lady, whether she works or stays at home, in order to be a chaste maid, worthy of marriage, and noble wife, must cautiously and without failure act according to these rules:

1. Tell your mother of anything that happens to you, and act with her counsel.
2. If you do not trust her worth and moral, give any secret to the worthiest among kin relations and follow her advice until you reach the age of discretion.
3. Do not give any secret to the young man most dear to you, to female friends, or to any strange person, no matter how much you love and admire them.
4. Never accompany any person, man or woman, to visit some strange place, except your parents or adult relatives.
5. Without having examined and being convinced, do not smile or make signs with eyes to any young or adult man.
6. Rigidly avoid the allurements of married men.
7. During the absence of parents or kin relatives, do not have secret communication with any male person.
8. If you are obliged to shake hands with a strange person, prefer to have gloves on.
9. Do not dance with any person outside relatives.
10. To make yourself known, more than trying to attract young men is influential to have acquaintances to speak about you.
11. Before marriage do not let anybody, however loving and loyal, defile your chastity, because such an act in 99 per cent. of cases results in decrease of love. As the result of illegal copulation, your love inaugurates and that

of your mate ceases, and thus feelings of self-deceit and debasement begin to torture you, which finally may lead you to crimes. Therefore you should actually realize the delicacy of this matter and avoid disgrace, knowing that the more you keep yourself from a young man the more his love for you will increase.

Every girl following these rules without failure, will have an angelic appearance, inwardly and outwardly. Thus both she always happily prepares for ideal wifehood and after marriage not only is loved and adored by her parents, husband and children, but also is admired and praised by all her acquaintances.

PART D.

SPEAK AND WRITE.

CHAPTER I.

LANGUAGE.

T is a great privilege for man that he can express his thoughts and feelings with the tongue. Dummy human beings who remain tongueless for life, although by modern science are taught to read and write, have good reason for considering themselves unfortunate.

A great majority of men, however, who are not devoid of speech, in foreign countries experiences hard but unnecessary difficulties in suiting themselves to their environment. According to the Bible, in the beginning mankind spoke only one language, afterwards, when the wickedness of the world provoked God's wrath and caused the flood, He confused the tongues for preventing men from finishing the Babel. This story shows that the division of languages impedes human progress. Ever since, instead of speaking one language, men gradually have achieved different systems of speech and thus have been divided and subdivided into nations and tribes. Some languages are divided into old and new, and almost all of them into dialect and literary forms so that individuals of same the nation or tribe often conflict with difficulties in understanding each other.

To-day facilities of land and marine intercourse puts nations in close relations. As peoples in the depths of Asia and Africa are in constant communication with those of Europe and America, and day by day their dealings multiply. Therefore, men urgently need understanding one another, and it is indispensable that at least international business should be carried on with international language. Unfortunately, however, such a tongue is far from being generalized, and men in foreign countries, become obliged to remain speechless for some time, or to hire interpreters if they can.

Foreign-speaking people in a country are truly like separate families, which continue their different customs and manners without injuring the dignity of neighbors, or they are like various flowers in a garden, or different

trees in a forest, which present pleasant sights to the eyes of an observer. Foreign languages have some kind of beauty and are needed for secret conversations. It is for this that often two individuals make a tongue of their own and reserve its key for themselves. Perhaps it is by this means that to-day 3424 languages are spoken by mankind. But the charm and special use of a tongue should be considered inferior to its benefit for the community, because more than private talk or mother language men in the present need an international tongue for communicating freely and without any trouble, with anybody anywhere upon the surface of the earth, and for making quick advance in every respect.

Many nations have made the study of three or four languages compulsory in their schools, and there are individuals who have learned from seven to twelve languages. However any one conversant with many languages does not necessarily remain exempt from lingual trouble, even one who knows twenty-five spoken languages will, doubtless, conflict with difficulties in some country, if he does not know its tongue. Besides, it requires great sacrifices and is impossible to study all the important languages of the world. Especially in the present busy century, we can not spend long years in the study of tongues and kill time with playing or struggling with words, because during that time we can follow more actual and useful branches of science and manufacture.

For this reason, it is indispensable to achieve an easy and perfect international language, which may be mastered in a very short time. I said we must make a new international language, because it is undeniable that any spoken tongue has not the advantages of becoming international.

Although I am not a linguist, yet I know this that all the languages are more or less defective and hard to learn, some of them torture the mind of the student with their confusing declensions and conjugation, others have difficult pronunciation and spelling, still others are composed of long, monotonous words or of words with several meanings or same pronunciation. For example: In English *saw* has two meanings; *a tool to cut with* and *to see*, *can* means *a metal vessel of small size*, and *to be able*, *date* means *time* and *the fruit of date-palm*. Armenian the words *love* and *cream* have the same pronunciation. In Turkish *Kaimak* means *cream* and *to slip*. Thus we could lengthen the series of illustration. Although these words are distinguished by the difference of their spelling, yet the pronunciation being the same their meaning are not understood readily.

Moreover, if even there should be found a most perfect language still it can not be generalized, since already it belongs to a nation, because even a most retrograde people will not consent to replace its extremely rude and difficult tongue by the language of another nation as international one, such an act being against racial dignity. It was simply for this reason that Latin, which was made the language of the world under the mighty rule

of Rome, did not maintain its glory more than five centuries and with the fall of the empire because confined to Latin regions and gradually disappeared. Likewise, contrary to the tyrannical efforts of Bonapart and through heavy attempts of the Jesuite, French became for short time, only the language of European courts. Also English, which is a rich language of 600,000 words and, in fact, is the language of the market of the world, can not be made international, since, besides its broadness which makes its generalization impossible, on account of its being the tongue of the English, the Russian, the Chinese, or even the smallest nation on the earth would decline to adopt it as an international language. The same is true for German, Russian, Arabic, Greek, and so forth. After but never before the internationality of a language has been accepted, probably for the sake of its easiness, some nations will show willingness to use to.

In the present a large number of thinkers realize the necessity of an international tongue, and some have begun to extend Esperanto in the world which in 1887 was achieved by Dr. Zamenhof, of Grodoro, in Polish Russia, and was published by Dr. Esperanto. However its success seems doubtful to me, because in the first place, it is poor, second it has Latin color, third, its adoption has not been decided upon by all nations. Until all the people of the world do not adopt it and make its study compulsory in their schools, it is impossible to make it international and obtain the desired result.

Having in mind the above mentioned points, I present the following suggestions, hoping that they will not cause displeasures to any nation of the tribe and will merit the attention of the intelligent section of mankind.

1. With the consent and co-operation of all the nations, to achieve and adopt a new international language.

2. Under the auspices of the great powers, and by the participation of all peoples, to form a Lingual Conference of the World, for making that independent tongue of mankind, which should have clear pronounciation, easy declension and conjugation, and which should be rich and wholly subject to grammatical rules. For this purpose I dare to call the attention of the honorable members of the Conference to these suggestions, by which I may have facilitated their work.

3. Not to coin any words having more than six or at most seven letters, in order that the language should be flexible.

4. As a rule, a noun is to have seven cases, which are formed by placing vowels before the noun to be declined, a *a* house (nominative), *e* house (accusative), *i* house (possessive), *o* house (dative), *u* house (exitive), *ou* house (bative.)

5. Except nouns, verbs, and articles of declension, all the part of speech, suffixes, anr prefixes, names of figures, names or arithmetical signs, and abbreviations should not exceede two letters. For *hundred* we may say *hu*, or *ta* for thousand. Among these same suffixes, *tune* (Armenian), *tion*,

(which sounds *shun* in English), and *tion* (which sounds *ssion* in French), the English pronunciation may be chosen as the best. Also, in old Armenian the plural of most words is formed by adding *K* at their end, in English *s*, in French *les* before and, as a rule *s* after, and in Turkish *lar* after the word. Therefore I consider it proper to add *er* before or after any word to make its plural, as in new Armenian most words form their plural to this suffix.

6. All words are to begin with a consonant, and must contain neither a doubled of some vowel nor two same consonants of similar sound. In order to be euphonic, a language should have sounds pleasing to the ear, such as syllables formed by the connection of any vowel with *z, j, h, m, n, sh, s, r, f*, etc.; as *zi, iz, je, el, la, en, em, he, in, an, si, er, on, of*, and so on. Sounds like *da, te, keo, khs*, and the like make a language rude, as it is apparently seen that the *yes* of the English has a refined sound, but the *yah* of the German or the *da* of the Russian sounds very coarse or rough.

7. Only the names of men should be composed of three letters.

8. All verbs and abstract nouns will be coined of only four letters.

9. The name of every subject is to have five characters or six, if necessary.

10. If words of five letters should be sufficient for the names of objects, the names of cities, villages, rivers, mountains, lakes, and the like are to have six characters, or seven if necessary.

11. The coinage of words is accomplished by the World Conference of International Language, which will be composed of two competent linguists from each people that has its own tongue. For instance, if it is desired to make the word for 'God' with three letters, then all the words having this meaning are collected from all languages and voted one by one, and the one is chosen which wins the vote of the majority. In other words, meaning 'God' *Yehova* (Hebrew), *Asdvadz* (Armenian), *Otheos* (Greek) *Allah* (Arabic), none can be considered eligible, since everyone of them contains more than three characters. But the 'God' of the English and other synonymous words from any tongue, which are made of neither more or less than three letters, may be gathered and voted for or against. A language created by this method becomes regular, clear, laconic, euphonic, easy, and without any fault. By the adoption of such a tongue mankind is saved from defective, prolix, and difficult speech.

12. Everything should have its especial name. Also all grammatical particulars ought to be strictly regular. Under these conditions a student becomes able to get in command of this future international language probably within a year, and it can be adopted by all mankind in not more than ten years.

13. The study of this international tongue achieved by the Lingual Conference of the World, must be required in the schools of all great and small

nations. After the adoption of this language, a student becomes obliged to study at least two languages, his and the international: foreign students three; and those whose parents belong to different nationalities four; college students may study more than four as they choose. But every single individual must know at least his parents' tongue and the international, in order that lingual troubles and inconveniences should cease once for all, in all the parts of the world.

As I said before, mankind can obtain no full benefit from the adoption of an international tongue, unless all the people of the world follow this system. I never believe that there can be found one single nation which foolishly will refuse to hold such a powerful factor which facilitates all human intercourse. It seems to me that the only reason for the neglect or indifference to adopt an international language so far is the imperfect and partial formation of the one in question, since no one nation can consent to subordinate its mother tongue to a made-up nominally international language. Therefore, in order to eliminate this gross obstacle for the world's welfare, I would ask our Administration and especially the President to take the lead in this huge movement of establishing an international speech, and to invite all the great and small nations for co-operation. I firmly hope that the proposal of achieving a world language with the method suggested above will be accepted by every people and tribe which is zealous for the progress of humanity. Any one or nation succeeding to carry this plan into effect will, indeed, have offered mankind an unprecedented and unforgotten service.

Section A.

ALPHABET.

A system of writing has been the most vital necessity for the progress of humanity, even more useful than a language, because without speech men could to some extent understand one another through facial expressions and gestures; but without an alphabet it would be impossible to have literature, the record of the career of the world. To-day through alphabet we are enabled to become familiar with the past and present history of man, and to communicate with all the parts of the earth. However, it is a misfortune that not an alphabet achieved so far has attained perfection, and men have great difficulties to learn the letters of their mother and foreign languages. More of either ancient systems of writing or modern most improved alphabets is devoid of difficulties.

It is unquestionable that as a regular language is quickly mastered so a perfect alphabet is easily learned. On account of the lack of characters representing certain sounds, some nations use two, three or even more letters

to remedy this shortcoming of their language. For instance, in English combinations of letters like *sh* or *si* (as in *harsh* or *conscious*), *ch* or *tch* (as in *church* or *catch*) are used to denote single sounds; besides, *gh*, *kh*, *ts*, *tz*, etc., represent letters of foreign alphabets. Contrary to this, some letters have various sounds, *a* is pronounced in ten different sounds, *e* seven, *i* five, *o* eight, *u* six, *y* three, and *C*, *G*, *S*, and *X* two. Moreover, there are letters and pairs of letters of similar sounds, as *C*, *K*, *F*, *Q*, *CK*, *CS*, *X*, *PH*, in *cork*, *quick*, *fox*, *physics* the spelling of which often puzzles the mind. Owing to these inconveniences it has been a custom to spell certain words during everyday dealings. There are also words which have peculiar pronunciation, such as *while* and *colonel*, which ought to be pronounced as they are written.

Likewise, in French there are unnumbered words with superfluous letters, as *ovett*, which should be *ove*, in accordance with its pronunciation. Armenian having several pairs of letters with similar sounds, its spelling is not exempt from difficulty. Arabic lacking some vowels, accent are placed above or below syllables on account of which students of Arabic literature for long time experiences some kind of hesitance as regards the pronunciation of like words, which abound in the language. Those nations which use the Arabic alphabet, as the Arabs, Turks and Persians, do not inspire any hope for progress, in literature. The Persian nation with its skill—in poetry might shine most in the world, while in the present its literature is not in a so enviable condition, on account of the same defects the Arabic alphabet has. Even alphabets known as perfect are not void of faults. Latin has great many advantages as far as pronunciation is concerned.

In my thinking, it is impossible to facilitate mental work without adopting an easy language, which will save plenty of time for more vital studies and intellectual achievements. We must not maintain any wrong system of the past after we are convinced of its being so. Ten centuries ago the English took the daring step of replacing the Gothic alphabet by the Latin, and in the present they use the former only for purposes of decoration in churches. Although they could not find the perfect yet at least succeeded in adopting the easier. To-day the demand of such a change is more imperative than ever. We must enter the modern campaign of life with up-to-date armaments; and the most perfect tool of war for civilization is an easy language with easiest alphabet.

Therefore, an international alphabet is as an indispensable need as an international tongue, for promoting the welfare of the world. For this purpose I dare to commit these suggestions to the attention of all nations, and I leave their amendments to the lingual conference of the world.

1. To achieve and establish a new international language with a simple and complete alphabet; which shall be made of all the systems of writing in the world.

2. To have a special character for each individual sound.
3. The alphabet will be composed of 33 letters, 7 vowels, and 26 consonants, which are as follows:
 - a. Vowels—A, I, E, O, U, OO, EE.
 - b. Consonants—B, D, F, H, I, K, L, M, N, P, R, S, T, V, Y, Z, DG, DZ, GH, GU, JE, KH, RR, SH, SZ, TCH.
4. The Lingual Conference of the World will decide as to the shape of the characters, either by special marks, or using the European characters as a base, except those whose pronunciation contains more than two or three letters, and instead utilizing a character of another nation of similar pronunciation.
5. Characters should not resemble each other or be used under different pronunciation, for example o, which is also used as a cipher in figures; i, which is used as capital i, also as one in the figures; 9, which is used as *que* in alphabet and also as nine in figures.
6. Also no single character of two sounds should be used, for instance X.

Section B.

FIGURES.

In the present, there are three chief systems of figure writing, which are Arabic, Chinese, and European, and the last also has two forms; common and commercial. Therefore it becomes a necessity to achieve an international system of numbers also, in order that all scientific calculations should be intelligible to all mankind. It is advisable to make such a form of number-writing which shall conciliate those of various nations and not contain any figure similar to any letter of the international alphabet.

The making of mathematical signs, accents, and punctuation I leave to the Conference.

Section C.

PRINTING

460 years ago, achieving the art of printing, Guthemberg offered the world a greatest service, which we can not estimate. We enjoy this blessing, always keeping his sacred memory in our hearts from generation to generation. Nothing remains for me to say, but only to desire that useful literary works should be made international, in order that all the mankind may benefit from the creation of titanic minds.

CHAPTER II.

BOOKS.

OOKS supply nourishment for the mind, as the body grows with food so the mind develops through books. Books are the greatest factor of the education of man, which ennobling the heart and training the mind destroys the brutal inclinations in him. Books speak to the heart, mind and soul; they fascinate with their literary refinement, broaden thinking with strong inspirations, refine character by moral instruction, picture the past with historical exactness. Books are kind friends to men. Human friends may change by the influence of circumstances, they may deceive under the induction interested motives, or may vanish by death or in distance; but books selected wisely and read carefully remain always unchangeable loyal, and indivisible. Finally, books supply thought for the mind, consolation for the heart, and pleasure for the soul. Sidy Ahmed Been Ardou says, "There are four agencies that tend to sooth human cares and worries: (1) the beautiful woman, (2) the horse-race, (3) vineyard, (4) the child, I would say, (1) the sweet tongue, (2) noble pleasures, (3) work, the child, (5) music, (6) books, and the most powerful books are, which not only mitigate worries but also make us neglect hunger and sleep. He who has no books or disposition to read is to be considered the most unfortunate and abandoned creature in the world.

In reading books one must consider these three conditions:

- a. To select what is to be read.
- b.. To read what is to be selected.
- c. To comprehend what is read.

Section A.

TO SELECT WHAT IS TO BE READ.

In order to derive benefits from a book, it is necessary to select what is good, because as there are bad friends so there are bad books, which can poison the reader. Dangerous books are like the gas light, which though makes the night as day, yet while illuminating, impurifies the air. As for

example, Goethes "Vertere" is a deadening poison for the unexperienced reader who is devoid of a sound character, because "Vertere" is full of lovelorn imaginings, abhorrence of life, hatred for the world, and despair; in a word, it is an incurable disease which kills morally. The remedy for this disease being either labor or suicide, Goethe advocates the second, and it may be already understood what disastrous effect his work may have upon the ignorant reader, especially upon him who can not think that a learned person like Goethe may err in judging. He, however, having understood his great error of publishing "Vertere" and being anxious to remedy it, later wrote "Wilhelm Mysters Lairyare", by which he himself refutes his conceptions, "Vertere". But the misfortune is that everybody can not feel the necessity of reading both books or all authors do not consent to correct themselves.

Emil Fagne says, "Among the fictions which I know the Fecondite of Zola is perfectly decent, but I would advise nobody to read it". As it may be familiar to the reader the works of Zola have been most enjoyable to the new generation, however they are always severely criticised, notwithstanding that the great mass of people can not or do not obtain the writings of the critics and distinguish show that of all the criminals in Europe and America 45 per cent. are young men of whom the 90 per cent. are educated. The secret of this fact seems to be the reading of evil-effecting books. Before completing their course of study, forming a sound character, having their judgment ripened, a great majority of young men are deceived and corrupted by base books, because such literary works make their readers voluptuous, alienate them from the business world, and even teach schemes of gratifying brutal passions.

Certainly a young man will desire to read such books in which shocking and stirring events have skilfully been pictured. Authors, indeed, have not produced these works for the purpose of demoralizing the readers; on the contrary, to teach them moral lessons. The ending of most of seemingly debasing literary productions is moral, but up to that point they describe with an exciting style immorality with all its colors, meanness, disloyalty, lewdness, crimes etc.—and thus unconsciously mislead the young generation. The Boston court deemed wise to prohibit the further publication of "Hagar Revelly", by Daniel Carson Goodman, which inside of five weeks merited four editions. In this controversy, I think, the court was right, since by this act it saved many from moral fall.

After emphasizing the importance of the selection of books, I feel necessary to tell how good selection can be secured. There are two ways of selecting good books, the one is to read through, and the other to hear some one's suggestion. To decide what is good after reading is a wrong step and hard work. It is a wrong step, because it will be necessary indiscriminately to read the good and unworthy books, and in this way the simple mass of

the people may be mislead instead of being led. It is hard work, because life is too short and no man can read all literary works. The acceptable method, therefore, is to hear the suggestion of a reliable person; by this method much time, is saved for choice reading and good selection facilitated.

Section B.

TO READ WHAT IS SELECTED.

It is undeniable that innumerable benefits are derived from books carefully selected. If an individual, no matter however studious, should devote all his life to reading, still he will not be able to read or study all the existing literary works worth while the time and sacrifice devoted to them. Books published so far are uncountable, millions of them have been gathered in libraries; but they have not been of advantage to the people, since the reading of the majority of them is impossible, and many are unintelligible for the vast part of the people. It is useless to have many books when they remain unread, or to read without comprehending. Among the millions of books published in various languages, many contain such thoughts and conceptions that can entirely change the reader for example, as the "Les Miserables" of Victor Hugo has greatly influenced my thoughts. No book without being read comprehensively can afford a bit of benefit. What is the use of this book of mine, prepared so elaborately, if it should not be read comprehensively.

Section C.

TO COMPREHEND WHAT IS READ.

A book which is to be read should be as clean as possible otherwise it becomes without any good. Greek books of philosophy, religious books in Latin, the Koran of the Mohammedan, the Nareg of the Armenians, Shakespeare's works, and the like will be worthless if not understood. Some people not being able to comprehend their scriptures often are taught erroneous doctrines. All scientific and philosophic books having been written in high style, are intelligible only to scholars, while to average individuals they are of no avail. The works of Shakespeare must have been accessible for not only English-speaking people but also the African and Asiatic nations and tribes, similarly old Arabic and Greek literary productions should be enjoyed by people of the West.

To-day there are numerous libraries in civilized countries, which are, indeed, public educators of wonderful power. As for instance in the last few years through the generosity of benefactor Carnegie many libraries

have been established in the various parts of U. S. While in contrast to this, centuries ago, considering all the books and manuscripts but the Koran dangerous, Kalif Omar ruthlessly burned the rich library of Alexandria to ashes. Mankind no doubt will accuse this enemy of civilization and immortalize Carnegie's philanthropic fame during all generations to come. John McSweeney, of Ohio, has justly said, that a library of five q. inches can educate the whole world, if only it should contain one book able to accomplish this task, provided that it be read, comprehended, and followed by mankind.

Section D.

SUGGESTION.

As a conclusion to the above inquiry, I present the following suggestions:

1. By the public to form a Literary Faculty, consisting of linguist and especialist members, whose work will be to collect and translate all the useful books, old and new, in the world.
2. It will publish separate lists of books suiting students, scholars, young men, and adults.
3. The Faculty should restrict the number of books to be published.
4. All literary productions, prepared or translated, must be intelligible and reasonable; in order that every individual may easily obtain enough knowledge pertaining to his especialty or occupation.
5. Without waiting for others' initiatory, the Literary Faculty must publish simple-styled, cheap and actually available books, which can usher in individual and social improvement.
6. Without waiting for special donations, the public should establish libraries in every city, which is to contain all good books, cheap or dear, so that any person in any city may freely read the desired book.
7. All famous literary works are to be published in the international language, after this has been adopted; in order that foreigners should not be deprived of reading before they learn the native tongue. Perhaps some will consider such an undertaking as a source of unnecessary expenditure, but I believe that sooner or later the people of the U. S. will adopt a new, probably an international language, since English can not be their mother tongue as long as it is the language of one nation, while they represent almost all the nations of the world.

CHAPTER III.

CURRENT PUBLICATIONS.

HE first paper was originated by Julius Caesar, by the name of "Acta Diurna", which was a gazette. To-day papers are so popular that they have become as great a necessity as bread. They are the most influential of those who serve their countries and mankind, since they are all in the same time, messengers, searchers, educators, and leaders. A journal is a power which shapes the convictions of the people. Napoleon Bonapart did not fear 100,000 bayoneters so much as a few journals.

Papers are the heralds of all the activities of society, so that if one should be isolated from this and may obtain only a few newspapers, will have as much information concerning the every-day life of the world as a person actually living in it.

They have been a chief factor in promoting the studiousness of the public and in spreading education. Dailies, weeklies, monthlies, periodicals, all like mirrors picture the past and the present as well. Therefore, care should be taken lest they give strange colors to facts, like the mirrors in the museum of Eden, which shows one's form humorously queer, by extremely lengthening or shortening and incredibly fattening or thinning it. In order that papers should present the exact picture of daily situations, their editors and managers must be more impartial than a judge or teacher. By partiality a judge may wrong or sacrifice only one individual, or an unjust teacher may harm a group of students; however, managers and editors of papers may wrong a whole section of people or even a nation. An editor is the representative of judges and teachers and his paper the collection of current opinions and news. We must hold the value of an editor higher than that of ordinary professional men.

The modern system of journalism, however, has greatly belittled the call of papers, for two reasons, first its irregularity, second, uncertainty. First, in a city several papers of the same direction are published with mixed news and advertisements, and as a consequence of this, an individual is obliged to look over four or five dailies for finding employment, or to give advertisement in five or ten newspapers or magazines; besides he becomes

deprived of the benefits of most of them, on account of the unnecessary time and expense they require. Second, as everywhere else, so in U. S. the publications of papers being unrestricted and the earning of journalists unsecured, the later are compelled to cram in their papers all sorts of information, advertisements, stories, articles, and controversies. Besides in case their material is not in safety, they have to act with partially and feigning; although millionaire publishers, too carry on their business under the induction of the same selfish motive for the sake of piling up other millions. Under the present system of pournalism, any person or company is allowed to publish some gazette, periodical, or magazine of his or its own account. Now, besides the fact that it is impossible to benefit from every one of them, also it is hard to obtain even the most important among them. Consequently the people, however fond of the current outlays of the press, becomes obliged to look over only a few and miss the benefits of the majority.

Therefore, as a remedy for the defective system of the modern journalism, I call the attention of the people and journalists to the following suggestions:

1. Every journal, periodical, and magazine should follow but one direction.
2. The business of the current press must be transacted by co-operation of the publishers.
3. The existence of a journal, periodical, or magazine should be secured by previously fixing its total expense and profit.
4. Every individual must be compelled to subscribe for currents products of the press pertinent to his family or occupation.
5. Only so many copies of each journal, periodical, or magazine must be published as to have enough for distribution by single copies to all the families and single persons in the city, concerned firm of publishers in each city in U. S., and to every foreign country.
6. In U. S. must be issued thirteen kinds of current press products, each by a different organization of publishers of which some will be daily, some weekly, and others monthly, and the publication of which shall be as a monopoly for certain states or cities.
7. The thirteen kinds of these press products are to be:

a. Advertisory.	h. Agricultural.
b. Civil.	i. Religious.
c. Editorial.	j. Narrative.
d. Critical.	k. Scientific.
e. Hygienic and Medical.	l. Municipal.
f. Commercial.	m. Farcical.
g. Industrial.	

A. The Advisory—should be a daily for all important advertisements, It will be distributed to each family at the expense of the public. Through this any kind of help is wanted and transactions of real estate, the daily prices of groceries and minor articles, also the happenings of society and amusement places are published.

B. The Civil—will be daily, containing all internal and external civil informations, in the form of a brief collection of news and events reported by other papers. Its distribution will take place by subscription which must correspond with only its general expense.

C. The Editorial—is published daily, and will contain the summary of editorials of especial concern. The subscription must not exceed the expenditure.. Its purpose is to present impartially all pro and con ideas on political problems; in order that the people may compare the different views concerning certain questions and judge accordingly.

D. The Critical—is to be a weekly paper, containing official and private criticisms pertaining to all civil and social activities; the responsibility for any article belongs to the writer. This serves as a good guide for the activity of the Searching Department, because being independent of all parties and organizations, it will reveal all administrative faults and perform the office of an honest watchman. The paper is distributed with subscription, part of its expense being supported by the Searching Department.

E. The Hygienic—is a weekly, published by the Board of Health and in form of a magazine; it should contain any article on health. Its distribution being free for each family, the expense belongs to the Board. Also a medical weekly must be published at the subscriptions of doctors.

F. The Commercial—or market paper will be published in the form of the present "Commercial", containing all the details of business transactions, external and internal, including information concerning wholesale business, sales, auctions, arrivals and departure of steamers, bankruptcy, etc. It should be distributed by single copies to each business man, with a subscription proportional to the expense.

G. The Industrial—is published every week in a magazine form, which must deal with technology, unreservedly on any subject. Its subscription is free and the expense will be provided by the public.

H. The Agricultural—is published weekly, which is to deal with all sorts problems of farming. It will freely be distributed to all the farmers in the country, at the expense of the Board of Agriculture, like agricultural papers published in the present.

I. The Religious—magazine will be published monthly. Since it is to

be of all the religions, its publication should be secured by the contributions of the clergy. Through it the Christian, the Hebrew, and the Mohammedan or any reader will be able to receive all possible knowledge and accordingly change or strengthen his religious beliefs. Its subscription should be compulsory to every church and clergyman belonging to any religion; but it is to be freely distributed to the people. Although to-day we have many free religious papers, yet these being the organs or advocates of certain dominations and, therefore, partial or conservative, most of them are overlooked by peoples of different religion.

J. The Narrative paper is published weekly in a magazine form, containing moralizing and edifying stories, descriptions, and the like, with a certain subscription corresponding with its expense.

K. The Scientific also should be a weekly magazine containing all kinds of scientific and educational articles. Its publication is conducted at the expense of the public, owing to its free distribution to schools and libraries. The desirous among the people can subscribe for it.

L. The Muncipal will be published as a weekly magazine, containing reports of civil offenses, arrests, crimes, trials, and so forth. Its expense should be provided by the public and it is freely distributed to the public.

M. The Farcical is published weekly which contains every sort of humorous and amusing writings, always avoiding attack on personalities. The desirous can subscribe.

8. By separate institutions in the Capital should be published the Hygienic Industrial, Agricultural, and Religious papers; in states the Editorial, Narrative, Scientific and Farcical papers; in cities the Advertisory, Commercial, Civil Critical, and Muncipal papers.

9. Newspapers in week days and Sunday papers on Saturday must be published and distributed.

10. People of various nationalities in the country can publish papers in their own language, each having not more than one and with reasonable subscriptions.

Through this system of journalism, I believe, every individual or family is enabled to obtain every day all the information concerning society and the knowledge necessary, without loss of time. By this they are entitled to have freely papers dealing with education, hygiene, occupations, etc., and they will pay only for those of secondary importance. Thus, the people is educated regularly, no more necessary copies one published, the number of reporters is cut down, the expenses of papers are secured by economizing

and the fixed rate of compulsory subscriptions, and, finally, the unnecessary piling-up of other millions through journalism is restricted.

Perhaps interested journalists, if there are such, alarmed by the restriction of their extreme success, should raise objections against the above planned system of journalism. I, however, hope that the intelligent mass of the people and also patriot, philanthropist, disinterested, sound-minded, impartial, honest, independent, and fearless journalists, whose number is not very small in the country, feeling the frankness of my motives for such a new change doubtless will not consent to sacrifice the interests of the public for their own, and will not fail to advocate at least those principles of mine which seem true and just.

PART E.

RELIGION.

CHAPTER I.

WORSHIP.

ELIGION, as I said before, is the main source of happiness of mankind, because being the worship to a God, it has been an indispensable need for humanity, as well as the spring of hope of man, the consoler of the soul, the champion of goodness, and the opponent of evil. Without religion one ceases to be a man. Even the atheists have their own confession, which is naturalism. I hardly think that animals are void of some form of worship, since their motions to heaven as signs of prayer and thanksgiving are familiar to all.

Up to the present unfortunately, it has been impossible for all mankind to have only one religion, and everybody has adopted a different form of worship, either by following his parents or by forming a conviction of his own out of several doctrines. While the intelligent minority continue to have their own religious conceptions, the ignorant majority, on the other hand, following the teachings of their ancestors, maintain distinct forms of worship. Some have come to a conclusion, after long thinking and study; but any conviction formed in that way has not yet been set forth with mathematical exactness. To-day all men are convinced of the existence of the sun as much as of the arithmetical fact, that two and two make four; but it has been impossible to comprehend religious facts so plainly, because the spiritual beyond the reach of the human intellect. It is the mystery of God that has made Him known as omnipotent and omnipresent; if man should be able to penetrate into that secret, God will be thought of very differently. This same mystery and obscure thoughts of some hypocrites, which have misled the mind of the average man. For, if this were not so, it would be as much impossible to doctrine religions with different forms, as to claim that two and two make five or present the sun as the moon; any truth it firmly impresses in the mind.

Religious belief; therefore, being the conviction of conscience, and the creation of some general understanding of worship being improbable, in the present diverse religions are in existence. Since it is impossible thoroughly to study all the religions, we satisfy ourselves with considering the four chief systems of religion, with their various branches.

These systems are:

- a. Idolatry.
- b. Naturalism.
- c. Theism.
- d. Christianity.

Section A.

IDOLATRY.

In olden times, magicians, exploiting the simpleness of men and regarding religion as a means of speculation for the selected few, created idolatry to meet the freak of the latter, and convincing their utterly ignorant followers of the great authority and power of images, led them to the worship of paganism. And it was for his opposition to heathendom, that theist Haig waged the first collective war against Bell, of Babylonia, who was the champion of idols; and although killing this he succeeded in maintaining his original religion and the Kingdom of Armenia, yet owing to the scarce number of his adherents, he could not bring the heathens to subjugation of the theism.

Ever since, idolatry, including all the forms of worship, from that of sun to that of a common stone, has been divided into many kinds, and in the present, in Japan, China, and India, the majority of the people adore images as gods. A few moral commandments and the sorcerous authority of magicians have received wide acceptableness by the world, and to our great surprise, to-day many blindly follow various religions of heathenism. Intelligence, we hope some day will uprise against the silent gods and trample on these ridiculous forms of worship, and in the same of the True God will knock down all the idols that stand on the surface of the earth.

Section B.

NATURALISM.

Naturalists, being, as a rule learned individuals, have caused great scandal to the common people, by whom they are known as atheists. These, denying the existence of an unseen power, ascribe all energy in the universe to blind nature and claim, that everything is born of nature and turns to nature,

for producing something else, more than this is vanity. Fortunately, however, many naturalists, at the moment of death have professed a conscious and inconceivable force controlling the universe, and consequently the creed of naturalism has not found acceptability by not only the common people but also the majority of intelligent persons.

Section C.

THEISM.

Theism is the belief in one God—Wise Creator—a power unseen, omniscient, inconceivable, omnipotent, and omnipresent. It is desirable that this creed would remain in its original simple form, void of all rites and religious customs; however it suffered great changes, and during centuries, according to history, the pure belief, of Noah, Haig, and Abraham took different shapes, and theism was divided into three chief branches, which are:

1. Buddhism.
2. Mosaicism.
3. Islamism.

Article 1.

BUDDHISM.

Like Christianity, Buddhism has been divided into many sects. Its chief principle is Nirvana, the denying of ego-entity. In other words, the Nirvana of Buddha is an ideal state, in which human soul, after being thoroughly cleansed, becomes a dwelling-place for truth. Buddha actually opened the door of immortality before humanity; and there is the corner-stone of his ethics. Buddhism has influenced millions, yet still it seems to us, that the right of becoming the religion of mankind has not been reserved for it.

Article 2.

MOSAICISM.

Although the Mosaic religion is a creed based on the principle of theism, however, various conjugal and social customs and rites have differentiated it from the original religion of one God. It was expected that the Ten Commandments of Moses, the Proverbs of Solomon, and finally, the divine messages of Hebrew prophets would have exerted great influence on the Israelites and prompted the extension of this religion. But the tyranny of heathen Egypt and Babylonia, and the rigid rule of pagan Rome having restricted

its spread, and lastly customs of the Hebrew nation forming part of it and not suiting the life of other nations, Mosaicism now remains confined only to the Hebrews.

Article 3.

ISLAMISM.

The Islamism is a monotheist religion, however various mundane rites being added to it, have differentiated it from other religions of the same chief belief. Mohammed offered a great service to the world by having led vast idolatrous multitudes to the worship of the Living God. But the ambitious motive of perpetuating his great work induced him to compose the Koran, which served to restrict the quick extension of Christianity. In order to thicken the crowd of his followers together with the promise of celestial enjoyments he offered also great facilities for all worldly pleasures. Moreover, his successors adding other conservative rites to their religion, and, contrary to Christ's teaching, uniting the sword with the Koran, began by force to spread Islamism wherever possible. If the sixteen year war of the Crusaders would not resist this threatening movement of Mohammedans, who knows how huge proportions it would have received and although the one-fifth of all the mankind had adhered to this faith, yet the unlastingness of the violence of its followers would naturally stop its extension.

Section D.

CHRISTIANITY.

Christianity with its belief in Trinity has been a separate form of worship, and if the deity of Christ did not form its basis, it would not be distinguished much from other religions of one oGd, namely, Buddhism, Mosaicism, and Mohammedism. The doctrine of the deity of the founder of this religion seems objectionable to some thinkers and incomprehensible to many, who ask: How can a God, who is the Creator of the land less universe and the uncountable dazzling wonders therein, and who is omnipresent, be enclosed by the earth, which scarcely has the significance of a point for Him, and, especially, by the womb of a Virgin? Nobody denies that the solution of this problem is far beyond the reach of the human intellect, however, I believe that it can partly be explained, if we admit that God consists of infinitely uncountable particles, like water or mercury of which the smallest part has the same property as the whole. By the aid of this view, it is possible to think that a most minute particle of God has come to the world as the Messiah of Mankind, as he himself affirmed saying, "My father in on high." We are bound

to have this same view when we take into consideration the conscious soul of man, which is in itself a wonder that hears the image of God, as we read in Genesis, "Let us make the man like our image". If we disconsider this idea, too, the subconsciousness and mentality of man already plainly shows, that his soul has a supernatural origin, and, although unseen, can accomplish noble deeds in this world. Therefore it is rational to admit that the pure soul is a minute particle of God. Christ with his unselfish and humble example, and with wonderful deeds, has proved his having a soul exceptionally sinless and powerful, which shows that he is rather a supernatural personality. Consequently, his unobjectionable commandments can be a strong factor for the spread of Christianity.

Centuries have elapsed, and although to-day almost the one-third of mankind are called Christians, yet these, besides not having yet one same religion, as a whole are but nominally the followers of Christ, as Bonapart, the Great, justly said, "If the Gospels are the scriptures of the Christians, to-day not a single nation in Europe can be called Christian". In my opinion, the causes of this fact are: (1) Christ having in mind the conduct of only the people of his time, more than busying himself with social problems, worked for the salvation of the soul; (2) the four Gospels are full of obscure hints; (3) many of Christ's successors interpreted these points arbitrarily.

His observance of the conduct of society then led Christ by his personal life to give five great watchwords to the world, which are as follows:

1. Sincerity.
2. Humbleness.
3. Love.
4. Self-content.
5. Self-sacrifice.

Christ was sincere for this reason, that he was not after either fame or riches. Thus, he proved his supernaturalness and love for heavenly enjoyments. But men can not be so sincere as he, as long as their living has not been justly secured and some just means achieved for obtainment of reputation without dissembling and deceit.

He was humble to the degree of washing his disciples' feet. Humility is the complement of civilization. In France, among the high-educated class there is a custom to say to each other, "after you", which shows self-subordination.

Jesus loved mankind to the extent of self-sacrifice, and preached "Love thy neighbor as thyself". Indeed this is a very sublime message and supreme ideal, which can partly deify man. If the day should come when all men will be conscious enough to obey that God-given commandment, on that very day will cease to exist warfare, police-service, courts, prisons, armaments, civil punishment, most of evils, and, above all, selfishness; but unfortunately, for men it seems still impossible to actualize this sublime ideal. So, in order

that the hearts of men should be ennobled to that degree, they must be taught, trained, and reformed, and not for one day. Since two thousand years this commandment of Christ has been incessantly sounded in the ears of his followers, yet still it has not attained full practice and nobody can foretell how long still we have to wait, if the basis of human training should not be found at once on the principle of love. We need not to wait for thorough reform of morality; our duty should be to establish such a system of training of which the motto will be "*love*" and accordingly ennoble individuals, in a shorter time and by effectual means.

Jesus could live without material greediness, because in the first place, he was a bachelor, and, second, his career the ministry of morality, demanded so. If to-day he would come to the world and take upon himself the task of supporting a family, no doubt he would be in great need of material resources. Buddha resigning his right of heritage adopted the ascetic life, but he did not advise Anapindika to give up his wealth.

Self-sacrifice is born of supreme love. A mother with this love in her heart is always ready to sacrifice her own life for the rescue of her son. But if men should love their like as themselves, than self-sacrifice scarcely will be needed.

Now, in order to save humanity from degradation, by the same supreme love Christ, came to the world, suffered poverty, tortures, and crucifixion, and thus with his own life emphasized his message to mankind to resign mundane enjoyments and cross on shoulder to follow him. This commandment, however, needed more explanation, because it was incongruent with the purpose of life. Doubtless Christ meant something different from this conception. Perhaps seeing that in his time, as in the present, it was considered impossible to follow the mammon without neglecting the sense of righteousness, to become obliged to teach humanity rather heavenly than mundane preparedness. Then, as well as now, men were not conscientious enough to seek their own interest in that of others; one satisfying himself with just earning was to remain poor, and whoever followed truth, had to suffer tortures and even death. If men honestly would make fortunes and use it for innocent enjoyments and charity as well Christ would never say, "It is easier for the camel to pass through the hole of a needle than for the rich to enter the kingdom of God", nor would he preach to endure much suffering, for the sake of deserving the life beyond the grave; such a doctrine would be considered ridiculous. However, I believe that in so preaching Christ intended to condemn riches piled up wrongfully, for wealth possessed by honest dealing and innocent enjoyments of life can, by no means, prevent the rich from inheriting the heavenly kingdom.

It was as the consequence of obscure questions in the Gospels, that the religion of Christians became divided into Catholicism, Orthodoxy, Gregorinism, and many branches of Protestantism. Although the same Christian

spirit controls all these, yet the obscure points of the teachings of Jesus have led them to diverse conceptions and beliefs. Influential yet hypocrite clergymen, setting forth odd interpretations concerning evangelic truths, have not only impeded the extension of Christianity but also condemned this to divisions and subdivisions. Because some of these clergymen being led by narrow-mindedness, others by greediness, and still others by selfish ambition, have interpreted and preached the indefinite points of Christian doctrines arbitrarily and even contrary to their conscientious judgment. Often I have heard clergymen themselves confess this fact. In the past, such persons, in order to conceal their hypocrisy had forbidden their followers to touch the Bible, and appearing as preachers of the word, inwardly did not hesitate to do everything in opposition to the teachings of their Master. These things are well affirmed by critical works on the clergy. We must confess that there have been pure hearted individuals devoting their life to the work of God, but being very sparse, these have either remained powerless or been sacrificed in vain.

If the divine commandments of Christ, such as "Love one another" were honestly preached and practised by all clergymen, instead of setting evil examples and misleading the people, they would have been able to bring them to consciousness and put humanity on a much higher moral level, as Christianity for some of its principles is the most elevating religion in the world.

To conclude:

Whatever Christ may have been, a man or God, since he has sacrificed himself for his sublime teachings, therefore, his memory should be held sacred, and all men ought to adore him as a supernatural master and the true leader for the salvation and happiness of mankind.

CHAPTER II.

CONCLUSION.

 ONE of the above mentioned religions has as yet docttrined an absolutely evil principle. Because although self-centered clergymen, for the purpose of gratifying their thirsts for glory, profiting from the ignorance of the people, have made religion as a tool for their freaks, and thus shaped it in whatever form they pleased, and consequently kept sections of mankind armed against one another for long centuries, however, they, the wicked clergymen, have not been able openly to preach any absolute evil. They have secretly accomplished all devilish deeds with their rings, but always have feigned and offered themselves as well disposed and zealous for the triumph of righteousness and virtue, by conventional formalities and various rites.

Religion, as I mentioned, being an indispensable need for man, this must have some form of worship. Even if God does not exist, it is necessary to establish a kind of religion which shall keep the mob in awe and reverence. To perpetuate his ruling glory in Babylonia. Bell encouraged idolatry to keep the people in religious fear, Nahuchadnezzar erected the golden image; through the huge powers of made-up gods the Romans were able to obtain big triumphs. To-day, however, illuminated nations have comprehended, that all forms of worship, and even the religion of the Living God, have lost their divine origin.

In the name of religion we have been taught, that human life is allusion, things so pleasant and dear to us are vanity and evil, our only duty in the world is to be able to work for our salvation, finally, we shall never be saved until we learn to hate what we love most and love what we are used to hate. I believe that such a doctrine is erroneous, irrational; in my opinion, the essential principle of religion should be entirely different. Since life is so dear to us, and since we expect much good from it, and there is not a true pleasure in life which we may be bid resign by any religion, therefore we must never deprive ourselves of enjoying life as fully as possible, always holding the principle of "nothing in excess". In my thinking, the true religion can lead us to our highest purposes in life; we can never be happy until sincerely and actually we admit the true religion; I know that by corrupting ourselves, by hardening and debasing our hearts, and by not cherishing love to God and

to fellowmen, we not only insult our soul but also deprive it of that call which has been destined for us as men. Consequently, our personal worth is only so real as the inspiration we receive from the true religion is strong.

Religion is like a giant mount, which the dwarf humanity has not been able to see from all sides, thus all observers have judged by what they have seen from their positions of view and so have chosen ways to climb up, of which some directly and others zigzagly, but every one leads to one aim. Religious conviction is such a belief to which either by actual seeing or firm conviction man can adhere; and belief is a strong anchor which can not be driven easily up and down the current. Therefore it is advisable to leave every human individual free in his or her religion. It is true that different rites and diverse creeds of religion have given birth to enmities, hatreds, and insults, and are still causing, however, if they should be exempt from political influences, gradually will die out; as the experience of advanced nations has shown. The principle of free worship, which has been long ago adopted by our Constitution, may be considered the pride of the country.

It is a righteous demand, that if one should insult his neighbor for religious conviction, because intelligent people have realized, that those who have different beliefs are obliged to maintain them as they have inherited from their parents or adopted with personal judgment. So, insulting such a person, or demanding his conversion, means inevitably to provoke his enmity. Therefore, only this hope can be cherished, that by gradual training it is possible to convince individuals and spontaneously lead them to adopt the perfect religion, devoid of prejudices and misleading doctrines. In order to actualize this hope, it is necessary to popularize our moral principles and accustom the people to a religion of pure morality. It is sorrowful to see that our modern system of education has greatly affected our religious conceptions for the worse, and this same defective training leads the majority of students belonging to any religion to irreligiousness, instead of preparing them for pious leadership.

Indeed materialists, who consider human soul just the force of life, will observe with wonder the spiritualistic experiment which since half a century are being carried on. Recently near London, at Wimbledon, Mrs. Ida Reed was subjected to such an experiment in the presence of Mr. Kedo Miatovich, the Serbian Ambassador to London, when through State, an editor who was in the "Titanic" at the time of sinking, informations were received about the disaster. At various places in the U. S. many revelations like that are being made in the present. Spiritualism inspires us with the hope to obtain realities about future life, and to convince and bring disbelievers to a true religion.

In a speech Prof. Hagopian said: "There is intellect in the universe, which shows the existence of a supreme being. Science busies herself with the force controlling the universe, but she is unfamiliar to its origin, which is the basis of religion. Therefore religion is universal, and founded upon

that piety which men have towards the impenetrable secrets of nature. Again, it is observed that forces serve some purpose and are not useless; science recognizes those forces, describes them but can not explain them. Science knows only the laws of nature. Law is not a force in nature, law reveals but the method of the activity of the elements of nature. The universe is formed of uniform atoms and uniform energies, which produce varieties. Matter is the final limit of science; but by the knowledge of the mystery is not solved; whence is matter? Nature maintains her mysteriousness, and as long as she maintains it, the mind of man will have the piety which forms the basis of religion. Conclusion: Howmucheever should science advance, she will not be able to pass her boundary, and religion, the piety for the impenetrable mysteries of nature, will keep its independence, its highness, and its significance."

However, I am convinced that there will come the scientific era when if the secret of God should still remain impenetrable, yet probably men will obtain stronger proofs concerning life beyond the grave than they have in the present.

On account of my inability to see the giant mountain of religion from all sides and insufficient knowledge of religions, for although I tried in every possible way, but could not satisfy my curiosity. I can not find a new religion or recommend one among the existent, nor am I able to criticise any essential principle of any religion. Only, by observing my surrounds, natural wonders, the animal and vegetable kingdoms, the skies, the sun, moon, stars—and even the mechanical functions of my body, and my intellect, I become obliged to believe that there is and does exist an inconceivable, omnipotent, and infinite Power, which we name God; that nothing comes to the existence by itself; and that, as Jeremiah Taylor expresses well, nothing is more foolish than to think of the excellent creation of all the earth and sky as taking place by chance, when fine arts with all their refined methods can not make an oyster. Also, I know whence my body took existence and that it will decay and decompose into its elements. However, I can not say firmly whence my soul has come and where it will go, because a spiritual belief is not so tangible as a sensual perception; simply I believe, as a rational probability, in the supreme origin of my soul and in its being immortal. I think that the basis of a religion should be some principle like, "Whatever you do not desire others do to you, you, too, do not do it to others", which 450 years B. C. was given to the world, by Confucius, the master of China; and the golden rule of Jesus, "Whatever you desire others do to you, do even so to them", was nothing else but the positive form of the same principle.

These being my personal convictions, I do not want to force any one to admit them. Only I heartily wish that all the peoples of the world, through the aid of education reach a conclusion and establish a new form of religion suiting all mankind, by following these suggestions if possible.

1. With the approval of all people, to form a World-Synod by the participation of the competent representatives of all chief and minor religions.

2. The vital questions to be discussed and decided upon, in this world-synod, will be: the Existence of God, and Deity of Christ, and the Separation of all Rites from Religion.

3. To investigate the question of the existence of God in every possible way and to affirm or deny it with definite proofs, by the unanimous or majority vote of the synodicals; in order that creeds of naturalism and idolatry, also all unnecessary prejudices about God, should cease to exist once for all.

4. To conform or renounce the deity of Christ, after the question has broadly been discussed. If the conviction of the majority should be in favor of the deity of Christ, then, in accordance with the teachings of the Gospels, to establish a simple Christianity, exempt from contradict interpretations and useless rites; but if the general opinion should disfavor the deity of Christ, then to adopt a monotheistic religion formed of the moral teachings of the Gospels, excluding the idea of trinity.

5. All rites attached to the name of religion are to be made to form part of civil laws, in accordance with the demand of peoples and the requirement of time and place.

Let us take into consideration the following religious customs, for better understanding:

The baptized Christian considers himself as clean without any scruple he offers prayer in unclean condition; the Islam, on the other hand, without washing himself can not begin his prayer. Indeed, cleanliness being necessary for appearing before God; the Christian is not right in dirty mean to communicate with his Father or to go to the church with soiled shoes, saying, "I am already baptized"; nor does the Mohammedan need to sprinkle some water on his face and feet and consider himself cleaned when he is already clean enough for praying.

Again, being convinced of the use of pork and wine as injurious in African hot climes, Mohammed strictly forbade his followers to use them for nourishment. Later in order to secure the execution of this medical order, he gave it religious nature; while it was possible to carry the rule into effect as a civil law and thus to save Muslims of northern regions from the deprivation of the use of these necessities of life. It seems as though 1,300 years ago the Prophet could not foresee his having followers in Russia also.

Moreover there are so many rites and customs in religion, such as fasting, festivities, church decorations, clergy costume, burial, wedding, baptism, circumcision, prayer formalities, and other manners most of which can be separated from religion and given civil or national nature, and maintained if necessary.

As for the question of marriage, the Mosaic, Mohammedan, and Mormonite religions have allowed polygamy and divorce at will; however, Chris-

tianity has forbidden polygamy and made divorce difficult. Therefore, since the civil laws also has not allowed polygamy and has hardened divorcement in the U. S., it becomes necessary to take the polygamist Islam or Hebrew in the country only when he consents, to have but one wife, and in case of divorce, to treat him in accordance with the provisions of our divorce laws. But in the meantime we may allow them to maintain the remaining essential requirements of their religions.

Now, as formerly, so for many others I believe, it is very desirable to see a uniform religion for all mankind, adopted by conviction of conscience. But with many I think that that time has not yet come. If to-day the good work of moral training should be undertaken, after a generation it is possible to adopt, through a world-synod, and ideal religion for all the world. In the past, Constantianus, the Great, one of the Byzantian empires, tried to establish one religion through the Nydeian Convention, and even appealed to excesses; but he failed because the people then were not prepared for such a change, since with ignorance fanaticism ruled over the hearts. Probably in the present also, owing to the confinement of free-thinking to a small minority, the success of founding a new, world religion will conflict with impossibilities. We may have but one hope, that the time of being one herd and one shepherd will not delay. We do not know when, but we are positive, that in a short time people of the world will be thoroughly civilized and finally will form a world synod to adopt an unequalled religion for the nation of man, a religion pure, simple, and entirely unobjectionable.

PART F.

RELATION.

CHAPTER I.

THE NEED OF RELATION.

S soon as an individual is born it comes in relation first with its mother and then with those surrounding it, and gradually the more it grows up the more its circle of relation broadens. For an individual it is almost an impossibility to live without social communication. In fact, Robinson Crusoe could live for a long time on a deserted islet, yet this way of his living was like that of wild animals. Evidently the soul keeps the body living, but it is social relation that supports the same body. If one should be confined in four walls and deprived of all communication, still one's relation with fellow-men can not be severed as long as one receives nourishment and other exigencies from outside.

For this reason it is a natural demand for men always to remain in useful communications with their fellow-beings. If the individual should provide its bodily needs only with what is produced by nature—vegetables, fruits, milk, skins, etc.—still he can not live in absolute seclusion. Thus, it has been a necessity for men to live socially, helping one another, some producing the wheat, the next preparing the flour, and others making the bread. Besides for this material help, men need companions for moral purposes also, as for speaking with, loving, and consolation. Some advocate the self-help of an individual, as a means for its progress, considering it as self-sufficient. Truly, self-help is a useful method as far as the moderate use of its stored energy is concerned, however self-help alone can not do much in all cases. While walking one may tumble into a pit, when he can not be rescued by himself alone or during travel one's team may stick in the need and make the help of somebody else necessary; in such a case one eventually needs a person. Moreover, who in babyhood, sickness, old age, and in many circumstances will not depend on the help of others?

However, relation varies with individuals and circumstances, and one

may deal with men in different ways, as one may respect and obey some, speak to and convince others, have fun with some, help the needy, and communicate with others for living. Whatever the case may be, one should act frankly, in order that one's relation with others may be kind, sweet, and permanent. Every kind of relations requires great deal of wisdom for its success. For the purpose of making their relations pleasant and amusing, some desire to jolly and make fun; but many among these, ignorant of the secrets of jocularities while entertaining one hurt another. Others want to express their hostile feelings in jest, thus often causing their relations to be severed.

Dealing is an art, whose secrets should be mastered and rules followed, in order to lead happy and successful life.

CHAPTER II.

BRANCHES OF RELATION.



RELATION is chiefly divided into seven branches, which are as follows:

- a. Relation of consanguinity.*
- b. Relation of childhood.*
- c. Relation of friendship.*
- d. Relation of neighborhood.*
- e. Relation of market.*
- f. National relation.*
- g. International relation.*

Section A.

RELATION OF CONSANGUINITY.

The relation of kinsfolks with all its varities represents the actual expression of true love. The individaul, from birth till death, is in continual communication with its family and relatives. However, some people failing in duties to their folks bring about the severement of the external ties of relationship, and for long, sometimes for life remain deprived of the affectionate communications of consanguinity. Because the dealing if kindreds, however simple in its frank expression, includes many delicate points as regards how to treat each of one's folks.

Therefore, an undeniable duty rests on the individual to deal with his parents reverently, his wife lovingly, his children wisely, and his relatives respectfully. When we see a son stretching himself on a sofa or sitting in a rocking chair, without paying the least attention to his father when he comes in and is obliged to be satisfied with a plain chair; or scorning the wise counsels of his parents and disobeying their orders, and even taking commanding attitude toward his mother owing to the principle of individual liberty adopted by our modern civilization; it is then we feel the necessity to learn from so-called retrograde nations, such as the Chinese, Indians, Arabs, Persians, and Turks, the art of relation with parents, and kinsmen. If a child has not been so trained as to deal his or her parents, Creator and

guardians with reverence, the family is responsible for this insult.

Many conjugal disputes arise and result in divorce simply on account of the ignorance of the wife and husband as how to treat each other, as I have explained before. I do not want to enter into details, only I must say this, that married persons, men and women, should not disregard the tenderness of conjugal relation and carelessly deal with one another. Parents are to be blamed for the arrogant behavior of their sons or daughters, since in the beginning they failed to breed them in parental fear. The harmonious relations of kindreds are retarded by various causes, the chief of which are, as a rule, jealousy and tangles of legacy. Jealousy can be prevented by training, and tangles of legacy are solved by the previous distinct arrangement of the bequeather. Then, kinsfolks should, besides courteously one another, maintain the ties of consanguinity firmer through more or less material sacrifices also.

Section B.

RELATION OF CHILDHOOD.

The relation of childhood, which takes place in the early years of youth, is the simplest and most innocent of all kinds of dealings of man. One desires always to dream of the sweet memories of childhood. Thus, it exerts as much influence upon the individual as the relations of consanguinity, so that if it in advanced age should have the fortune to meet his companions of puerility, with hearty pleasure and frankly it will befriend them, unless the feeling of selfishness has taken root in its heart.

Section C.

RELATION OF FRIENDSHIP.

Friendly relation is established between congenial and unselfish persons, the purpose of whose relation is only to entertain, console, and help each other when the case demands. Such a devoted dealing created by the meeting of co-ideal comrades is truly a great luck for an individual, since if not impossible at least it is rare. By personal experience I have found out, that many friends showing intimacy for long time have succeeded in concealing selfishness behind it. I deem it necessary here to give an example:

After fifteen years of close relation with a friend of mine—during which time through good times day and night our intimacy was continually growing firmer, and I did not spare for him any moral as well as material aid possible—one day when I was obliged to impart an important secret of business to him, since greatly I needed his counsel and help, then I desired that while

encouraging me he was exploiting this secret and robbing me of my business success, cowardly breaking his oath. Afterwards, as a security, my cuff buttons worth \$15.00 for borrowing five dollars of him, without being ashamed of himself he first kept the buttons in his desk and then gave me the money. Upon this seeing that his mask of feigning was torn off, I severed once for all my relation with him and regretted great deal for having been deceived by this base fellow for fifteen years.

Such are many so-called intimate friends, of whom the falsehood finally is revealed at a proper chance, when friendship soon changes into enmity. I can not say that there are no true friends, of course there are such, and I myself have had some, the good from whom I have received I can never forget, and although some of these have died or are in remote places, yet their memory even remains unfading in my heart. However, such real friends are very rare. Happy are they who are fortunate enough to have at least one intimate friend near them, as a sharer in their griefs and joys.

Consequently, it is necessary to select friends very cautiously, and after selection to try perpetuating true intimacy.

Section D.

RELATION OF NEIGHBORHOOD.

Kind relation of neighbors is as important as that of kindreds, because a loving neighbor night and day shares the misfortunes of the next door family. In villages and towns men have close communication with neighbors, and devotedly help one another; but in cities entirely the contrary is seen. If city people even should not be rancorous toward one another, still they continue their relations so coldly that families living on the same street or in one tenement remain disacquainted and lead an stagnated life, which is not a desirable thing, by any means. Although this sad situation has justifying causes, such as immigration, difference in languages, frequent changes of residence, and in some cases, serious temper of the Anglo-Saxon race, yet still it is undesirable, inhuman, and condemnable. In my opinion, neighbors should establish broad and intimate relations among themselves, by gatherings and expenseless pastimes in day or night, and by always helping one another morally as well as materially.

Section E.

RELATION OF MARKET.

In most cases, the secret of success in market is to know how to treat those who one deals with wisely and friendly. In market relations one who

behaves others honestly doubtless wins their estimation and trust for himself and thus secures his future success. On the other hand, he who is not skilled or is careless in the manners of business dealings day by day loses his customers and endangers his prosperity. A person working in a factory, shop, firm, steamer, mine, and the like, must have decent relation with his fellow-laborers, because only in this way he is able to enjoy their sympathy and advance in his work; otherwise he can not be exempt from others' jealousy, hatred, and hostility. An officer should treat his superiors respectfully, in order that by winning their sympathy he may soon merit higher positions through personal worth, otherwise his success conflicts with difficulties and he himself remains there where he is; but with his inferiors he ought to deal impartially and kindly, in order that these esteem him and obey his orders willingly. Human experience teaches us, that persons with commanding positions, from a king or president to the most insignificant officer, who roughly treat their subordinates, sooner or later encounter the decisive resistance of the latter all times military formalities of relation have received the nature of laws.

So every branch of relation in the business which must never be disregarded by one who desires to succeed.

Section F.

NATIONAL RELATION.

Legal relation among fellow-citizens is that noble dealing which requires of each member of a nation to treat others with manliness, friendship, and true love. In this way a country enjoys permanent internal peace, which is the only vital demand by the community to the individual.

Nation, which in the present continues its existence in the form of civil power, is of two kinds, natural and political. The natural is the large gathering of families, villages, and cities, formed with ties of same language, customs, and religion. The political is the organization of united communities of various nationalities, the existence of which is secured by the friendly relation of individuals and by the accomplishment of their respective tasks of citizenship. A nation is a selected or collective soul, a spiritual principality. Men love in proportion with the sacrifices they receive because suffering unites them more than joy, and the former demands to struggle collectively.

It has been a custom in our country to call fellow "one another, and we pride for enjoying more national peace than any other power, except the French who excel us along this line. Facts, however, show that this sweet name has no real sense among most of us, and our relations are not so as they should be. Still has not been forgotten the racial hatred created by the atheletic competitions between colored Johnson and white Jeffery,

in the name of which many were wounded and killed. Not only does the hatred between the white and colored continue in our country, but in the white race national antipathies are always active, as people with diverse customs and manners, such as the Irish, Italians, Jews, Syrians, etc., cherish deep hatred toward one another, which gives birth to every day savage acts performed by youths as well as adults.

Several times I have happened to see in lower streets such disgraceful doings which even in uncivilized countries are very rare. Here is a poor yet honest foreigner who struggles hard to make his living. Here are also five or ten mischievous boys who approaching this man first begin to insult him awkwardly, then, busying him with quarreling, rob, waste, the few things he expected to sell and make a modest sum; when sometimes the police feigning to see what is happening watch from the corners of bars and laugh indifferently. If the victim hopeless for help, should dare, as a means to self-defense, to get hold of one of the boys and take him to the court, immediately from all the sides of the street a crowd of fifty or a hundred small and older lads with swiftness of lightning rush upon the miserable man and rescue their companion. Some of the elder people of the street remain indifferent toward the situation, others feel great fun of it. Sometimes this shameful conduct of boys taking great proportion, the police are obliged to come out of their hiding-place when the mischievous lads hurriedly retire to secret shelters. In case some of them are arrested and taken to the court, through kindness of the judge they are set free, on the ground of their being under age, or by their denial of the offense.

Again, what we shall call those malevolent youths who besides coming together in degraded streets and teaching evil-doings to small boys, even near mountains blockade the team passing by and compel the driver to step down. Among them some begin to quarrel with and enclose him, while others quickly drive the team several streets afar, and after robbing whatever is in it, one of them returns and, offering himself as compassionate and a helper, shows the man where his team is. Sometimes at nights, profiting by darkness and the absence of a driver, secretly they get away with his team and often never bring it back. Of course this will seem incredible to many readers, but it is a fact in its real nakedness, of which eleven years ago I have been the eye-witness on Baltic Street, Brooklyn.

Perhaps these detailed narrations will be considered prolixity by some, however, in my opinion, the pointing-out of such base acts, which are a great insult for an advanced country like the United States, is of great significance; because mischievous doings like these, united with hatred and hostility among people of various nationalities, greatly impair noble relation in the public and impede the general progress of the country.

Consequently, as it is a necessary demand for each American to behave well his fellow-citizens, so it is a moral duty for him or her to treat foreign-

ers courteously and kindly. Buddha befriended even devouring lions; but we hesitate to sympathize with our like and to wish good for them. The Romans passed a law as regards respecting the old, and, as a rule, this legal custom was the great secret of the strength of their empire; when this law ceased to be obeyed, selfishness began to rule with loftiness and resulted in national dissensions, which caused the fall of the glorious Rome. Therefore, taking advantage of this most significant fact of history, we must change our manners of relation in family, school, and court to the better, and thus save ourselves from future ruin.

Section G.

INTERNATIONAL RELATION.

International intercourse in the present has received much more importance than ever, and a complicated nature through new phases of dealing between nations.

Here is a huge factory, in which all large and small machines regularly are working, because in every one of them any inconvenience is stopped and friction minimized by means of oiling, without which the wheels would either cease to turn or fret one another while in action and thus prevent the make-up of the engine. The frame of the machine of the human society is far more complicated than any mechanical system, therefore men are much more in need of serious and heedful treatment, and just we can say that nobleness is more indispensable than bravery for maintaining the fame of society intact. For this reason, a family must remain in peaceful relation with its neighbor; likewise, a nation should live friendly with neighboring or remote nations, always helping them and being helped by them.

Petty disputes and unnecessary struggles must cease once for all, which do nothing else but disturbing the welfare of mankind. Twenty centuries ago, Cicero said, "There is no happiness, health, and progress without friendship", and Emerson, too, advised these three condition for success in life, self-help, compensation, and friendship. Who is ignorant of the self-evident fact, that of mutual friendship good and of hatred evil is born?

Speller, the Secretary-in-chief of the international conference in London, justly has said, "The difference among human races exists simply in the distinction of their colors, otherwise all races are equal; none can boast that it is superior to another. The so-called lower races are retrograde only as far as mental advance is concerned. Almost all scientists are of the opinion, that the origin of humanity is one, and all differences of face, color, and constitution are due to the influence of environment. Friendship and peaceful co-operation among nations become possible only when these respect one another's rights; and this respect is born of the training which teaches to

understand one another". In my opinion, it is about time that nations should be trained to understand one another, since day after day their relations broaden and peace becomes a necessity for their mutual prosperity.

Especially for us, who can prepare a great deal of natural and artificial products and desire to consume them in all parts of the world, it is a vital demand to deal friendly with any nation. The fulfilment of our desire is made possible only through the spread of an international language, by sending commissioners everywhere, square dealing, carrying on intercourse more cheaply and quickly, and seeking our own interest in those of others.

Now, as a conclusion to this part, I wish to say briefly that the culturing of all branches of relation, before being subjected to civil laws, must be started in the family and completed in the school.

PART G.

FUNCTION.

CHAPTER I.

DISCUSSION.



CCUPATION with all its branches is the only means procuring the living of man, therefore men are obliged to live by their own.

Some may think that everybody is desirous to live on only just earning and rightly to secure a good position. Experience, however, plainly proves that ever since the beginning the system of human function has never had a just nature, and in the present, too, is not in a satisfactory condition. Because, as I have briefly mentioned in the first book, all business affairs are carried on whimsically, freely, irregularly, wrongfully, without any security, and uneconomically; and thus they have created the vital problem of economics. We must therefore, seriously inquire in the solution of this problem, deeply examining the conditions of living and earning, and show the possible remedy.

Prince Nichola Adrevich says, "Human vices and diseases originate from two sources, laziness and prejudice", and suggests only two remedies, activeness and wit. I admit this, provided that activeness should be recompensed and wit employed in the right part of activeness which are thought of as being conducted honestly is full of wrong-doings. Now it is an undeniable fact, that to-day in order that one may live in this world, one should have money. In every early times men could live without money, since they were satisfied with frugality and the gifts of nature. However, gradually the manner of living was changed with the evolution of centuries, and men became in sore need of money. To-day the copious possession of money is possible chiefly by inheritance, wit, singular talent, by chance, gambling, and often by unscrupulous deeds. And its moderate possession is possible by education, steady working, and economy. Woe to him who does not have some or at least one of these conditions; inevitably he becomes condemned to live in poverty.

Let us investigate, therefore, these conditions, to see what probabilities there are for obtaining one or the other of them.

First, in order to become possessed of great fortune, it is necessary to be born of rich parents, or to have wealthy relatives. However, everybody can not fulfil this condition, and this misfortune will continue forever. In fact, the law can enable all men to own more or less riches, because if it can not make everybody inherit wealth, yet at least it can prevent them from remaining without inheritance for centuries. In the present, many condemned to this misfortune, are obliged, like parentless children, to secure their material by their own hands, therefore if we should begin even to-day to prepare a greater or smaller fortune for every individual to be born, still we shall need a long time for success.

Wit is a mental advantage, and always will remain as such.

Through singular talent men become able to obtain immense riches, as by achievements or managing huge undertakings. But this also can not be generalized, since however men should progress, still exceptional genie will not cease to exist.

There have been men who have made great fortunes by chance, that is, by discovering mines or treasures, by obtaining dear antiques at a low expense, by the sudden rise of the price of certain goods and properties, by marriage with the rich, by exploits, and so forth. But all these are rare lucks, and do not happen to all.

There are also fortunate persons who have owned by big riches through lottery or speculation. In any case, however, relying on fate for earning is self-deceit.

Those who wrongfully pile up millions, whose number unhappily is large to-day, doubtless gradually blind their conscience and degenerate their souls. Interested men of this class become accustomed to fraud to such an extent as not believe in the possibility of honest earning. If they should remain unbridled in continuing their sinful career, no doubt the disease of humbug will spread all over the world and deteriorate and, finally, ruin society.

Under the present economic conditions the making of fortune by ordinary means, that is, by education, working and saving, is not so successful. It is true that training helps to possess wealth, but on two conditions. First, education should be practical, Training involves many branches, the most essential among which seems to be the teaching of the method how to earn and economize, in a general sense. Some wonder why so-called ignorant persons become rich and educated men remain poor, because they do not realize that those very learned individuals are utterly ignorant of business life, while the successful illiterate owe their prosperity to either their natural gifts or training in tactics in dealing. Of course, should such persons have received education, both society and they themselves would obtain greater results. Furthermore, the education of the individual should correspond with

the progress of his country. In many places, especially in retrograde countries, authors and scientists have poor material, and often regret for devoting their life to educational careers. There the writers and journalists can not succeed, on account of the people's indifference for reading, the teachers and clergymen do not receive sufficient salaries since the public does not appreciate the service of these; home-made drugs threaten the popularity of physicians; the chemists, minerologist, forester, etc., conflict with the governmental and economical obstacles in their pursuits; the officer inclines to venality, owing to insufficient earning; in a word, the professional man can not prosper, because the law does not protect him as much as it should do. Even in advanced countries some branches of science remain useless, and it is not uncommon to see scientists who are poor simply because their specialty has not been encouraged, or they have not been placed in the right position.

Labor gives the desired result—prosperity—when the laborer preserves along some useful line; while in the present the majority of men are without a trade and surrounded by mishaps, and in this state they can not secure their future living due to their being underpaid. Under the modern system of travail, early in the morning the wage-earner without looking around hastens to the factory, there until night works like a machine, and on return home becomes tired out, where, without having the chance to talk over daily matters or to enjoy his family, immediately falls asleep; and when, after the hardships of the week are over, he receives his pay on Saturday, Sunday morning he becomes *broke*. In such a situation, naturally his ardor for working gradually decreases, his body is overpowered, and his soul gloomed by dark clouds should some misfortune add to his suffering, then he becomes hopelessly miserable and a burden on society.

The business man, oppressed by the cares of his family, and by the worries of his business and always waddling in uncertainty, loses his appetite, is deprived of all opportunity to enjoy life with those who are near and dear to him, and above all, his health is endangered gradually, and life shortened by exhausting troubles.

Together with struggling and bearing all kinds of hardships, still men can not succeed in obtaining a secure position. To-day all individuals and nations are heavily indebted and the greatest part of the business world is based on credit. It seems probably that should the few capitalists retire from work, mankind will be condemned to inertness. However, I will show the possibility of the betterment of the present system of all human functions, and that of making everything free inside of twenty-five years.

Economy is a good thing when moderate, and it is dangerous when in excess. To live the life of privation, that is, to neglect feeding and clothing one's self properly, is not economy; on the contrary, it is transgression against nature and rashness to quicken death. Therefore, saving is impossible without sufficient earning.

In the present situation of affairs, the struggle for life naturally becomes fiercer, and the declaration of Darwin more significant, that the stronger shall survive and rule. This view leads many to claim: "The abler, the more adaptable, clever, adroit, witty, etc., have the right to trample on the weak, unadaptable, simple, slow, sluggish, etc." Thus, it becomes necessary to resist force by force, to escape when it is impossible to resist, to accommodate to the environment when escape is not possible and finally, to be sacrificed when the environment is disfavorable". Also advocates of the struggle for life claim that all creatures are bound to maintain their existence by force, and that weeping and mourning being useless, it is indispensable to get skilled in the strategy of life's campaign. Wise nature, they say, has granted various instruments of self-defense to every being: Long horns to some, sharp teeth to others, strong paws for these, piercing claws to those, poisonous stings to the rest, and so forth, man also is not devoid of such a means of self-preservation, he has intellect, by which he has been able to make all kinds of terrible instruments of death to overcome even nature herself. Mr. Sherman asserts, "Dealing is warring, and invar everything, absolutely bad or good, is excusable."

All these are, indeed, doctrines. As a matter of fact life is a series of competitions, in which always the one wins who is more competent; it is true that without rivalry progress would be slow, but still this never means that the weak is bound to become the prey of the stronger.

Is it necessary to struggle for living?—No, absolutely no. The campaign of life may be continued through the instinctive effort of perpetuating one's existence, and not by suffering from unnecessary hardships. Life is not a period of torture, by no means. I would try to fight and strive and contend by thinking out the means which can subdue the resisting factor: and if I should be unable, then naturally I shall be obliged to conform. However it is self-evident, that the struggle for human life is not natural, and that unhuman life is not natural, and that inhuman individuals have made it a necessity. Thus, living has become a campaign of plunder and seizure. Men instinctively being disposed to greediness, when the weak is left defenseless against the stronger, doubtless those who are conspicuously ill-natured will not be satisfied with just earning and will try every possibly means, open or secret and wrong or right, to usurp whatever they can, no matter if their possessions smell blood.

In the past they who represented absolute force and nobody could hold them responsible for their inhuman deeds, used to violate and seize the rights and belongings of their fellow-men. For example, Julius Ceasar robbed his people as much as he could, by imposing heavy taxes upon them or confiscating the properties of the wealthy. History speaks well of Ceasar: but in my opinion, he overshadowed his glory by his develish attempts for fulfilling his bloody ambition. Napoleon Bonapart also was a great man,

but sorrowfully he matched Caesar in being the murderer of the world. Besides notorious usurpers, the past had, no doubt, an army of cheaters, thieves, venal persons, murderers, and so forth, who, though responsible to the law, yet never hesitated to pursue brutal careers.

Although to-day violations are less frequent, but still there are uncountable greedy and self-centered persons who, degenerating their conscience and being encouraged by the wicked system of the business world, wrongfully try to maintain whatever defends their interests.

Indeed there have been just men both in the past and present, however, being unable honestly to make their living, or finding the irregular system of economy as an obstacle against their just conduct, these have become obliged to conform to the wrong spirit of time.

For example, John Val John being very hungry was under the necessity to steal a loaf of bread from a baking shop, but soon he was arrested and imprisoned. Consequently, during the seven years of his imprisonment becoming in close relation with criminals in the jail, became one like them. If he were not well-disposed, indeed the good advice which the bishop gave him by an actual example would not be able to save him. Likewise, in Chicago a thief of three eggs was sent to jail for a year.

So, there are countless instances in which many have been sacrificed and are still being sacrificed. If we should investigate the causes for which men are imprisoned, certainly we shall find that in all the parts of the world the modern system of business is responsible for 95 per cent. of the cases. This fact proves that abhorrible frauds and wrong-doing have become very popular, so that without hesitance we may say that to-day it is almost impossible to live on just earning.

It is unquestionable that men of all classes, are inclined to cheating. Instead of having the attitude of a protecting father, the government, as the privileged section of the people, is after cheating the public, through unnecessary taxes, bribery, and so forth. On the other hand, the people in turn endeavor to deceive the government, by lying to it or showing it less than what they own, for the sake of paying less taxes. Capitalists and managers of great incorporations, bribing the legislators, oblige them to pass their desired laws, and plunder the people by securing profits a thousand times larger than their bribes. Managers of small banks or independent capitalists, under the induction of the aspirations to increase their wealth in a shorter time, gamble with the money that the poor people has deposited with them and become bankrupts. Insurance companies pocket the money of the poor and expending it for their pleasures adjudicate bankruptcy. Companies of steamer, railroad, mine, and any large corporation, whose shares are subject to exchange, refuse to pay or lessen the amount they owe to the people, under pretext of the variability of the values of shares. Factories laying out false goods as real cheat the public. The business man tries to deceive the government

in paying custom duty, or he endeavors by flattery and perjuries to convince the buyer, when he becomes unable to pay for his goods, which he had bought on credit, often setting fire to his firm he cheats the insurance company, or escapes somewhere else, there to continue his business by the same method. The store-keeper tries to swindle his customer, and the latter in turn makes attempts to pay less than what he or she owes. The druggist feigns the drugs. The milk man mixes starch water with milk. The farmer sets what is rotten or small underneath the choice part of his goods for sale. The employee takes time during the absence of his superior. The passenger will not pay his fare if the conductor should not ask for it. Thus, the story of fraudulent dealing has no end. All classes and individuals are in the attitude to cheat one another, without blushing boast over their perjuries as of efficiency in business.

This system of robbing and cheating not being able to secure permanent success, the majority of the people remain always discontented and as a consequence of this, they, forgetting themselves, their families, their morals, and even their God, blindly run after money, and trample on whatever is in their way. Many secure their positions by snatching the bread from the hands of their weak neighbors, never caring that by their act these are impoverished, tortured, demoralized, or sacrificed. Never do they think of leaving that piece of bread to the weak and eliminating poverty by all their power, skill, and good will. Their goal is to pile up money, because they have been convinced, that only by money earned honestly or fraudulently, it is possible to have everything, so they use every means to make money, being encouraged by, the saying, that "profit is kept in the lion's mouth".

Forgetting, for a moment, all these evil features of the present morbid system of dealing, let us consider these three questions: Is it necessary to adore money? How is it possible honestly to have all the money needed? How can a rich person enjoy the results of his work without wronging his neighbor? These are the chief questions concerning business, in which, in fact, everybody is interested and is anxious to receive their satisfactory answers.

Perhaps some will laugh when I say that money should be liked moderately, since everybody—rich or poor, young or old, and minor or adult—knows that for living money is indispensable, and therefore, not to adore money would be irrational. An ordinary man may live as comfortably as his position and ability allows, besides saving part of his earnings for future use; more than this belongs to persons of exceptional endowments. So, it is necessary to suffer for the sake of money. The wise way of earning money is to seek one's interest in that of others. Persons disposed to dishonesty in dealing must be disabled to treat their fellow-men with deceit.

It is true that one should fulfil certain personal conditions for making money; however when together with securing them still he can not succeed,

then the public administration becomes responsible for his failure, because the real secret of any person's success lies in the functional principle and the method of administering that the government has adopted. Therefore, together with considering the personal conditions necessary for success, we must investigate the obligations of the administration and bring forth the legal means enabling everybody easily to earn the money necessary for himself. Experience shows that the people as a whole is dissatisfied with the present system of business; therefore, it is an urgent demand to seek the remedy for this discontent. Besides, when the unobjectionable means for just living is presented, it should be the undeniable duty of the government and the public to carry it into effect permanently and without failure, even if it should be necessary radically to change the modern system of the market.

Some may doubt of the possibility of the actualization of a just and satisfactory means. However, being led by my long experience and deep conviction, I can claim and affirm, that there is no need of remaining subject to wrong conditions; there is the means to live righteously and to progress more comfortably than ever, it is enough that we should have the will to study the honest method and adopt it after we are convinced of its being beneficial. If it is not possible to bring the past back, at least it is possible to remedy the wrongs of the past. And the remedy can be found first by hearing the man or the work, then by adjusting the principle which rules his work; in this way if not the whole, at least the 90 per cent. of the people becomes satisfied.

Up to the present time, the system of the business world has been formed by bodies of privileged legislators, so the majority of laws are devoid of the nature to favor the interests of the people. In other words, many law-makers, so far not only have not been able to take into consideration the need and demand of the people, but also they have been too interested to do their best for the people. Moreover, a lawyer can not study the circumstances of a farmer, nor can a professor understand the business affairs of a merchant, nor does a physician know the secrets of the success of a manufacturer, etc. Consequently, the best way to regulate business features, is to hear both the counsel of men of learning and speech, and the suggestions of practical men. Together with listening to a lawyer it is necessary to hear likewise the sweeper when the question is on an arrangement for cleanliness, for this may point out such an excellent means concerning the betterment of his occupation that none of the learned lawyer can imagine of, therefore, it is wise publicly to decide upon and establish the principle of a new system of dealing, which shall be just and satisfactory to the majority. Tier has said, "A business undertaking becomes successful only when it is favorable to both of contracting parties". This is an undeniable truth, which ought to be the background of all the principles of our functions; by this we can establish

equality between the buyer and seller; this must be our creed of dealing.

In the present, that which controls the system of business is either the law nor the brain, but the power of money, which gradually grows threatening. It has been estimated that the one-third of the wealth of this country belongs to the half of the people, the other one-third to 10 per cent, and the remaining one-third only to 600 families, by the will of which the whole business of U. S. is managed to-day. These have owned their huge wealths by the allowance of the present laws, and consequently the redistribution of the latter would be an act of violation, which is by no means advisable. However, if the whimsical control of these selected few should be permitted to continue, by all probabilities it may intensify the threatening power of money, which in time may become terribly disastrous for both the people and the capitalists.

Our inquiry thus far brings us to the conclusion, that the present system of dealing leaves the majority discontented, and that the chief causes of this evils are the following:

First, Unbridled dealing.

Second, Fraudulent rivalry.

Third, Irregularity of profit.

Fourth, Uncertainty of business.

The creating of a method able to eliminate these disfavorable causes being indispensable, the discontent have begun to think more seriously than legislators themselves and set forth various proposals before the public, the detailed inquiry of which is urgent.

First, unbridled dealing is the most dangerous wound of business, because by careful study and personal experience I have been convinced, that it causes unnecessary rivalryship, and this in turn often results in business failure. Many advocate freedom of function as a principle of democracy, believing that by it individual efficiency is promoted, and the people becomes independent of any restriction in business progress. This view would be worth while maintenance were men disposed to square dealing. However, since they they have not yet reached that high level of humanity, the desired result can not be obtained, and advocates of this view are considered as lookers on only one side of the medal.

In the present for the purpose of making business failure impossible the principle of being organized with fabulous capitals has been adopted; consequently not only small capitals lose their significance but also huge watered capitals serve as the backgrounds of incorporations. For this reason, business organizations are obliged to pay high interests and raise the cost of goods, or to sacrifice the just right of the employee for the payment of the interest on the watered capital. As it is surprising to know, that out of the \$140 billion, which is the whole wealth of the country, the \$96 billion has been gathered among four or five million persons, in the form of real or watery shares, and that while the cost of the manufacture of the country

is only \$11 and one-half billion, a fund of \$12 and one-half billion has been appropriated for it. This act never is in accord with the spirit of economy, because it is not possible to appropriate for a business as large a capital as the total value of its annual transaction. Besides, modern manufacturers more than 10 per cent. of their yearly functions count as capital. As a proof for this it is enough to mention thousands only the example of the Wool Factory which keeps a surplus of \$12 million, thus adding its interest to the cost of the shirt of the poor.

It is believed that the co-operation of capitals condemn individual efficiency to inertness. Under this system, the capital gradually will be gathered in a few hands and the majority will remain hirelings, subject to the freak of the selected few, so that even the independent farmer of to-day will become entirely independent on capitalists. The self-managing business man, too, will have the same fate. In the present, some capitalists already have created, by means of individual or collective incorporations, an invincible power, and many of them by sucking the blood of the laborer, farmer, tradesman, in a word, the majority of the people, have given birth to the righteous resentment of the dissatisfied majority and to the endless struggles between laborer and capitalist. To-day, in all the world, the question of labor having become an insolvable problem, every honest thinking person is obliged seriously to ponder on the present inextricable situation, which foreshadows unprecedented calamities reserved for society.

Second, some claim that it is necessary to maintain resistance against the opposing force, that is, to crush the greedy freak of the capitalist by organizing labor. As, contrary to the indifference of the people, a class of small manufacturers and wage-earners, becoming aware of their intolerable condition, have organized to defend their interests against the capitalist by threats of strike. But heretofore experience has shown that this means of resistance is powerless and produces rather danger than benefit. It is useless, because unions of laborers are obliged to save portions from their weekly pays and, thus, to create a fund for use during future boycotts. Often when their controversies are prolonged, their funds become short and they themselves indebted, and, so, what they gain does not correspond with their loss. Moreover, many times before strikers obtain full satisfaction, other classes of laborers come to take their places, and seldom they are given temporary satisfaction, which keeps indeed the spirit of boycott always alive. The more dangerous result of boycott is, that in the future capitalists refund doubly what they lose during standstill, and from no one else but the poor people.

The principle of strike is dangerous for another strong reason. To-day ten million tradesmen and laborers have formed numerous trusts, which gradually become irresistible. The time is near when the two opposing powerful forces, both equally wrong and obstinately threatening, capital and

labor, will work havoc in society. Moreover, the system of striking will produce other forces, such as an agricultural union, which at any time may threaten the people with starvation. It will put uncountable opposing currents in a condition of everlasting struggle. Such a situation is indeed, calamitous. On the near past, various boycotts—which were caused either by the insufficiency of wages, or by the interestedness of employers, or by rivalry—have proved that the people, individually or collectively, has lost greatly on account of their whimsical career of the capitalist and laborer. And in the present, this same experience, instead of preventing, on the contrary, leads and will ever lead to more disastrous strikes. Before, only the strong capital exploited such simple people, but now organized labor, too, which was intended to stop the wrong-doings of the rich, is receiving the nature of a menacing evil.

Therefore, having been convinced that organized labor is an absolute disaster for the public, I consider indispensable, without delaying and causing any strike, impartially to settle the dispute between the laborer and capitalist, since guarding and defective arrangements alone can not, by any means, avert strikes.

Third, some advocate the principle of independent management and free function will avoid endangering his success, and always try to hold his credit high. However, I find this view unfavorable for the public. For in the first place it is observed that those incorporations which have experienced failure, owe their adversity to weak organization and impropotional rivalry; as only 10 per cent. of them are established on solid basis, 40 per cent. on estimate of cost, and 50 per cent. without any definite system, only rates of price and interest. Second, one manufacturer, however, skilled and financially able, can not rival the corporation of several persons with equal resources.

Truly, should a business be taken from a manufacturer and given to others, naturally these will have difficulty in carrying on the work, but if he is kept in his position and with competent partners establishes an incorporation under a constitution and the care of the public, no doubt his success becomes sure. The existence of man is preserved socially rather than individually. The individual can drive a team, not a train; he can row a boat, not a steamer; he can make a hut, not a massive building; he can manufacture a certain material not all kinds of goods, he can run a store, but can not rule a town; thus there are thousands of works which make others' help indispensable. This natural principle of division of labor justifies the demand for co-operation.

Benefits derived from legitimate corporations are numerous. England, France, Germany, Belgium, etc., owe much to their functional organizations, which long ago took existence and in the present are partly managed better than those in this country. In England there are corporations existing since

70 years, which with three million members carry on a business of \$1560 million. The Consuming Company is one of these, which was incorporated on the suggestion of Robert Ovan, through 40 Rothschildian leaders, who were ridiculed by many. This being established on radical principles and with \$140, eleven years latter had 5000 members and an income of \$140,000, and this success is due to the English law, which together with punishing illegal corporations protects that which deserves existence. In France, there are 2300 producing corporations with 700,000 members, which run with 1000 million francs, and day by day progress. In Germany only in 1898 had 250 business organizations, and in the present she is exempt from our dangerous features of dealing, because since 1887 she is fixing prices; her company of potash is unequaled in this respect. In U. S. also corporations have become popular and since thirty years annually are increasing in number and capital. To-day she has 316,800 incorporations with \$64 billion capital and \$4400 million interest, that is, 7 per cent. which has had an increase of \$500 million since last year.

Among these business organizations there are such successful ones which, if subjected to just and legal conditions, can render indefinitely great service to the people; while under their present system they are forced to consider rather their own interest owing to the dishonest career of the public. Dangerous elements are less powerful when separate, but their union becomes terribly threatening; as sulphate, sulphur, and charcoal do not explode separately, but when united in the form of gun-powder they are apt to expand with deafening noise, merely by the touch of a spark.

Consequently it is not advisable to advocate private management more than co-operative rule, since the former, disregarding the interest of others, seek after its own and, therefore, is void of social advantages.

Fourth, some advise to leave the work to the sense of honesty of the laborers and employers, as Bird Coler also advocates, "honesty by both sides". Indeed, this could be the right solution, if outside these two parties other classes likewise were disinterested. However, as I said before, mankind as a whole not being disposed to square dealing, it is impossible that men should act unselfishly without legal compulsion. Benevolent persons are very rare, who are willing to let others share with them in their superfluous interest. Again, such persons have started too late to practise honesty in dealing, as for example; Carnegie after having piled up millions, is appropriating a small part of them for libraries and various institutions, and Henry Ford, also, after having secured a daily income of \$1500, began to recompense his employees fairly. Thus, any honest capitalist only under especial conditions make donations or protects the interest of those in his employ. Certainly, such personages are worthy of praise and respect, however they can not be considered as benefactors in all their life and, unfortunately, are unable to better, by their personal examples, the abhorrible business situation

of the country. Even if all capitalists should follow them, still they can not inspire us with the hope of reform. For, let us suppose that every one of them should reach an agreement with his employees and both sides live contently, but as long as the cost and the consumption of the goods manufactured by them are not fixed and regulated, their reconciled career can not be permanent. Only by their agreement the problem is not solved; there remain two large classes of producers and consumers, with whom also it is indispensable to conciliate. One of these is the agricultural class, which does not want that the raw material it produces from the soil should be subject to arbitrary fixation of prices. The other great mass is the people, the consumers, which does not want to pay much for raw goods or to buy the false, cheap, and bad for real, dear, and good or to pay more than the true value of things, for, it is imperative honestly to protect the interest of all—the capitalist, laborer, tradesman, farmer, in a word, people—and radically to eliminate any threatening danger in the business world. So, without waiting until they accustom themselves to honest dealing, we must appeal to positive legislation, which, no doubt, can compel every class to treat the others unselfishly.

Fifth, some, as Republicans, advocate to secure the dealing of the country by protective tariff and to leave the rest free in itself. However, protective tariff, in my opinion, is a secure means only as far as the question of remaining free from foreign rivalry is concerned, and even past or present conditions of customs have not been able to restrict foreign rivalry, since they contain such defective points that remain powerless to protect us from foreign commerce. Heavy custom duties being imposed on scant articles, the people becomes obliged to pay more for them than their real cost, and, contrary to this, other goods remain unprotected on account of small custom duties, of which I shall speak in the article on customs. Nevertheless if the conditions of custom duties should be wholly regulated, still it will be impossible to put the entire dealing of the country in a satisfactory condition only by means of the protective tariff.

Sixth, some propose to put public utilities—railways, means of communication, light, coal, water, etc., in the charge of the people themselves, and to leave the remaining functions, private or public, in their present condition. This method would be a defective remedy, since if the diseased body should be cured 90 per cent. still it can not be wholly healthy, and the remaining 10 per cent. will impair the general harmony of the body.

Seventh, others think to leave the government neutral in business affairs, lest the capitalists retire from business and, thus, functions being endangered the people suffer heavy losses. These have as their background the weak administration of the government and the dishonest career of a class of some officials. In fact, if the present administration system should not be replaced by a new, more strict, perfect, and efficient one, it can not be a wise method to take away any function from any corporation and to put in the charge of the

government. But when, like all other problems, administrative matters are satisfactorily settled, as I shall explain in the part on government, then no doubt remains about the competency of the administration in carrying on certain functions.

Nevertheless, notwithstanding its enveniable condition, the government has successfully managed public dealings in various places. As in the city of Winnipeg, public functions are deterously run, and only the electric business has a profit of 11 per cent. Also in Jacksonville, Florida, the same function has 48 per cent. profit on estimate of cost, but 147 per cent. on estimate of capital, and besides the fact that the capital being payed in the city, itself, the rate electric light has come down to 7 cents; while in Brooklyn N. Y., it is 12 cents. Likewise, we have another good illustration, our post-office system. If to-day the post-office of this country loses instead of gaining, the cause should not be sought in its organization or management, but in the high cost of transportation. It is expected that through the execution of the recent law concerning parcel post will repay that loss. Many wise arrangements like this prove that the public is able to carry on any function most successfully, provided that every single undertaking should be subject to legal conditions.

However, this method also does not promise wide success so long as the producers and consumers are not satisfied as well.

Eighth, some advise to avoid subjecting capitalists and employers to any particular conditions, lest these should disagree with the public and stop their business, or refunding their money retire to foreign countries, and, consequently, decrease of capital and active money following their departure should create disorder in the market of the country. The advocates of this view may be assured that these same capitalists, being warned by the fear for their disability to continue their business in the future, will not have the courage to take any daring step. Moreover, it seems incredible to me that these, after seeing their positions established and interests justly secured, will desire to leave their native country, and seek new interest abroad, since the future of the latter also remains uncertain, and it is likely that other nations, too, will, sooner or later, follow our example. To-day if some predict the probability of such an attitude by the capitalists, the reasons are: the uncertain condition of the dealings of the country, and the wrong principle of restricting the business of the employers, without protecting them from rivalry or securing their functions and interests. For, since a time one part of the people, being accustomed to look asken over the success of the rich, have begun thoughtlessly and partially to create means for overthrowing them

I do not see why only the wealthy are to be blamed for evils of economy in the country and the activity of the administration is overlooked. This is one-sided judgment, because in my thinking, capitalists are not to be con-

sidered so unrighteous in their business as the public itself with its unjust principles and career. For, when the dealings of the country is based on wrong principles and men are left unbridled in their rush after riches, then nobody can lay the insult upon capitalists. If these would have followed the policy of honesty and refused to pile up millions while they could, naturally they would be regarded foolish in a sense. No right or benefit is obtained simply by criticising the past, we must remedy the evils of the present and save the future, without compelling the wealthy to seek inhuman schemes, but radically establishing their positions and justly securing their interest. If there are greedy millionaires who would leave the country, of course they must be deprived of every right of American citizenship; let such base Americans go anywhere they please, the stoppage of their functions or their departure can not do sensible harm to the country. It is possible to run all the business of the country by the rest of the people, through the joining together of large and small capitals, provided that the present system of dealing should be impartially reformed. The dangerous problem is rather the strike, for if the laborer or workman should stop working, then function ceases and the activity of market is impaired.

Ninth, some propose to maintain the present system of dealing, without any radical change, and only to bridle, according to the law of Sherman, the activity of great incorporations which enjoy important monopolies, and to be satisfied with a few additional rules and with the watchfulness of the government. This method, however, seems to be like that of Germany or Belgium, and moderately would reform the general condition of the market of the country. Because, in order that a function should be conducted properly, it is necessary that all its detailed circumstances should be favorable for both parties and satisfactory for those who have more or less relation with them.

Tenth, among all the systems of reform set so far before the public, the most effective seems to be that presented by W. R. Hearst, who advocates the putting of public utilities in the charge of the government, collective incorporation for great undertakings of manufacture or business, appropriation of capitals proportional with the value of respective enterprise, fixation of prices, increase of wages, eight-hour work, superintendence of government, etc. This plan promises a reform of only 75 per cent; which there are other vital conditions which have not yet been considered, and the fulfilment of which is indispensable for the radical change and thorough reformation of the modern system of dealing. It seems to me that the plan of this competent editor has been established on democratic principles or on the theory of "free business", and in accord with our Constitution. Perhaps he realizes the necessity of a thorough change, but having been advised by the civil experience of the country, he has considered as daring and untimely to put the

question of radical reform before the public. However, this precaution cannot help to hasten general welfare.

Now, every one of the above mentioned ten proposals, being based on one of the other principle of the Constitution, is void of any probability for its success. Therefore, it becomes necessary first to amend the Constitution, since in some respects it contradicts itself. Because while it advocates the full liberty of the individual and the inviolability of his rights, on the other hand, it allows a grover to run a store right next to another, who has formerly established there, and, thus, to impair the success and even to cause the business failure of the latter. Now, if this man has the right to be established wherever he pleases, the other also has as much right to safeguard his occupation, the only means of his living. The Constitution, with its principle of free dealing, does not allow that any work should be the monopoly of anybody or incorporation; but, on the other hand, it permits the stronger directly or indirectly to impede the success of the weak. Since rivalry has not been restricted, no doubt all undertakings of the weak will fail to attain full success; and if, for the purpose of defending this, it should be desired to stop rivalry, then the system of monopoly will have been adopted. Monopoly is prohibited for its being against democracy, whereas inventions are patented by the public administration and bars licensed by the municipal government. Now, if the inventor or the barkeeper are protected through the patent or license system, why, then, is not any other person defended who runs a business for securing his living and, naturally, does not want that its success should be endangered by rivalry. If it is feared that patent or license may encourage the method of monopoly and unbridle the freak of the owner, it is necessary to subject a monopoly to certain conditions and in this way prevent its evils, and not to refuse it as being against the spirit of the Constitution, since it is dangerous only when unconditional and apt to wrong the people. On the other hand, if it should be restricted with severe terms and left subject to unequal rivalry and uncertainty, this means nothing else but violation of the right for free dealing, since it may result in business failure. All kinds of liberty must and should have their definite limits. Freedom never enables us to violate the right of our neighbor, whether that right be material or moral. One hundred forty years ago the wise persons who drew up the Constitution, considering the spirit of this time, thought it proper to make freedom the fundamental principle of this country, and truly our ancestors, without abusing their liberty and seizing the rights of fellow-citizens, continued to live peacefully and with good will towards one another. In the present, however, immigration and new demands have changed the psychology of the people to the worse, and, thus, created the necessity of a new Constitution.

Therefore, it is indispensable so to amend the Constitution that it should wholly correspond with the demands of the new era. Because a principle

established to encourage what is good can never prevent evil. So, as I have explained, the only means radically to regulate the business of the country is to moderate every important function and to enable all the classes of the people properly to participate in it. And in order to do this, it is urgent to consider the present population of the country, the number of those able to work, and the comparative progress of the functions necessary for the country and foreign nations. The following list represents the rough rate of the occupants of various functions:

Agriculture	45	per cent.
Manufacture	17	" "
Business	12	" "
Transportation	8	" "
Education and Literature	4	" "
Administration	2	" "
Sports	2	" "
Service	10	" "

Total 100 per cent.

It is apparent that if we have only 36 farmers when we need 45, naturally we can not have sufficient agricultural products. When there are 25 business men instead of 12, and these are at liberty in managing commerce, they, of course, business affairs will grow worse either on account of rivalry or for conflict of interests. Also, when we have 15 servants instead of 10, doubtless the unemployed will hang around the commons and streets, or starve to death, or abandon themselves to crimes, and their deplorable conditions we can not better merely by alms, training, or imprisonment. But when all works are distributed proportionally, unnecessary rivalry, seizure, furious struggles, and evil-producing inertness cease to exist once for all. After the regulation of functions, therefore, it becomes a necessity to fix also the number of persons needed for each distinct line of work. In the present of the 100 million population of the country, we have 17 million families and 23 million male adults fit for working; while to-day the number of employees—able or unable—is calculated to be over 30 million. This shows that either unnecessary functions are being carried on, which must be stopped at once, or else indispensable branches of work have been created, which make the demand of immigration and woman labor imperative. Whatever the case may be, it is possible to give each able person a definite and steady job, and only in this way evils caused by the lack of employment can be radically eliminated. When an individual refuses to accept the work as assigned for him, he is either lazy or a criminal, and, therefore, a burden on or dangerous member of society, and it is preferable to exclude such persons from the country.

As a conclusion to the preceding inquiry, then, I shall call the attention

of the people to the following rational suggestion, which I consider as the only efficient means for the radical reformation of the market of the country.

1. Every adult person, born in U. S. or naturalized, must have a steady and independent occupation suiting his bodily and mental conditions.

2. The general functions of the country should be distributed among the states, in proportion with the workmen in each, by the arrangement of the House of Representatives generally and by the state council especially.

3. By means of statistics to determine the number of male professional individuals of 25 to 70 age and that of the workmen of 18 to 63 age, and accordingly to make new arrangements in the external and internal functions of the country.

4. If for various reasons the country should not be able to supply work enough for every working citizen, then it is possible to find new occupations, since life gradually becomes complex and the needs multiply.

5. But if the country should be in need of laborers, it is preferable to employ girls above seventeen and widows, who are fitted.

6. In case more help is wanted, immigration may be encouraged to this end.

7. Incorporations should be organized according to system of government; that is, as the work of administration is carried on by individual officers with definite salaries corresponding with their worth, so all firms, business establishments, and factories must be run by appointed individuals with proper pays.

8. Like officers, every appointee may be subject to change in position, according to personal worth.

9. As members of government do not have any occasion for boycott, so all employees throughout the country must be in such a contented condition as not to need strike.

10. The Dealing Department must establish in every city *labor bureaus* in order that the people should appeal there for help either asked for or wanted.

To-day on account of the absence of labor bureaus the public conflicts with great difficulties in looking for employment. Although there are labor commissions yet these being private establishments, require superfluous fees as commissions for their service, which becomes a heavy financial burden on both employers and employee. Again although advertisements for employment are published by papers, yet by this method also it is impossible to find immediately the proper person or job. On the other hand, if labor bureaus should be established, anybody anywhere and at any time can appeal to them, only with a postcard, and instantly obtain the desired position or man, thus being saved from unnecessary expenditure for advertisement and the trouble of looking for a job or help.

CHAPTER II.

EARNING.

O man can live without having some earning, and earning is possible only through work. The present insufficiency of earning, caused by the uncertain, instable, irregular, and wrong system of dealing, has created the dissatisfaction of the working class, which in turn has given birth to insolvable problems of economics.

There are two kinds of earning, the one by production, and the other by salary.

EARNING BY PRODUCTION

Earning by production also is of two kinds, earning by money and earning by traffic.

Section A.

EARNING BY MONEY.

Earning by money is produced by the interest on a certain sum, bill, or bond. Before fifteenth century usury was considered as dishonest occupation by Jews as well as by Christians, however finally these became convinced that besides not being so it was legal and indispensable for daily functions. The rate of interest on money, after undergoing various changes, in the present is generally accepted to be 2—6 per cent. annually. Thus, when one lends a certain amount of money, without any further responsibility for its future gain or loss he expects just its interest for the time denoted.

Under urgent circumstances, however, one becomes obliged to pay more than even the highest legal rate of interest, 6 per cent., especially when there are no trustworthy banks. This is true especially for cases of mortgages on real estate, the transactions of which are carried on, as a rule, at 5 or 6 per cent. interest, on account of fees due to the government, commissioners, and agents. So, although the lender receives at most 6 per cent. interest, yet the borrower, together with having some mortgage for sec-

urity, is obliged to pay 10 per cent. or more. In this way, the rate of interest being increased the people in their undertakings conflict with great difficulties. Not to mention that some Southern bankers receive a weekly interest of one dollar on \$3.50, that is 2400 per cent. Those who borrow money, of pawn-brokers often lose the half or the quarter of the value of the article or property mortgaged, for not being able to pay on time the heavy interests. In my opinion, this act of pawn-brokers is condemnable; is it that that the article deposited as a security or the property of bet does not inspire any hope for the secure return of sum lent together with its interest, that they lend it for a very short time and with heavy interest?

Since the value of the thing mortgaged is to be counted as interest, it is necessary to have as long a time as to have the total of interest equal the cost of that object, without the money borrowed being in danger. But if one desires to make over a property to a mortgagee only for a few days, to get rid of his financial anxiety, the period of such a transaction should not be longer than a month, and the gain made on the money lent is not to be recognized as interest but a mere profit. However, if the amount cannot be paid paid in a month, then the system of interest should be adopted and an interest of 6 per cent. counted from the first day of borrowing. I hardly think that there will be need for pawn-brokers after the principles of my plan are carried into effect, yet when, in rare cases, this system is needed, it must be maintained under legal conditions, for the protection of the interests of the poor class.

Interests on bonds of government, and on various shares of stocks of mining, transportation, etc., are, as a rule, irregular in the present. Because sometimes the conditions under which these are issued are not obeyed, or, owing to the change of their values, the rate of interest varies, or even the misfortune of losing the fund takes place. Thus, usury and transactions of stocks do not remain exempt from irregularity, uncertainty, and injustice, and one happens to receive hundred per cent. interest, while the next to lose wholly. As one of the departments of Standard Oil Co. has had an interest of 111 per cent, and the other 80, 60, 30 per cent.; Reading Co. 48-20 per cent.; Delaware Lackawanna & Western 33 per cent.; Jersey Central 25 per cent.; Lehigh Valley & Delaware and Hudson 14 per cent. respectively; Baldwin Locomotive Works 13.1 per cent.; Vaccum Oil Co. 30 per cent.; Lackawanna Steel Co. 87.10 per cent; and the interests of all banks are estimated on 9-11 and three-quarter per cent. Thus there are thousands of incorporations which pay heavy interests, as well as there are interested business organizations the shares of which, on account of sudden fall, and principal decrease in value of both interest or which under pretext of bankruptcy cause deposited amounts to be disappeared. There is a general opinion, that ampleness of money advances the rate of interest, as in the present it is so, and should the modern system continue, it is very probably that in time

it will be impossible to see 1 per cent. interest anywhere, since even to-day some trustworthy establishments refuse to give 3 per cent. interest or to receive deposits over one or two thousand dollars. For example, the bank of post-office has resolved not to receive any deposits valuing more than \$500; while in the past it was impossible to borrow money at even 15 per cent. interest. Now, in my opinion, instead of refusing to take people's money as deposit or decreasing the rate of interest on account of the plentifulness of money, it is advisable to increase the works of the country in proportion with the augmentation of money, and to keep interest at a fixed rate, because the more money increases the more employments are procured.

Therefore, believing that the rate of interest fixed without loss of time, I suggest the following methods:

1. The legal rate of interest on money must be 2-6 per cent.
2. The change of interest on money is to be subject to these conditions.
 - a. Any amount deposited in the Public Bank, which can be taken out at any time, must have 2 per cent. interest.
 - b. The sum deposited in the Public Bank for a long period (not less than a year), must have an interest of 3 per cent.
 - c. The fund appropriated for shares of real estate, buildings, and like properties, should have 4 per cent.
 - d. Capitals appropriated for traffic on condition of six months, in the form of drafts, notes, etc., (which of course, should be secured) must have 5 per cent. interest.
 - e. Sums appropriated for stocks of all kinds of functions such as commerce, agriculture, mining, transportation, manufacture, communication, and so forth, should have 6 per cent. Also all public loans for various undertakings are to be sealed as bonds of government at 6 per cent. interest, the interest and installments being secured.
3. The business of pawn-brokers is to be conducted by a public organization in every city. Interests on all properties should be 2 per cent. for 1 to 30 days, but after the thirtieth day 6 per cent., counting from the 30th day until when the value of the deposit equals the total of the interest.
4. The time when the value of the deposit becomes equal with the sum of the interest must be notified to the mortgager by the Department, and on receiving no answer within 20 days, the article deposited or property mortgaged is sold on public auction, provided that whatever is obtained more than its value should be given to the owner, and what is short is to be taken from the first estimator; but when the owner answers the note and asks for postponement of payment, his request should be granted, upon payment of shortage.
5. No article or property whose owner is not ascertained is to be accepted as a security or mortgage.
6. All official fees which pertain to transaction of mortgage must be cancelled, and the transaction recorded in the register of the government. It

is important to know that Greece has adopted this law and forbids unnecessary expenditure for brokerage and the like.

Section B.

EARNING BY TRAFFIC.

It is a discouraging fact that in the present earning by commerce is secured in secret and is very irregular.

It is secured in secret, because were the superfluous profits added to the real costs of goods known, everybody would refuse to pay the required prices of articles; as in the oriental countries the business man is used to convince the buyer with clever language and perjuries, for this prejudiciously refuses to pay the just profit. This undesirable custom is becoming popular in U. S. also, through immigrants from the East.

It is irregular, because there are goods with profits of 2-200 per cent. or over. For example, grocers sell the sugar only with 2 per cent. profit, but none among them can secure sufficient earning by it. Of course, this price previously has become public through the dexterity of some grocers, who by selling the sugar at only 2 per cent. profit, has won the people and succeeded in securing a good position by vending other articles at high prices. Such a dealing, indeed, is nothing else but cheating, which to-day characterizes business. The custom to mark goods in show windows of stores as low-priced, for attracting people, is another form of deceit. Besides, there are merchandises, which are consumed at 200 per cent. profit, such as candies, ornaments, medicines, and other articles of secret preparation, which on account of their high cost often are not consumed. For example, a pound of sugar is worth 5 cents, but various kinds of candies being made of it sell at 50 cents to a dollar each pound; while a pound of the best candy is not worth more than 25 cents, because whatever processes should they have undergone or of how-ever choice combination should they be, still a great profit is obtained by their consumption at the 25 cents the pound. The responsibility for fraudulent earning does not rest on the dealer alone, but also on the public in general, as the reader will be convinced as he goes on reading the succeeding pages.

There are numerous kinds of merchandise of unknown preparation, which being made of cheap material and skillfully dyed are sold with immense profit; as worn-out woolen stockings are collected in the Balkans and in Austrian factories new woolen goods being manufactured of them are consumed with enormous gains. Although these goods are cheaper than those which are really new, and equal English or French goods, yet still the people pay too much for them. Should we be enabled to penetrate into the secrets

of all factories, we shall find many varieties of merchandise with this same characteristic.

Also, there are great differences in the prices of ready goods. As we see in one store hats marked \$2.00 while in another, some blocks up or down, \$1.25 or less, and we can not tell whether the first is really dear or the second cheaper. The same is true with ice-cream-soda, which, sells at 5 cents, at confectioners, while at 10 cents a durg-stores, the quantity and quality being exactly the same. Likewise the apple selling at one-half cent on the farm is vended at 4 to 5 cents in the store, and the reason for the advanced price is not only the expenses of transportation, but also its being passed through many hands. We leave aside the fact that some dealers store up all the apples they can purchase at the lowest cost possible, for future profitable consumption, and only mention that many, owing to insufficient dealing, are obliged to obtain the greatest profit possible. If the production or manufacture of any merchandise is restricted, it is necessary to lessen the number of dealers of same articles or goods and to facilitate the means of transportation, in order that cheating in business should stop as far as possible.

On the other hand, there are other sorts of merchandise which being stored up and kept unconsumed by selfish dealers, are rotted and decrease in value, and after some time sell at low prices, or are used in the preparation of commodities, which become apt to produce many ailments of the alimentary canal. In these days, cakes are made of rotten eggs, candies and drinks are prepared of maggoty fruits, goods are cooked of unwholesome vegetables and meats.

In the present, it has been a custom to fix prices in proportion with quantities. If 10,000 lbs. of a merchandise sells at 10 cents a pound, 1000 lbs. at 12 cents, and 1 lb. at 13 cents. As a 700 lb. barrel of glucose sells at 2 and one-half cent per pound, while a 350 lb. barrel sells at 3 cents and a 100 lb. barrel at 3 and one-half cents. So is the case with sugar, oil, grease, etc. Simialrly, on selling 5 to 6 boxes of moxie or soap at a time a box is given free, thus 7 boxes of moxie, each being worth \$3.00, will cost \$18.00, and the box will be worth \$2.57. Now, if it is possible to sell moxie for \$2.57 a box, why, then should \$3.00 be paid for it, or if it is worth \$3.00, why a box is given free with six boxes sold together? It seems to me that the secret of this discount is the hastiness for consuming before incurring rivalry, or the fear for the falling of prices. And the extra profit that dealers have remains either in their pockets or go to odd on the already superfluous riches of the capitalist. By this system, merchandise consumed at retail have comparatively high prices; while it is more natural that uniformity of rates should prevail in everyday dealing, since it is the right method, and a method that eliminates most causes of fraud in business.

Again, there is a custom of discount for early payments. According to this system, the buyer may do his payment in a certain period agreed

upon both by him and the creditor. Thus, sometimes payment due 30 or 10 days have discounts of 1 or 2 per cent.; payments due to several months form exceptions. These discounts have proportions of 12 or 24 per cent. interest annually, which by the seller are counted as an expense on the value of the merchandise sold, and by the buyer are considered as an extra profit. Consequently some are profited by paying within ten days, and others, being unable to do that, buy their merchandise at higher prices and, naturally, sell dear. Also there are factories which have a discount of 10 per cent., which means a yearly interest of 20 per cent. So, all factories have their lists of discounts proportional with rates of consumption, and the conditions of discount are arranged by the secret agreement of the seller and buyer. In this way, all rich and great incorporations, always buying at wholesale and, therefore, cheaply, obtain immense profit; whereas the retail buyers have to pay comparatively high prices, and since they can not consume as reasonably as wholesale dealers, consequently their interests become restricted by the rivalry of the latter. Instead of letting this system continue, it is wise and just to take credits under security and to denote days of payment without discount (an annual interest of 6 per cent. for overtime) and to have uniform rates of prices as well as profits for each class of merchandise.

Those who object to the principle of price fixation, recalling the failure of Emperor Diocetian in a similar arrangement made in the thirteenth century, think that such an attempt would result in the inanitation of business; but they must remember that the present has many kindred demands and conditions, which are set forth in this book.

Therefore I suggest the following method:

1. Profits in dealing should be classified as follows:
 - a. Shares, drafts, and financial brokerage must have one-quarter per cent. interest.
 - b. Commissions for various transactions on goods in exchange one-half per cent.
 - c. Commission for transactions between village and city 1 per cent.
 - d. Commission for exports or imports 2 per cent.
 - e. Profit for merchants and jobbers 5 per cent. respectively.
 - f. Manufacturers' profit 2 per cent.
 - g. Natural or artificial products valuing over a dollar or of quick consumption should have 10 per cent. profit.
 - h. Commodities liable to be spoiled such as fish, fruits, vegetables, flowers, glass ware, and retail goods (not valuing more than a dollar), such as drugs, stationery, candies, drinks, and the like, should have a maximum profit of 25 per cent.
2. No discount for early payment.
3. No discount for increase of quantity; only the cost of containers can be added to the real value of the merchandise.

Now according to this system, an interest of at most 25 and three-quarter per cent. will be added to the actual value of necessities like bread, milk, meat, coal, tobacco, etc., and 40 and three-quarter per cent. to that of retail articles. By this arrangement, although the rate of earnings of laboring classes increases, yet it should not be doubted that many goods will be consumed more cheaply than in the present. Through this system of price fixing, the transactions of the merchant are secured; any capital is refunded within 25 years, interests of various classes are protected, credit holders become trustworthy, rivalry and bankruptcy are abolished, goods are made to sell at real value, and the people gets accustomed to honest dealing, thus no cause of deceiving or being deceived is left to exist.

Section C.

EARNING BY SALARY.

Article 1.

CLASS.

The system of popular classes is considered against the doctrine of democratic republicans and especially opposite to the general principle of socialists. Therefore, members of these parties perhaps stubbornly will resist to my scheme of a new division, of classes, thinking that forms of nobility or aristocracy may be established in society. My system of class division, however, has an entirely different color and purpose, and I myself am the advocate of the essential principle of our Constitution, that all men, from the President to the most common person, are equal before the law. The former system of social ranks was based on the principle of domination and was hereditary; while mine is intended to be the means which enables men to be governed by morality and to progress freely. It is undeniable truth that it is the man that is appointed for a position and not the position for a man, therefore an individual belonging to whatever class is not necessarily to remain in it forever, but in time he may become the member of a higher or lower class, according to his personal worth. Consequently, my classification of social ranks is far opposite to the old system of classes—nobility and commons.

Class distinction exists as naturally as men differ from one another in constitution, appearance, nature, and mentality. The social body, as the individual, has its head and feet and hands; if all members of society should act as heads and its feet and hands forget their positions and offices, then human progress stops at once. It is impossible to make a Nichola Tesla or some other genius equal with an insignificant person; if it should be attempted to place these two infinitely different men on the same level, just for a second doubtless the advance of the world will instantly cease, because it is man's

ambition that propels him onward, to struggle with hands, feet, and brain, for excelling his like along various lines of work. There are some who through their natural gifts climb up the ladder of life, and others whose ability, unfortunately, does not allow them to advance, no matter if they try as hard as they can, and it seems that they have been destined to remain always subordinates.

So, while we can not deny the usefulness of a commonplace laborer, on the other hand, we must be grateful toward the benefactors of society. Without the normal union of its members the body loses its identity, likewise without the harmonious co-operation of classes society retrogrades. It is self-evident that nobody can perform any task without knowledge experience, or practice, it is for this very reason that society has been divided into governmental, scientific, artistic, trading, manufacturing, and laboring sections, and each maintains its distinct occupation. Therefore, it is advisable to have a new systematic classification of society, exactly like the organization of government, and thus to carry on each form of functions of society through its especial class.

So I present this system of class division to the public.

The public may be divided into the following classes:

FIRST CLASS.

PRESIDENT OF REPUBLIC.

SECOND CLASS.

Vice President.

Governors.

Major Satraps (Secretaries of Cabinet)

Members of Supreme Court.

Religious Chief (for the country which has.)

THIRD CLASS

Minor Satraps (Assistant Secretaries.)

Admirals with two ranks

Field Marshalls " " "

Representatives with three ranks

Ambassadors " " "

Mayors " " "

Managerment directors " " "

FOURTH CLASS.

Judges	with three ranks
Generals	" " "
Captains	" four "
Professors	" three "
Inventors	" four "

FIFTH CLASS.

Retired Capitalists with eight ranks (having from one million up to over one billion dollars.)

SIXTH CLASS.

Vice Managers	with three ranks
Journalists	" " "
Teachers	" five "
Lawyers	" " "
Clergymen	" three "
Consuls	" three "
Doctors	" five "
Superintendents	" " "
Officers of Army	" " "
Merchants	" " "
Manufacturers	" " "
Architects	" four "
Mechanicians	" five "
Civil Engineers	" three "
Agriculturists	" four "
Foresters	" " "
Mineralogists	" three "
Veterinarians	" five "
Artists	" " "

SEVENTH CLASS.

Artisans	with three ranks
Farmers	" " "
Store-keepers	" " "
Brokers	" " "
Assistant Managers	" two "
Foremen	" " "
Agents	" three "
Reporters	" " "
Inspectors	" two "
Detectives	" " "

Clerks of Accounts	with three ranks
Collectors	" " "
Pilots	" two "
Surveyors	" three "

EIGHTH CLASS.

Teachers of Kindergarten	with two ranks
Typewriters	" " "
Policemen	" " "
Drivers	" " "
Chauffeurs	" " "
Motormen	" " "
Conductors	" " "
Postman	" " "
Operators	" " "
Salesladies, Countermen	" " "
Furnacemen	" " "
Janitors	" " "
Firemen	" " "
Nurses	" " "
Porters	" " "
Valets	" " "

NINTH CLASS.

Workmen (helpers)	
Cleaners, (sweepers, washers)	
Watchmen	with two ranks
Sailors	" three "
Servants	" " "

Article 2.

EARNINGS OF CLASSES.

In my opinion, a definite system of earning should be established as follows:

1. As a general rule for labor, to adopt the principle of 300 days work in a year and of \$300-3 pay for each day of work.

a. The President of the Nation should receive \$300 a day or \$90,000 a year, outside his official expenses.

b. Members of the 2d class \$200 a day.

c. Members of the 1st rank in the third class \$100 a day. Each

of the remaining ranks \$20 less than its superior, outside expenses for dwelling, transportation, visits, etc.

d. The 1st rank of the fourth class \$50, which decreases by \$5 for each inferior degree.

e. Members of the fifth class, who are millionaires, may have suitable occupations if they choose to and receive the devoted salaries of their works.

f. The highest rank of the sixth class \$30, each rank \$4.00 less than its superior.

g. The highest rank of the seventh class \$12, each rank \$2.00 less than its superior.

h. The 1st rank of the eighth class \$7.00, each inferior \$1.00 less than its superior.

i. The highest rank of the ninth and last class \$5.00, each inferior \$1.00 less than its superior. But of those who are to have their boards where they work, such as servants, sailors, nurses, etc., the highest rank should receive \$3.00 per day, and the lowest one dollar.

2. The earnings of the farmers, store-keepers, business men, agents, and the like being uncertain, owing to their daily irregular dealings, it is necessary to provide sufficient land or work for these, in order to secure their due earnings.

3. Available inventions should be bought by the public, through the negotiation of the House of Representatives. If inventors should want to take up the management of the usage of their patents, then they may attain the desired positions and receive the same salary with the fourth class.

Those who win victories, conceive means and methods ushering in the progress and security of the country, produce medical novelties or choice literature works, show devotedness for the moral reform of the people, and rescue lives or prevent damages—all should receive moral and material rewards and badges for each service.

4. All classes must have and bear their respective symbol badges.

5. In the present, the financial recompensation of any work done has different names, as salary, fee, profit, pay and wages. Hereafter, however, it is preferable to give all these only one common name—*earning*, since everyone of them is the direct result of some service. Socialists construe the word "hireling", as "vassal", and many expert economists, as Charles Jidd, J. Carnier, Missabo, Lorois, Bolica, Carle Valker, Adam Emith, etc., have had long debates in finding a name for pay, but I think it is most proper to call any amount received in reward of work *earning* and only *earning*.

6. The rates of the earnings of the professional and working men may so be changed from time to time that these, besides providing all their expenses, may save 20 per cent. of what they earn.

Although I consider my system of class divisions and of their earning

perfect, yet the House of Representatives or the public itself can, of course, amend and make it acceptable for the majority at least. My purpose is only to call the attention of the people to this point, that even for the highest office, which is Presidency, should not be paid more than \$300 a day. Heretofore there have been individuals who received daily \$3334.00, as Shevab, the manager of the Steel Work in Pittsburgh, Pa. In my opinion, this is a superfluous payment which decreases the rates of the earnings of those in his employ. If Shevab deserves that much amount for his extraordinary competency, he may be awarded with especial compensations. Even annual salaries of \$100,000 or \$50,000 are extravagant. Prof. W. Z. Kepley, of Harvard, thinks that the highest earning ought to be \$25,000, but I consider \$90,000 more proper. Also, the lowest daily pay, which is due to third rank of the last class, should not be less than \$3.00, or a dollar and board. Finally, the rates of earning so should be fixed that any time nobody may become dissatisfied with his material. Furthermore, it is necessary that one who performs the dangerous part of a work should receive more than the rest of his co-laborers.

Up to the present the salaries of the common people in U. S. are estimated to be from \$500 to \$1500, which by no means are sufficient to correspond with the modern needs of even an unmarried person. The government preparing statistics found out, that in cities on the coast of the Atlantic a family needs yearly \$750; but hardly consider the double of that sum as sufficient for average living. When an expert receives \$50.00 a day, his assistant must receive at least \$5.00. If through the allowance of the present system, one should make daily \$5000, and his helper had a wretched life with but \$5.00 the week, no doubt the latter can not help cherishing jealousy and hatred towards the former. Sometimes it is claimed, that the rate of earning should differ with regard to individual circumstances and worth. Indeed, this is an excellent idea, but it should not be disregarded that in any case both mental and manual labor must be satisfactorily recompensed. The custom of some doctors and brokers to take superfluous fees is condemnable as much reproachable is the demand of J. P. Morgan Co. for a bond of \$10 million as commission for putting in circulation the \$50 million bonds of the Southern Railroad Co.

Some may disagree with me for placing teachers in the sixth class, but they must realize that these merit full compensation for their difficult task, because if the police serve their country by arresting criminals and watching for the order of streets, the judges by convicting offenders, and the mayor by maintaining the people in peace, the teachers, on the other hand, by training the young generation of the country.

Section D.

LABOR.

Working is an indispensable need for human life, without which living becomes meaningless. But only by being kept in moderate rate labor can prolong life and make it productive; as inertness threatens with dangers of death, so extreme working enrisks life. Even the steel machine can not incessantly work year in and year out, for, it also is liable to friction and waste. The brain, nerves, and lungs need rest, which they enjoy during sleep. Thus, it is possible to keep man's body with all its parts in healthy condition only by moderate working; should only one of the organs or members fail in its task or over-work, the constitution loses its harmony. If the hands or feet stop moving grow weak and useless; if the heart should not beat just for a second, the circulation of blood ceases and death follows; swift running results in parting. Consequently, men should estimate well their ability for work and accordingly choose occupations and regulate the rate of their working.

Labor is one, whether it be shoveling or writing; the one tires the body, the other fatigues the brain; the important thing is to know how to work—regularly and moderately regular working not only promotes longevity, but also prepares an intelligent society, in which, “the laborer should not be like a toiling beast, but his sedulous hands be accompanied by his active mind and soul”. Experience shows that labor becomes more productive when exerted with ease and joy, as a thinker has said, “For living struggling and for struggling laughing is necessary”. A boy when subjected to labor before gaining a robust constitution, is apt to endanger his life like a gasping runner. Likewise, a man who keeps on hard work after old age, hastens his death. A strong adult who is compelled to struggle for the support of his family, doubtless impairs his general health.

If one should take pains to watch in the morning the happy multitudes full of life, who rush to work, and in the evening the tired-out crowds weariedly lag going to their homes, then one can realize that in their working-places these suffer like prisoners, and that they toil not for piling up riches or to help their country, but to add more millions to the already fabulous wealth of the capitalists. Although the formers with their families labor excessively hard, yet they are far more fortunate, since they work for their own account and in the open air, but not in prison-like factories and under the watch of foremen or foreladies. Statistics show that members of the high class in England live as an average 55 years and those of the laboring class only 29; this would probably be true for U. S. also. It is greatly strange that offering ourselves as kind-hearted toward animals we defend the principle of moderate

working for them, but we never care for men. The reader may object that beasts are controlled by men and, therefore, need their protection. But it can not be doubted that laborers, too, are subject to the rules and regulations of those in whose employ they are, and so they are not able and independently to manage themselves, and, consequently, deserve the care of the public. In the present, the care of the public is defective and impartial, because such persons are managing public affairs who, for various selfish motives, are very slow and unwilling to pass reform measures and secure the welfare of the people. Tolstoi justly said, "The privileged think that the condition of the working class is deplorable, however for bettering it they propose only such means which are exempt from the nature to decrease the enjoyments of their own every-day life.

The first step to regulate labor and create conditions favorable for the economically oppressed class, is to insert in our Constitution certain definite and concise provisions concerning labor, in order that throughout the country the government should be under the necessity of adopting them uniformly. To-day our rules of labor are in a chaotic situation of all the states only a few have adopted the custom of 8 hour labor. One of these is the state of N. Y., in which, however, thirty-seven functions are running in the seven days of the week and by overtime.

Consequently, the indispensability of a new system of working being evident, I set forth the following methods:

1. To devote 300 days in the year for work, the 52 of the remaining 65-66 for days of rest, and the rest, 13-14 days, for public celebrations. Of these the first is to be observed as New Year Day, the second as Christmas, the third as Washington's day, and the other 10-11 days, from 4th to 14th or 15th of July, as festival days, during which the people will have a chance for vacation, military drill, sports, rest, etc. Those who have to work in these days, for carrying on the urgent functions of the country, can get off on a proper time.

2. For any function and person the maximum rate 8 hours for work must be adopted; 8-12 A. M., and 1-5 P. M.

3. Sunday or some other day of the week being observed as the day of rest, on that day administration buildings, the market, factories, stores, and schools should be closed.

4. Functions requiring 24 hour work, such as those of steamer, railroad, electric car, telephone, police, hotel, drug-store, hospital, etc., should have 3 persons on the same job, each to work 8 hours.

5. Those working on Sunday are to have some other day of the week for rest.

6. The holiday of the majority should be observed as the official day of rest for the country.

7. Employs of hard and dangerous kind should run in less than eight hours, the time being fixed according to the nature of each.

Article 1.

CHILD LABOR.

With every sound-minded person I claim that minors must not take part in labor. Because, as I have mentioned, if a boy below eighteen should be compelled to start in work, no doubt his feeble body and brain will be inflicted with functional derangement by the care of earning. In the present, unfortunately uncountable children have been forced to spend their precious time in the business world instead of schools, only in U. S. there are two million workers from 10-15 years of age, who even have not received primary education; and if we estimate the whole of the working young people below eighteen, we shall find it to be a crowd of over four millions. The future with its terrors will reveal the harms of this most degenerating system of child labor. As I explained in the part on education, I am convinced that the work of a child below seven should be only playing and receiving kindergarten education, after which, until 15, he must go on school work; from 15 to 17 he is to learn a trade; the time 17-18 should be his period of military training; and only at his 18th age he can start in work. Therefore, I urgently suggest to stop child labor throughout the country by means of constitutional laws.

Article 2.

OLD AGE.

As Tegner marks the 63th age as the beginning of old age, I, too, consider so for the working people and the 70th for the professional class. All persons after these ages must be free from work, in order that they may pass the rest of their life in ease and peace. An individual working for 45 years must find sufficiency in his old age, morally and materially; more labor will be excessive and, therefore, harmful. In old age, the last terminus of life, one should resign earthly career and devote the rest of his life to higher enjoyments and spiritual preparedness. But the old person who, confident of his robust constitution and strong mentality, chooses to render more service to society, is free to hold light offices, without financial reward. He may be an inspector, editor, reporter, advisory member of various institutions, judge, for children, jurist, etc. In this way, as a virtuous and honorable member of society, he wins the sympathy and respect of the public. It is about time

when we must adopt this system of the Greeks and Romans, which is most human and wise.

To this objection, that retirement from work makes life tedious for the old man who has worked in all his life and who desires to work till death, my answer is: As a rule, individuals of this class who, together with having secured their satisfactory living, still are eager to earn, are slaves to money, because in old age there are many other means making life happy. Nature and life abound with uncountable joyful features. Besides, every decent old man has the duty to retire from labor and leave his position to the young generation. The only wise question that can be set forth is: What will be the condition of persons of advanced age whose future living has not been secured? This we answer in this way, that the law of retirement should effect only those who on attaining old age have \$50,000 already saved, and those who have started in work at their 18th age; the needy old man may be kept in a suitable position.

Article 3.

WOMAN LABOR.

R. Perpieri writes, "Masculine and feminine adaptabilities have their especial aesthetics. Labor makes the constitution of a man valuable; on the contrary, the make-up of a woman abhors it; evidently woman has not been created for labor". To-day, however, the participation of the fair sex in man's business unfortunately has become customary and day by day is encouraged. As a matter of fact, woman ever since the existence of mankind has helped man in his city or country work, without neglecting her office; but gradually being compelled to meddle with market affairs, she has changed family life to the worse and thus promoted social corruption. A statistics was published in the "Review of Reviews" of London, asserting that in that city, in the low classes 60 per cent. of the masculine sex live on the earnings of their wives or mothers. Although I have not obtained the exact estimation as regards our country, yet I should think that the same fact is true for her, too, since American and London life do not differ much. This is a debasing insult for men who create occasions for being supported by the fair sex.

Arved Baraimy declared, "All working girls are untimely weathered, who would profit more and be happy, would they stay home to take care of their children; but the poor things can not find husbands"! Charles Jidd asserts, "60 per cent. of children born of laboring women die before they are one year old. These are the evils concerning reproduction, the rate of which is gradually lowered through woman labor.

As for moral evils produced by woman labor, we may quote from the "Paul-Maul" magazine this daring statement which created great agi-

tation in London: "Under pretexts of employing them many girls have been brought to London and misled by men. In stores of clothing and fashion if not thousands, at least hundreds of girls and woman are morally ruined; there are many firms which have become hore-houses". Also Madame Menan in her "*La Femme*" writes, "In banks and firms the masculine colleagues of worknig girls watch over them very closely, in order that either they may find faults on them or else dominate over and debauch them, if the girls are handsome. When these poor girls go out of their working places, find themselves surrounded by strong temptations and tempters waiting for them on the streets". The truthfulness of these quotations may be affirmed by the personal experiences of working girls. So, everybody can easily be convinced, that to-day only the girl with sound education and strong character can maintain her honorable conduct outside the home. Having all these ugly features in mind, we deduce that woman labor must not be encouraged under whatever conditions. Indeed, we realize that if the huge army of 8 million feminine workers some day should retire from the market of U. S., functions, for sometime, will suffer derangement; however if the present defective system of labor should be reformed from now on, there remains no fear for a sudden standstill.

Again, it is advisable for a girl not to meddle with market affairs, in order that in time she may be a happy wife and respectable mother in the public, and with her sturdy character inspires her husband with perfect confidence. Besides, since, after the new economic system suggested in my plan is established, no parents will conflict with material hardships, they become obliged to keep their daughters away from outside work, for preparing them for virtuous wives and ideal mothers. But girls who already have been prepared for their call and, relying on their good morals, prefer rather to work than to stay home, can do so under new conditions, until they find suitable husbands. Moreover, hereafter marriage for the fair sex from 17th to 30th year of age being compulsory, girls will have a period of 13 years during which they may be employed properly.

Therefore, since woman labor has become a radical custom and its unconditional prevention impossible, at least for the moderation thereof I present the following suggestions:

1. To keep away the fair sex from market employment as far as possible, especially the married.
2. If the need for woman labor should be urgent, to allow only girls above 17 to be employed until marriage, also the homely and widows.
3. The fair sex should be offered such occupations which fit their make-up; for instance, they may be cashiers, book-keepers, writers, typewriters, millineres, nurses, salesladies, operators, embroiderers, teachers, actresses, musicians, maidservants, and so forth. But they must be strictly forbidden

to hold positions like serving in saloons, barbering, practising medicine among men, etc.

Benefits.

The prohibition or restriction of woman labor has three benefits.

First, the great army of 2 million of the unemployed in the country is provided with work.

Second, vast multitudes from all parts of the world appealing to us for employment, we select the fitted among them and thus increase our population.

Third, the future ease and living of the citizen becomes secured in many respects.

BRANCHES OF FUNCTION.

Business as a whole is divided into five chief branches:

- a. Agriculture with all its lives.
- b. Manufacture.
- c. Commerce.
- d. Transportation.
- e. Labor in common.

CHAPTER III.

AGRICULTURE.

 HERE are nations which are only agricultural, as Russia, Turkey, Bulgaria, etc., and others which are only manufacturing, as England, France, etc., but U. S. is both, owing to its vast extension. Napoleon III. has justly declared, "With the date of the progress or retrogression of agriculture begins the welfare or downfall of nations". In accordance with this statement, we should confess that a chief cause of the present advancement of this country is the care of the government for agriculture. As the ex-Secretary of Agriculture, Mr. Ruske, said, "The great European powers use every effort to make science serviceable to war, but let it be the ambition of the American people to use science in the benefit of agriculture", this is true partly, because as a matter of fact the greater part of agricultural inventions of the world form the glory of the U. S. It is greatly encouraging to know that while her soil products amounted to 6 billion dollars ten years ago, in the present she has raised their value to 10 billion dollars, that is 50 per cent. Still we need both agricultural and war sciences.

However, the facts, that an important part of the fertile soil of the country remains still untouched, untilled, and unproductive that while the population increased by 25 per cent., the agricultural production inaugurates only by 10 per cent.; finally that the city population has a growth of 25 per cent., while the country but 10 per cent.—set our minds to serious thinking and force us to find out powerful means which may heighten easily the rate of our soil production. Because, if we should compare our statistics of agriculture with those of Germany and France, we shall be convinced of our position in agriculture as being inenviable. Together with lacking tillable land, Germany by only scientific means has succeeded in 20 years to improve her agriculture by 50 per cent. and her general importation and exportation by over 175 per cent.; as in 1887 her business amounted to \$1400 million; but in 1912 to \$3800 million, and her agriculture valued one billion 20 years ago but to-day one and a half. While our production of wheat, which is the highest in the world in 20 years has had an increase of 20 per cent. as in 1891 we produced 570 million bushels of wheat and in 1911 675 million,

worth \$610 million. Thus, to-day for our one production from an acre Germany has two and France two and a half. Therefore, apparently we see that our agricultural progress is far behind that of France or Germany, notwithstanding that we possess far extending lands, all kinds of climates, more arable soil, water, money, machines, scientific methods, lands and marine intercourse, an, finally all sorts of facilities.

Agriculture originates with the co-operation of man and nature. Agriculture is the occupation of rendering the soil serviceable to man; in other words, it is the art of obtaining life's necessities from nature. Through agriculture the earth becomes serviceable and subject to man who transforms and embellishes her. Agriculture is the incorporation of human labor and natural forces.

Ever since his existence man has been the humble slave of his cruel stomach; the stomach, it is possible to say, is the master of the brain. Nourishing being the foremost care of man, in the prehistoric ages hunting and fishing were gradually accompanied by the collecting of fruits and cereals; afterwards man having progressed further he tamed animals, for the purpose of making them servicable to him, and this domination over beasts became possible only when man was the lord of the land.

The establishment of agriculture is to the sign of the settlement of family in a definitely selected place, by which the principle of land-ownership was originated, as justly said Tolstoi, "Those have a right to enjoy the soil who live on it". Agriculture is the life and wealth of communities and is benefited by the wonders and triumphs which man masters during the course of time. The early rude and slow ploughs now have been replaced by excellently quick working ones; to-day we have perfect implements and machines which in a shorter time, sow, ploy economically, cultivate, reap, and give soil products their final forms. In the present in advanced countries steam, electricity and chemistry overshadowed the glory of animal power of the old centuries and incredibly propell agriculture onward.

Agriculture never ceased being a means of living. It was an occupation through which men produced their nourishment, vegetables and animal, and lived; however in the half of the eighteenth century agriculture became an art. In the olden times, men continued from generation to receive their knowledge only through tradition, and in this way they used to master; the methods and secrets of that occupation; but as time went on their accumulated knowledge became to be recognized as science. Ipolite Possin says, "Revealing truths is science, but applying these truths is art". When man used to work mechanically, agriculture remained a simple occupation, but it became an art when man began to work consciously and weighingly, when he learned to produce, with better methods and less expenditure, large quantities of indispensable substances.

Nature is the untiring tool of production, which travails all alone, always in accord with her mysterious laws; but she can do nothing by herself, as regards giving sufficiency and satisfaction to man, she can produce abundantly and nourish him who with his brains masters nature. Man is the master of nature, but he in turn can do nothing by and for himself, without the help of nature. The human being for his own benefit and needs has been condemned to work on matter, and thus the tie of mutual service and help has been created between society and nature. Agriculture, as all other occupations, has its own theory, formed of two distinct parts, as far as the soil or nature and man or society are concerned. The first is natural economics, which determines the share of nature in agriculture and the relations of the farmer with natural sciences—geology, minerology, aerology, botany, chemistry, mechanics, zoology. The second is social economics, which determines the share of the farmer in society and his relations with political economy. It is through the definition of this theory of agriculture that competent men can shed light upon this broad and complicated subject and investigate to see to what extent agriculture partakes in the movement and efficiency of natural and social sciences, what its position is in the organisms of nature and society.

As a science agriculture has had gigantic progress since a century, and to-day everybody can be convinced that still it has great opportunity for advancement and can create wonders. The ex-manager of water tanks in Egypt, Sir Mm. Wilcox, has justly said, "Agricultural wealth is an inexhaustible mine". Indeed, agriculture is an inexhaustible mine, and even more than that, because any mine can not last much longer, but the wealth that agriculture can produce is everlasting. After taking possession of the rich silver mines of Peru, Spain thought to have obtained permanent wealth, and, consequently considered herself free from cultivating the soil; however Europe with surprise witnessed the fall and poverty of Spain, although later this obstinate nation realized her error unhesitatingly hurried to the lap of agriculture, the mother of all the other trades. It is for this reason that Dr. Samuel Johnson wrote, "Without agriculture nations may be transmitters not bequeathers of money". Until 1880 Fresno was a desert, when the Kings River being drained and railways dropped, its agriculture infinitely surpassed its gold mines and soon flourished the city. In fact, the people of the U. S. may pride over their actual wealth—agriculture—which makes the country a Canaan flowing with honey and milk. Yet pride and over-confidence should not take hold of our minds, we must transmit to our posterity national pride accompanied by industry and perseverance, and set an ideal example to the whole world. If the entire country should adopt the system of the agricultural university of Kansas, which produces amazing wonders, who can doubt of our future huge progress in agriculture?

For some time in the past great importance was given to this view of

Mathews, that the earth becoming old, in the future men will not be able to procure their nourishment. But half a century ago, in 1859, the famous German, Justus Liebig, in his book, "Letter on Agriculture" showed the possibility of multiplying soil products by means of chemical devices, when agriculture received new life and the pessimistic doctrine of Mathews was proved erroneous. In my opinion, not only the names of personages like J. Liebig should be recorded in history in golden letters, but also their golden statues should be erected on prominent squares.

Indeed, chemistry is the key to agriculture. Dr. Hopkins, of Illinois, has very truly said, "Without compensation it is impossible to take the expected result from the soil". As a working machine is in need of steam or electric power, and as a domestic animal is got to be fed in order to be able to plow or to give milk, so plants require copious nutriment for producing the best crops possible. Modern agriculture has proved that potash, super phosphate, and Shelly's saltpeter are essentials for soil diet, and excel any kind of ordinary manures. In the University of Illinois and elsewhere it has been found out, that an acre of land which gives 24 bushels of wheat will produce 58 bushels after being phosphorated. Likewise, from an acre usually producing 14 bushels of corn, a farmer in N. C., through scientific methods, has received 388 bushels in seven years, that is annually over 55. A Georgian agriculturer has picked 5534 lbs. of tomatoes from a single acre. Following the suggestion of the ex-Khedive of Egypt—Esmael Pasha—the English expert, Sir William Wilcox, embanking the Nile granted the Egyptians a great source of riches, so that only the annual revenue of cotton amounts to \$150 million, not to mention the other economic benefits.

On lakes and large rivers of Mississippi, St. Lawrence, Hudson, etc., which uselessly pour into the sea, can be made enormously great sources of wealth if rendered serviceable to agriculture. In the present our poor farmers when in time of drouth see the scorching of their crops, without appealing to their brains for some preventive means, wait for the gathering of clouds, praying that God should bid them rain and water the fields. God has endowed nature with the power to evaporate the ocean and form lakes and rivers, by pouring the water thus gathered upon the land, and He has left to man himself to benefit by them. I realize that making lakes and rivers available to farming requires big sums of money and hard working; but we as men must benefit by them, and we expect our government to enable us to benefit by them, since one of the chief duties of our administration is to accomplish such enterprises and promote the welfare of the people.

As I explained, the soil becomes productive, more available by the co-operation of the powers of man and nature; nature disposes light and warmth, favorable climate, the circulation of water, the winds, and soil properties; the only thing man has to do is to systematize these and subject natural forces to his power. It is the task of man to abolish ill-producing factors in

nature, such as extreme heat, unundations, frosty weather, and harmful insects. And man can prevent some of these evils, and in the future, we hope, he will overcome everyone of the remaining, by means of scientific methods and new inventions.

Section A.

PLANTS.

Botanists have actualized the idea of raising choice species of crops and succeed to give them the desired color, shape, and taste. They can make the leaves of flowers hornshaped, fold them, branch off, destroy, multiply, speckle, finally, create such hereditary changes and transformations which nature herself has not imagined of. As by long patience and obstinate endeavors has produced such shapes, colors and tastes of flowers, plants and fruits that a century ago would be considered as incredible. From the untiring efforts of this specialist still many amazing novelties may be expected and through him it is possible to prepare many other competent botanists. Still we need numerous kinds of soil products, the majority of which we have not yet been able to produce and part of which we import from foreign countries.

Among plants the chief place hold tobacco, tea, etc. If we do not want to cultivate even the kind of tea which scarcely pays one's living we ought, nevertheless, to have the choice sort of tobacco, and since those produced in Virginia, California, and elsewhere are not satisfactory, we must therefore, import the choice varieties from Havana, Turkey, and Greece, the peculiarity of which as since long time been recognized. If it should be impossible to find suitable soil and climate for the cultivation of such choice tobacco, then and only then we must import it. Fortunately we have them, and the only thing we need to produce Turkish tobacco, is the initiatory of the government.

Section B.

VEGETABLES.

Of the utmost usefulness of vegetables, as diet besides physicians every intelligent person also having been convinced, it was expected that the U. S. had superabundant production and consumption of vegetables.

Not only do not the people of this country give importance to vegetables like artichoke, ockra, egg plant, etc., but also they are not familiar well with salads, in which they use various oils, similar to linseed oil, instead of olive oil, and consequently hardly can eat one or two leaves of it. The salad prepared of olive oil, vinegar, fresh onion, and mint can be eaten as much as possible and helps the stomach in its task. The Roman salad is very commendable as a diet purifying the blood in April and May, with which the

people is unfamiliar. Tenderloin, which being a common plant can be obtained very cheaply, is enormously useful for the stomach and blood, although whether boiled or raw it is slightly bitter; nevertheless the people, except Italians, have no idea on it.

As a matter of fact, twenty-five years ago potato, cabbage, turnip, carrots, onion, and parsley were plentiful as vegetables, but fresh beans, spinage, celery, cull flower and cucumber were very uncommon. To-day, however, through the efforts of Italian farmers, in this country, many kinds of vegetables are cultivated more or less abundantly, although their consumption is very insignificant and production insufficient for the accustomed people. If ever there is a vegetable of great consumption it is cabbage, which is used all around the year, notwithstanding that it is hardly digested, especially in the summer. The second most consumed vegetable is potato, which is very nourishing. From a sanitary standpoint, everybody must eventually eat some kind of vegetable every day, in the form of choice foods of artichoke, okra, egg plant, green peas, string beans, squash, 'tara otan' popkin, beet, and so forth.

This curious thing is that even garlic, which is indispensable as a spice, is imported from Italy. Owing to its disagreeable odor, garlic is disliked by the people of U. S. and only Italians use it and Jews prepare sausages with it. Although the mouth of the garlic-eater smells very badly, yet some means being devised for vanishing the odor, garlic would become one of the indispensable dietary needs, since besides flavoring foods, it also promotes health. The daily swallowing of a small kernel of garlic is the best remedy to destroy dangerous germs in the body. As a rule, Italians owe the secret of their robust constitution to the use of garlic. Onion also, though consumed abundantly throughout the U. S., is imported from abroad. It is very commendable as a flavoring, although in the morning it is injurious to eat it raw. The proverb says, "In the morning give the raw of onion to your enemy, in the evening to your friend, and in the noon use it yourself." When boiled or half roasted onion is not only tasteful but very nourishing. Consequently it is advisable to encourage its cultivation in this country.

Under the registered label of D. Finale & Co., since four or five years I have been importing from Turkey and distributing conserves, okra, broad beans, egg plant, artichoke, pumpkin, string beans, etc., the demand for which steadily increases. Many varieties of these not being produced here and those produced being tasteless, the accustomed minority of the people are obliged to consume them at high prices, simply on account of custom duties imposed on the former. For example although the box of conserved beans sells at 10-12 cents here, yet the people are willing to pay 30 cents for one imported from Constantinople; likewise contrary to the fact that a box of green peas sells at 10 cents, the French kind is consumed at 20 cents and the bottle

30 cents.

In U. S., however, there are many regions having similar soil and climate with Constantinople and France, as even school children know, in which can be produced every sort of vegetables exactly with the same taste, it is enough that they should be cultured in proper places, factories of conserves be established in their vicinities, and instead of tin glass containers be used for preserving purposes as the latter are more sanitary. Moreover, not only we must increase our conserves, but also we must adopt the scheme of cultivating vegetable gardens in the vicinity of every city and thus, be able to consume their products as cheaply as possible.

Section C.

CEREALS.

Up to the present time, we have fairly enough progressed in the cultivation of certain species of cereals, such as wheat, corn, barley, oats, etc., whose products being more than necessary for us, we can export them in large quantities. To-day, of the entire wheat of the world, 2500-3000 million bushels, the 760 million bushels is produced by U. S., which is the one-fourth, and if we make more efforts along this line it is probable that we may replace corn by wheat in countries which never consume the latter or but little. Besides the abundant supplies of these cereals, also we need other kinds, as rice, beans, peas, barley, linseed, hemp, coffee, cocoa, etc., which we are obliged to import from various parts of the world and consume at high cost. If we do not desire to encourage the cultivation of rice, since it affects the atmosphere with moisture and thus injures the health of the public in the neighborhood; or if we can not produce coffee or cocoa, on account of our lack of proper soil and climate; at least we are able to cultivate and produce the other varieties in the desired amount.

Thus, instead of exporting wheat or at low rates corn, and importing beans, peas, etc., at high cost, it is necessary that we should cultivate what we need and export what we do not consume or need.

It seems incomprehensible to me why the Department of Agriculture does not look after the instruction of poor ignorant farmers and let them produce \$12 worth of wheat from an acre which may give \$20 worth of beans. If the agriculture of the country is not carried on systematically, it is because the Agricultural Department is negligent, because the public is generally indifferent, and because farmers have not studied their occupation scientifically. In this situation neither the farming class can fully obtain the results of their toils, nor can the other classes benefit by agriculture.

Among the cereals, lentil, containing iron, is much more nourishing than dry beans, but it is surprising that the people of this country still have no

idea on it and neither cultivates nor consumes, and it is imported from Germany and So. Am. for the use of foreigners.

Our production of hemp is insignificant, and, consequently, we import from East Indies and other places, for the preparation of ropes and bags, notwithstanding that by our own production of it we could supply all our need as well as that of foreign countries.

In the southern parts of U. S. cotton cultivation is, indeed, in an enviable condition; as annually they have a production of 13,700,000 bales of cotton worth \$780 million, that is, the two-thirds of the world's cotton. However, 93 per cent. of this being exported, only the 7 per cent. is consumed in the country, which fact apparently shows our incapability in the manufacture of cotton. Therefore, together with keeping our production of cotton at the same or at a higher rate, we need establishing factories, which shall carry on the cotton-manufacture, and like England, we must, besides preparing fully the cotton goods of the country, export the surplus to the various part of the world. Also we should extend and advance our cultivation of linseed, for its importance in the preparation of oils.

Section D.

FRUITS.

In U. S., except in California, the occupation of raising fruit-trees is in poor condition, and, therefore, we are under the necessity of importing various kinds of fresh or dry fruits, such as grape, lemon, pomegranate, almonds, halzel-nuts, walnuts, butter-nuts, peanuts, figs, dates, chest-nuts, olives, etc.—from South America and Europe socially from all the other parts of the world, individually. But imported fruits are either never consumed or but little, owing to their high cost caused by custom duties.

It has been estimated that a pound of meat produces 1025 calories, whereas a pound of peanuts 1905 calories, pecans 1846, beechnuts 1820, butter-nuts 1665, almonds 1660, filberts 1575, walnuts 1250, chestnuts 1125, and hickory nuts 1265. For this reason, it is advisable for every individual daily to eat at least a half pound of fresh or dry fruits. Nevertheless, in this country, it is impossible strictly to follow this rule, since the prices of fruits are so inaccessible—as a plum or an apricot sells at 1-2 cents, an orange, peach or pear at 5 cents, also a pound of cherries or grapes at 10-15 cents—that everybody can not afford buying them, and if ever all should be able to consume, then the cost of fruits will double on account of scantiness.

Although since thirty years, through some Armenians in California and few motives, grape has had good consumption and to-day many are occupied with its cultivation, yet still it is not produced sufficiently. It is necessary, therefore, to plant vineyards in all the suitable parts of the country, in order

that besides being able to consume abundantly, the people may prepare of grape plenty of wine, juice, syrup, etc., and export, like the French, all sorts of preparations of grape.

Fig is a nourishing sweet fruit and whether fresh or dry has the characteristic of a purgative. But since it is not found in every part of the country, we remain devoid of the fresh and consume only the dry, which is, as rule, imported from abroad. Since the choice kind of fig is imported from Smyrnia, its unclean preparation has decreased its consumption in this country, and to-day even its clean preparation cannot give assurance of its harmless. In California part of our fig is produced, but it has not the property of that imported from Smyrnia, since its peel is thick and bulk less sweet, like the Greek or Italian fig. However, it seems to me that by especial care it is possible to produce abundantly both in California and other parts in the country the Smyrnian fig.

It is possible to cultivate lemon in California and Florida, to the extent of full sufficiency. But it is surprising that still the great part of our lemon is imported from Italy and the people is obliged often to use tartaric acid for lemon while lemon having the power to destroy certain species of germs, it should be used as plentifully as possible, besides, its body will do well to have it in his garden.

That grape-fruit is wholly nourishing, the people already knows. Its juicy substance can serve as an excellent constituent of breakfast, while its peel may, after being cooked with sugar, become a choice sweetmeat alleviating the task of the stomach. Nevertheless, it can not be consumed by the common people since it sells at 10-15 cents a piece.

Tangerine resembles orange but is more delicious and useful; however its production is very scant.

Although orange is cultivated in California and Florida abundantly, yet it does not afford sufficiency to the country, and, consequently, its copious production everywhere and cheap consumption becomes necessary.

Apricot is of two kinds. Its sour kind is yielded in California, and has found great popularity on account of its juicy, bulk and shining color. Should the sourish variety which produced chiefly in Damascus, Turkey, be cultivated here, it will have encouraging consumption.

Few years ago, the melon produced in this country tasted like squash. Although now its sweet species and even "*Kasaba*" is being cultivated in California, yet each one of the latter sells at 25 cents, it is more economic to import from Smyrnia. Nevertheless, it is possible to produce abundantly and make its consumption accessible to the poorest.

Cherry can be cultivated everywhere without difficulty, and however great consumption should it have, the pound can sell at 5 cents.

Sour cherry, which only in New Jersey is produced in small quantities, in many regions can be cultivated. Its tree may serve as an ornament of

garden, while the delicious syrup prepared of the fruit itself in the summer can be of great value as a refreshing drink.

Chestnut had no value and consumption before, but since the last 10-15 years, through some poor Greeks and Italians, the people have become more or less accustomed to roast chestnuts, and to-day its home production being short, part of it is imported from Italy and Spain, at high cost and in maggoty condition. If the people become more used to it, as it is hoped, then we shall need large quantities of chestnut, and, on account of not having previously cultivated in the country, we shall be compelled to appeal to foreign countries and consume the maggoty.

To-day we import walnut from France and elsewhere, more than California and its consumption steadily growing. We must therefore, start in the present its cultivation in all the suitable regions of the country.

Hazel-nuts and almond, when eaten after roasting, enrich the blood. And if people should realize their sanitary use, no doubt they will consume these more than chestnut. Nevertheless, nobody as yet has been able to put their roasted on the market and accustom the people to consume, owing to unfair custom duties, like 3 cents on the pound. In the future should the people become familiar with their usage, then we shall need far-extending orchards of hazelnut and almond, since the whole of their products in Turkey and Italy and other countries does not suffice to us. Consequently, it is wise from now on to begin the plantation of such orchards, since it takes quite long while to have them ready for yielding fruit.

Peanut, for the sake of cheapness it is consumed in place of almond and walnut. But still it is advisable to extend the peanut orchards in Virginia and to produce the choice kind, for preventing its importation from Spain and Java.

Olive, whether green or black, is a nutritious fruit, and its oil is more useful than is believed, instead of which often linseed oil is used fraudulently. The pative people disliking its slightly bitter taste and remaining unfamiliar with the excellent nourishing property of the oil, neglect its entire use. Even the green kind has found but little popularity and rarely is consumed in small bottles. Contrary to this, in many parts of Europe both the green and black varities are used up by barrels so its dealers in this country are obliged to import from Greece and Italy. To-day, on account of the growth of foreign population, it becomes a necessity to give great importance to the olive production in the country. That olive already has received popularity here, is evident from this fact, that in California a certain day is set apart as Olive Day.

Several other varieties of fruit, such as *kuzuljuk*, *ida*, *moushmoula*, pomegranate, date, mulberry, green pistach, *Pignolia*, etc., have never been produced in this country. Among these *ida* and *moushmoula* are entirely dis-

familiar to the people in this country, since it is still impossible to transport in fresh condition.

Kuzuljuk, a red fruit resembling long small size plum, whether fresh or dry is used as an uninjurious medicine immediately to stop purgation. The usefulness of the fruit, the beautiful appearance of the tree, the durability of the wood, and its possibility to be raised in any sort of climate, render its cultivation in our country and every garden indispensable.

Although date is a very nutritious and sweet fruit, yet still the people in general has not known its usefulness property and in whatever quantity we consume we import it from Africa. It is possible to plant this most nourishing fruit in the southern parts of the country.

Pomegranate, which in small quantity is imported from Italy or Smyrnia, Turkey, can be cultivated in all the parts of the country. The beautiful sight of its tree, in time of blossoming can add much to the charm of gardens.

Mulberry is a sweet fruit and can be eaten while either fresh or dry. It is possible to plant vast orchards of mulberries in all the regions of this continent, not only for producing the fruit in large quantities, but also for encouraging the manufacture of silk.

Pignolia is imported from Italy and Turkey and with current is used in the preparation of candies and some foods. Besides, its extending tree deserves planting in suitable places.

Green pistach is considered the king of nut fruits, nor for its being scant and costly, but for its unequalled deliciousness. Some time ago the people were disfavorable with it, however gradually they became accustomed to its use through candies or direct dealing by few Armenians in New York and Boston, and to-day the roasted and salted is sold in drug stores and confectioneries. It is desirable to produce it in our country, instead of importing from Syria of Turkey.

Pineapple only in moderate quantity is imported from Cuba, Porto Rico, and Southern States. It is possible to cultivate it in many regions in the South and to export its conserve to foreign lands.

We are glad to see that to-day in California are being produced choice kinds of orange, pear, peach, plum, apricot, etc., and in Florida juicy orange, water-melon, grape-fruit, tangerine, and so forth, which excel all their kinds in the world. However, these being both dear and insufficient for this country, it is necessary to encourage further our plantation of orchards and to extend them in the other suitable parts of our land.

In every part of the country we have one good and delicious fruit-apple which is so useful for health that it has passed into proverb, "An apple a day keeps the doctor away". Two centuries from now, even the tables of kings were adorned with small and sour apples; while to-day through scientific methods we are enjoying delicious, large and beautiful apples, like Spetzler gems, Newton pipen, Wine shops, Baldwins, Kings, Roman beauty, Black

twigs, Pound sweets, etc. Nevertheless, these, too, having been made expensive compared with other fruits, the people can not consume as much as necessary.

If we ever have a cheap fruit, it is banana, which although delicious yet being indigestible may be recommended only as a breakfast constituent.

The possessions of the U. S. have all kinds of climate, and plenty of water, vast tillable lands, and every material and means necessary for carrying on fruit culture. Therefore, the only task this country has to do, is to import all sorts of fruit shrubs and undertake, through scientific specialists and competent farmers, the huge work of planting far-extending orchards, like that in Rochester, N. Y. In this way it becomes possible in a short time to produce all species of fruit, so that, besides consuming abundantly and cheaply, we may export in great quantities to any part of the world.

The foregoing inquiry clearly shows how important and the same time neglected the plantation of orchards.

Section E.

FLOWERS.

The aesthetical taste of a country is partly determined from her culture of flowers. On visiting a village or city when one sees magnificent gardens adorned with fragrant flowers and nice trees, immediately one may judge that the inhabitants admire beauty and appreciate comeliness, as the peoples of France, Switzerland, and some other countries. The fondness of such people for flowers creates an important means of earning, especially for the poor class; as only in the vicinity of Guam, Belgium, there are 1300 hot houses providing work for 20,000 persons and having an annual revenue of \$3½ million. Also the city of Kizanluk, Bulgaria, is every bit a rosary, and produces the world's oil of rose, and thus makes possible for many to make sufficient living. As a rule, men who are occupied with raising flowers are contented and do not have lasting worries, since the various forms of rose bushes and flower trees and their shadedness and fragrance create an eden-like scene and fascinate and divert the mind of the observer. Moreover, if a florist has penetrated into the secret of his trade, in ninety-nine cases out of a hundred he succeeds in securing an enviable income.

In U. S. certain flowers—such as rose, lily, violet, etc.—greatly award their cultivators. However, these flowers are very scanty and worthy of abundant cultivation. In 1875 a rose named Mme. Ferdinand Hamain, being brought from France by M. Ledichauz was planted in Mr. Bancroft's garden in Washington, D. C. But later its name being forgotten now florist Field Bros. call it American Beauty Rose, which since that time, through the aid of the government and C. Leslie Reynold's efforts of 30 years, has become a noted rose in the market, although its sale is restricted on account of dearness.

If very other flower should enjoy similar care and cultivation, no doubt the country will become a bound with numerous kinds of choice flowers.

More reasons than one render the cultivation of roses important; its beautiful appearance, pleasant fragrance, the usefulness of its juice, the use of its leaves as medicine when cooked with sugar (which give pregnant moderate purgation), and the value of its wood.

There are many wild flowers like poppy, daisy, etc., which are available for the preparation of drugs most of which we are obliged, unfortunately, to import from foreign countries; while they could be cultivated and abundantly used in our land.

Also *oflamour* being one of the famous flower-shrubs may be a choice flowers, can be used as a remedy for coughing. Consequently it is commendable to cultivate it wherever possible, since it is very rare here.

In our country, the cultivation and consumption of flowers is encouraged only by the rich class and through weddings and funerals. It is an aesthetic demand that every single inhabitant should have taste for flowers, and be zealous for the beautification of every garden, in city or village, with various flowers, shrubs and trees. Not only gardens but even on roofs and windows must take the appearance of rosaries, as already they look so here and there in some places. It has been a good custom among us to adorn all places with lawns, when possible, which evidently shows our love for verdure and aesthetics, together with these, however, we ought to have all the more rosaries, since flowers exert great influence on human disposition and have the power to make one forget his worries, ill-feelings, weariness, and keep his heart delightful and happy. The flowery decoration of city gardens should be a compulsory law, which by no means seems to be heavy. The young members of families especially from time to time being occupied, without expenditure, with their gardens can have health promoting pastimes and aesthetic enjoyment.

Section F.

FORESTS.

The far extending woods of the U. S., which cover an area of 550 million acres, form a huge natural wealth of this country. For example, only the tree of Maple Sugar annually has a production of 1150 million ft. of wood; pine or Hardwood trees and their like serve as a good source of wood. The real value of Red Wood has just been recognized, while is its availableness for the manufacture of pencils; while some time ago it did not have much importance and so a great revenue as in the present. The tree of *Cuealysotuce* is very profitable for its rapid growth. On one acre 100 Rubber trees are rubber worth \$1.50. Still there are many profitable trees like this. planted at an expense of \$30, and after some years each tree gives 6 lbs. of

But, unfortunately, instead of using our own inexhaustible woods we import part of our timber supplies from Canada. The reason for this is that most of our public and private forests remain untouched and unearned for. Because in order to obtain best and permanent results from a forest, it is necessary to tend it by scientific methods, to cut down old trees, to lop dead branches on time, to destroy harmful insects, and to protect it against flood and fire. And for doing all these competent foresters and experienced workers are needed.

Likewise, in the vicinity of all cities woods should be planted, like the system of Switzerland, Germany and our Boston, all the more dioxide of the atmosphere and exhale oxygen.

Besides this sanitary benefit, forests give great supplies of wood. As the wood of Schwald planted in Zurich, Switzerland, 625 years ago, produces an annual income of \$8.00 from each acre. Similarly the 12850 acre forest of the city of Baden, Switzerland, every year yields \$67,000 revenue. The wood Forbach, which has an extent of 1482 acres, yearly produces a profit of \$12.00 from each acre. Even the administrative expenses of many villages in Germany are provided through forests. Thus many European cities have vast woods which in the summer serve as amusing places and in the winter as their sources of timber and fuel.

Therefore, as I said before, all large woods in the country should be taken over by the public and remain under the care of the Forest Department, in order that importation of wood, in whatever form, may cease, and, besides reasonably meeting the popular demand, we in turn be able to undertake the work of exportation of all kinds of wood supplies.

Section G.

CATTLE BREEDING.

Article 1.

MILK FOODS.

Since the immemorial the milks of certain domestic animals have served as a vital nourishment for the young and old members of mankind.

As an average, in the present the people of U. S. annually should consume 6½ billion quarts of milk, in order that each family may daily use a quart. Nevertheless, the majority are obliged to consume condensed milk for the fresh, notwithstanding that yearly 7 and three-quarter billion quarts is produced in the country. Although condensed milk has the property of the real, especially when prepared similarly with that of Eagle Brand, yet it is devoid of the real properties of fresh milk and can not be employed in the preparation of milk foods, such as rice-pudding, sweetmeats and *madzoun* like the sour milk.

Madzoun, although unfamiliar to the majority of the people of U. S., is

the most useful and nourishing of all diets. Dr. Mechnicove, after long experiments, has established its being a promoter of longevity. Centuries ago, Asiatic peoples and those of Eastern Europe recognized its sanitary and economical benefits and even since consume in large quantities. England, too, is becoming accustomed to the usage of *madzoun* and every year increases the rate of its consumption. Among us, however, Dr. Dadourian sells it as a medicine to hospitals and druggists, under the name of '*mazol*', and several others have put it on the market by the name of '*madzoun*', who scarcely succeed in distributing in small quantities, since its sourish taste is disliked by one not used to it. Nevertheless, when people realize some day the necessity of *madzoun*, no doubt will start consuming, and there will be a demand of 4-5 billion quarts of milk only for the preparation of *madzoun*, as this can be made only of pure milk.

Our annual production of butter amounts to 1½ billion lbs, of which the 900 million is consumed in the country and the rest exported notwithstanding that here we suffer from shortage of milk. In my thinking, it is not fair to deprive the public of their necessities and carry on exportation undertakings.

Cheese is a milk-food whose choice kind promotes digestion and serves as a flavoring diet, especially for users of tea and tobacco. Chemists assert that one lb. of choice cheese contains as much nourishment as 2 lbs. of meat or 16 eggs. In our country, however, cheese is poorly prepared, and it may be said that we are devoid of pure and good cheese, and what we have, 299 million lbs., is insufficient, and, consequently, we are obliged to import, at high price and in great quantities, from Holland, Switzerland, Italy, Greece, etc. In all the parts of the world many varieties of cheese are prepared, altogether different as regards color and taste, among which the best are the white kind of Greece, fresh or salted, the '*lore*' of Medile, the '*kasher*' of Balkans, the '*dig*' of Roumely, the '*rokfore*' of France, the '*mandzarine*' of Italy, the '*gavier*' of Holland, and the Swiss cheese (imported). The Swiss cheese prepared in this country is simply a mixture of potato and unworthy to be called cheese. Also our white kinds of cheese, which are known as Cream Cheese and Eagle Brand, owing to their manufacture of creamless milk taste like bran. Choice cheese is prepared of pure milk and unskimmed. As Holland and Switzerland have made exportation of cheese a source of profit, we too, must prepare all sorts of it, through the aid of experts, and besides providing our need, carry on its exportation, since we do have all the means and facilities.

We should have sufficient milk both for abundant use and preparation of milk foods. And in order to have that much milk, we must appeal to scientific means rather than rely upon nature. As Mr. Lee, who is established in a village four miles from New Haven, through his especial efforts daily received 3000 qts. of milk from 400 cows and yearly 2738 qts. from each. Simi-

early in the agricultural university of Kansas, from the cow named Missouri Chief Josephine annually 8500 qts. of milk and 529 lbs. of butter is obtained. Each calf that this cow bears is worth \$3000, and she herself has a value of \$20,000, including her revenue thus far. This fact seems incredible when we consider that an ordinary cow yearly yields, as an average, 725 qts. of milk. Although the cow Josephine forms a conspicuous exception, yet experiments prove that by scientific care it is possible to obtain such astonishing results from ordinary cows. Consequently it is an indispensable task of the government of the nation strongly to encourage and carry on cattle-breeding through the help of science, so that it should be possible for every farmer if not to breed Josephines, at least to receive as much milk as Mr. Lee does.

Article 2.

EGGS.

Scientists are co-opinion as regards the fact, that eggs are the most nourishing of all diets, since they contain phosphorus, a constituent element of brain and bones, as well as nitrogen and sulphur. It is advisable, therefore, that each family use up at least 335 dozens of eggs every year. This custom would create the demand of an annual supply 5 billion dozens; while in the present we produce only the one-seventh of that amount, that is, 834 million dozens. Moreover the egg supply of crowded cities being procured from distant regions, both expenses of transportation come to the add on the real cost and, which is worse, eggs owing to their retainment in cold storages, lose their nourishing value. In the present, the only means enabling to consume fresh eggs, is either to raise chickens, or else to grow rich; otherwise one becomes obliged to use stale eggs at double or more cost. A statistics showed that of the 544 million eggs kept in cold storages in N. Y. the 350 million was stored only by Armour & Swift, for future profitable sales. This custom of storing eggs in prevalent in all populous centers, so that many wholesale dealers store up abundant supplies in April and sell out at their desired price in the winter. The storing, staling and endearing of eggs is the most shameful and condemnable of all injustices in business, for which the public indifference is responsible most of all. Now, in my opinion, not only it should be forbidden to store eggs as long as they become stale, but also their seasonable prices must be kept at a fixed rate.

Modern sciences has facilitated the method of raising hen and producing eggs, so there remains no cause of suffering from their want. It is true that now-a-days trusts do not give opportunity of success to individuals, however this does not signify that private undertaking is condemned, unless the undertaker is ignorant of the essentials of his business. To-day the poultry problems has been almost solved. Science teaches that animal life grows quicker when in warm environment, that lean beings are more reproductive, that calcium substances promote egg-laying and, finally, that a hen under

scientific care annually may lay as many as 300 eggs. Consequently, as there is the means of producing as many chickens as a hatching machine, so there is the possibility to make hens lay regularly, by keeping them warm and lean, and by feeding on ashes of slaked lime and burned bones rather than cereals; because hens always have the yoke of egg ready in their body but for the preparation of the white part and eggshell they need calcium substances. The second essential condition for having abundant supplies of eggs is in the vicinity of the city to appropriate suitable pastures where to raise up poultry, thus both the expenses of transportation are concealed and eggs are consumed in fresh condition and at a low rate. In this way both the consumer and dealer are profited, and the unjustifiable system of storage is stopped once for all.

Article 3.

NUTRITIVE ANIMALS.

It has been estimated that in this country approximately every year 8,212,500 lbs. of meat is consumed for the nourishment of the people, that is, every individual uses up daily 4 oz. of meat. The procurement of meat, as that of other necessities, conflicting with certain difficulties, since some years the price of meat is steadily advancing, the kind of meat which 10 years ago sold at 10 cents per lb. now is being consumed at 20 cents or over.

Many think the causes of the increase of meat cost to be the high cost of animal foods and the insufficiency of cattle supply. But if only these were the real causes, it might be possible to find the remedy by means of irrigating vast fields and increasing the production of hay and grains.

Others consider the illegal conduct of a few rich persons as the real cause of the high price of meat, who, profiting by the weakness of the law licentiously have formed trusts and are subjecting the consumption of the meat, as that of many other necessities, to their own freaks, and compel the people to consume dry and salted flesh at too high rates. This, indeed, is an unscrupulous method of dealing, which promotes the superfluous growth of the wealth of trusts, while the public suffers for the procurement of their daily needs. Truly, every intelligent citizen is anxious to draw the money of other nations into this country, through wholesale exportation of any subsistence; yet it is an unfair act to get at that aim by depriving the people. This wrong is committed by unbridled trusts every day. As, in accordance with the statement of Paul D. Cravath, there are six trusts having a dealing of \$945 million only with a watered capital of \$300 million. In this way they secure a profit of \$98 million, of which the \$25 million is real interest; that is, an interest of $8\frac{1}{4}$ per cent. on their nominal fund. Armour & Co. receives 29

per cent. of that profit on shares of its watery capital which is \$93 million. Now, the denoting of \$300 million as nominal capital for an annual business of \$945 million is unjust and accordingly fixing the rate of interest condemnable, since for such a function a real capital of \$100 million would be sufficient.

Another cause of high price of meat is the custom of the untimely killing of eatable animals, which results in the decrease of their descendants. Having taken this point into consideration, the government of Argentine, prohibited the killing of cows below seven years of age. Should this law be adopted by us, the few interest-seeking trusts be bridled by the public, and through experts cattle-breeding be carried on by scientific methods,—then it will be possible for us to have abundant supplies of meat at the lowest price possible, and even to procure part of the meat needed by foreign countries.

Sheep is a very useful animal, whose meat is used as nourishment, wool for the preparation of warm clothings, skin for making shoes, horns for handles, and intestines for strings of musical instruments. It is surprising and condemnable, too, that together with having far extending fields and valleys, still we overlook sheep breeding, which year after year becomes more neglected. As in 1900 there was 50½ million sheeps in the country, but in 1910 only 11 million.

The breeding of swine requiring almost no care or sacrifice in the present pork forms the chief flesh diet of the people and has enormous consumption, 66 million pigs a year. However, it is not commendable to use this foul animal for food since it is indigestible and disturbs the blood circulation especially in warm season. If pigs are bred for the sake of their hair and skin or for exportation, there can be no objection.

Also among eatable fowls the duck and goose are not considered good for nourishment, since they live on rubbish.

Rabbits are very clean and nutritive, since they feed only on grass.

Bee-raising should be encouraged in the country, for the utmost nourishing honey available wax, and financial profit that can be obtained by it.

Article 4.

WORKING ANIMALS.

Laboring beasts form an important source of earning for cattle breeders, since in the country still are in use horses, mules, asses, and oxen, which the more tended properly the more valuable become. As a matter of fact, recently mechanical and electric inventions have undervalued the usefulness of working animal, yet still these have not wholly ceased assisting man in his toil, and for long time they will serve him as means of earning.

Article 5.

PROTECTING ANIMALS.

Dogs are true friends and loyal servants to man. It is important that every country family should own one or more of these protecting animals. But dog-keeping cities has to be either entirely prohibited or restricted by means of heavy licenses, because there they can not be serviceable, on the contrary, when at liberty, they may attack and hurt men, or they may carry microbes of epidemics. Consequently it is advisable to keep only choice dogs, and this for hunting and protection purposes.

Similarly, cats are transporters of plagues, and, above all, ungrateful. Yet, in order to be safe from undesirable animals like mice, it is commendable for every family to select cats of good breed and cautiously tend them, always keeping children away from them.

Section H.

HUNTING.

Wild beasts, especially for their skins, serve as a means of earning. As through Russia every year draws an important sum from us. It seems to me that the U. S. can supply her own need of skins from the arctic regions in Alaska and from the woods of the West, so she should promote hunting especially in those parts. Happily the hunting of talking and singing birds has been prohibited by law and we have the pleasure to enjoy in our gardens the presence of the musicians of nature. Nevertheless, there are millions of singing birds in the solitary woods, which might be collected by expert hunters and tamed for the purpose of adding the aesthetic charm of cities.

Section I.

FISHING.

Far-extending oceans contain unimaginable quantities of numerous varieties of fish, an excellent nourishment for man. Therefore, every individual must very often eat fish, since they can be consumed at the lowest price possible.

Now-a-days, however, a subtle method has been achieved, which does not let the people profit by the abundance of fish, and a few self-centered dealers, trusts of individuals, try to keep the price always high, either by pouring back in the sea immense quantities of fish as superfluous or by using

them for fertilizing purposes. Passengers sometime ago reported the papers that they saw in the fields of Indianapolis fish-covered lands. This act is, indeed, very dangerous, although the stinked fish enrich the soil, yet, on the other hand, they corrupt the atmosphere and injure the health of near-by people. Nothing else but the defectiveness of the law can be held responsible for the use of these wicked methods. Nowhere in the world is ever heard of or seen such shameful doings, which deprive the people of their right to enjoy the gifts of nature! The rational way is that in time of abundance fish should be consumed as cheaply as possible, and the excess should be salted and dried for future use.

It has been a custom in this country, only on Friday to eat fish, which being a weak diet is deemed fit for use in time of religious fasting, as Friday used to be. But it seems wise to consume as much fish as possible, since it is easily digested and is less injurious than meat. In fact, it is greatly amazing that huge quantities of numerous species of fish swarming in our vast seas, lakes, and rivers, remain untouched and useless. As in the North Atlantic there is a very nutritious and as abundant as to satisfy the need of the whole population, while the total of our fish production amounts to 2,111,267,415 lbs., valuing \$65,877,443, which is, indeed, an insignificant sum, as far as the vastness of the water possessions of U. S. is concerned. And as a result of our neglect for fishing, one of the most profitable trades, we are deprived of both the fresh and preserved fish and obliged to import in boxes or barrels from other countries.

In many European countries, as France, Italy, Portugese, etc., choice sardines are abundant, the exact kinds of which most probably may be found in our seas, too. Nevertheless, this occupation of preserving sardines has not been promoted in the country, and those prepared here although cheap, can not equal the European, since they do not contain a drop of olive oil. We have only well prepared salmon, smoked or preserved, which we export to all parts of the world and to Germany alone \$11 million's worth.

We can not consume the smoked kind of mullet, which is a choice diet, and are satisfied with dried herring, notwithstanding that our seas are abound in mullet.

Salted mackerel, which is plentiful in this country, is very delicious if carefully and timely prepared.

Black caviar, which is an important sauce of profit in Russia, profusely is found here, but being unable to preserve it choicely we are obliged to import from that country at inaccessible price.

Finally, we are deprived of enjoying luxuriantly fresh, salted, oiled, or smoked fish of choice variety, for several reasons: The unbridled dealing of some trusts of individuals, the fewness of our expert fishers, our lack of olive oil, our neglect for fishing, and the ignorance on part of the people concerning the nutritive value of fish. Up to this day, had experts carried

on the fish business devotedly and facilitated the production and preparation of all kinds of edible fish, then, no doubt, the whole country would obtain enormous profit solely from fishing, which seems purposely to have been left in an inenviable condition. As a consequence of this neglect, to-day the fisherman hopelessly continues his ungrateful occupation, and his own son after receiving education seeks success in positions other than his father's. Whereas if that educated young man should employ his knowledge for the progress of his father's business, doubtless he can insure great success, elevate the position of fishers, facilitate the production of fish by means of new methods, and, finally, through the help of the public, produce abundant supplies of fish at the lowest possible rate.

Section J.

MINING.

In the present, though the result of our mineral business, \$2 billion annually, is satisfactory, yet its system is far from being so. Some companies obtain fabulous sums from the various mines of the country and, on the other hand, become bankrupts; still others, on observing the slightest sign of mine anywhere, with showy and boasting advertisements assure the simple people of great success, and, thus, draw their money by means of shares, and, finally adjudicate their own pretended failure.

In my opinion, if all the mineral wealth of the country should belong to the public, such cheatings, frauds, and disappointments cease to take place once for all, since the Administration can manage the business of operating mines, as well as other functions, much more competently than any incorporation. Besides, in case of loss or failure, the government can pay fully for all shares from its enormous profits in other undertakings. Moreover, through preventive means it can hinder all dangers and accidents which are common in the operation of mines; as in the mines of the U. S. every year 10,000 workers are wounded and 300 killed.

As regards the operation of mines I have the following suggestions:

1. Any kind of mine found anywhere in the country should belong to the public.
2. Any mine owned (in the present) by any organization must be transferred to the public at an appropriate value.
3. If the worth of a mine is undecided, owing to the uncertainty of its future profit, then a committee of specialists chosen both by the government and the owner or owners impartially prepares a report about its expenses, losses, and profits; then the court, on receiving the report, values on the property, considering all the expenses made since the beginning of its operation.

4. After owning all the mines in the country, the public should distribute shares worth \$10 respectively with 6 per cent. interest and 2 per cent. installment, first among miners and then desiring citizens.

5. The price of the metal produced is fixed in proportion with the sum invested in the mine, payments to laborers, and expenses.

6. If a mine does not pay the labor on it and its product is not indispensable, the operation must be stopped.

7. If a mine is both indispensable and costly, part of its value is added on that of cheaper ones.

8. The net profits on minerals of fixed price, such as gold, silver, copper, etc., are appropriated for other mineral functions and the payments of installments.

9. Through specialists the Department of Mines should investigate all the parts of the country, and on discovering any mine undertake its operation at the expense of the public.

Section K.

CONCLUSION.

The modern free yet irregular system of all the branches of agriculture, on the whole, does not promote the cultivation of the soil, and impedes the general progress of the country, in opposition to the efforts devoted to these purposes. Because under the present free system, everybody is allowed purchase as much land as he can and to treat it arbitrarily; as many owners of thousands of acres of land leave their properties as they are, for the future increase of its value.

Some of these, being occupied with different businesses, not only they themselves are not able to till their lands, but often do exploit nor allow others to cultivate them, and consequently far-extending fields are condemned to be without result and doors to unnecessary taxes, contrary to the just principle of "no taxation on unproductive properties". Many, therefore, for years being overburdened with heavy taxes, and, finally, losing every hope for the increase of the value of what they possess, are compelled to sell out their real estates at much lower prices. In fact part of such lands increase in price at time goes on, and there purchasers or inheritors obtain enormous results, however if the taxes paid for them for long years and the interest on capitals equivalent to the total value of such real estates should be taken into account, it will be seen that as a rule, very small amounts are left as netpro fits.

Others also making their lands over to unexperienced or unworthy cultivators, it becomes impossible to obtain from the soil the best results possible. On the other hand, great many expert agriculturers and foreign specialists,

void of material resources and means of transportation, lead intolerable lives in factories or for long time wander around without being able to find employment. Besides, modern condition for loan—being very heavy, a class of farmers can not benefit by them as much as possible. The poor fellow who borrows money becomes oppressed by superfluous interests on capital, and should nature be cruel enough to disfavor him in his toil, it is then that his labor is spent in vain and properly endangered on account of the increase of his debt.

It has been estimated that in the present the agricultural class owes \$6 billion to banks, as the majority are not able enough to carry on their business without borrowing, and, according to the legitimate custom, pay 6 per cent. interest or \$360 million. But in accordance with the statement of Yoakmen banks receive \$510 million as interest and commission. If that excess of $2\frac{1}{2}$ per cent. refunded, which creates a big sum of \$150 million, were left to the farmer as his just right, no doubt soil products would have decreased in value. Banks lend average farmers that amount of money with odd interests, not because they themselves pay interest on funds deposited, by no means, on the contrary, they freely use the money of rich farmers or businessmen or the bonds of the government, which bring a total interest of 8 per cent., and this is divided among high financiers.

Moreover, the products of the farmer are not transported to the market under favorable conditions, and transporter, broker, commissioner, and buyer, through various frauds, while underpay the owners of the goods, on the other hand compel the people to consume at high cost.

Now, such irregularities and wrongs in business directly impede the progress of agriculture, and, as a consequence of that, we see that year after year our competent specialists of soil and experienced farmers rush into Canada, notwithstanding that we greatly need them for the cultivation of our vast fertile fields. The more suprising is that some of our papers instead of inviting foreign farmers to our country, encourage our own agriculturists to migrate to Canada and elsewhere. This being so, still we emphasize that nothing but welfare can prevent the discontented mass of the people from emigration; they will keep leaving their country in search of satisfactory living.

Our essential obligation, then, is radically to reform our defective methods of dealing or business, to afford the farmer facilities for advancement, and to create a system of agriculture based on satisfaction. After such an agricultural reform is established, vast multitudes of discontented farmers from all countries, even from Canada, will hurry to our shores, especially when we should help them in transportation. As I mentioned before, the 45 per cent. of the people ought to be occupied with agriculture, in order that all soil products necessary to consumption should be produced sufficiently and cheaply, while in the present only the 36 per cent. of the population of this

country are farmers. Although Dr. Josea Strong thinks that any percentage exceeding that is economically dangerous, yet through my detailed investigations I have been convinced that it is too low, and is an important cause for the decrease of our soil production, for the unemployment of large multitudes wandering in streets, and for our necessity of importing part of the vital needs of the people.

Indeed, it should be confessed that, through the strong efforts of the Department of Agriculture, our farming holds a significant place in the progress of the world, but our agricultural class, as a rule, still lacking the necessary encouragement, are in need of public help and the leadership of experts.

Therefore, as the result of my long research and as the only possible means for the establishment of a better system of agriculture, I present the following suggestions to the public:

1. To give the citizen farmer his own dwelling property, and also to so define his land and water properties as to have secured his legitimate earning.

2. All private properties owned in previous time are to be purchased by the public at their modern cost, the value paid by land shares worth \$100 respectively, with 4 per cent. interest and 2 per cent. installment, which make the paying in of the capital possible within 25 years.

3. To determine the earthly and climatic properties of all the regions of the country, and thus to mark out the sites of cities and villages. Also distinctly to indicate the peculiarities of all tillable lands, in order to prevent inappropriate cultivation. If on a lot more than one product can be cultivated, the one necessary for consumption and exportable at high price should be preferred. A piece of land may be appropriated for various purposes, according to its suitableness; as stoney regions for cattle-breeding, sandy places for the cultivation of water melon and the like, choice soil for the culture of flowers, vegetables and orchards, and fields of mixed properties for raising cereals. Climate also has much to do with soil products, so that on the same lot, grape should be cultured on the eastern side and chestnuts on the western; some plants are destroyed by the gale, others are withered by the southern wind.

4. After all private real estates are purchased by the public, they should be distributed as personal properties among villagers, by a rate between one and one thousand acres a piece, according to their properties and fertility; so that each citizen agriculturer may have annually on earning of \$3600 or at least \$2400, the \$1500 of which will be his net profit. Also, a miner should be given from one-quarter to 1 acre of land for dwelling in the town of the village near his working place, similarly a fisher; but a poulterer 10 acres, so a florist; a gardener 25, a fruitman 100, a farmer producing cereals 500 or over, and a cattle-breeder 1000 acres.

5. The borders of each piece of land should be planted with fruit trees, in order that the country people should have abundant supplies of fruits, for both use and sale.

6. The redistribution of land is to take place at the rate of the original prices.

7. The excesses of land remains in the charge of the local branch of the Department of Agriculture, and are leased to natives or foreigners, or cultivated by hired men, or may be sold out to foreign-born citizens at the original cost plus the interest, etc.

8. Every four years the price of land being fixed by the House of Representatives, naturalized immigrants may purchase real estate at the resolved value; similarly rents are examined and changed by local committees.

9. Asking farmers are given money from the Public Bank at 6 per cent. interest.

10. Real estates may be purchased by cash money, land shares, or installments. Thus, those who have made over to the public lands worth 100 or more shares and make a purchase of 10, receive from the public an annual interest of 4 per cent. on the remaining shares. But those who have but one or none and also insufficient principal, yet are considered worthy of credit to receive a lot worth 100 shares or over—must pay annually 4 per cent. interest and 2 per cent. installment, in order that after 17 years may own the property.

11. If one should make good fortune in a short time, may pay up the capital earlier, but if his success delays and it becomes impossible to make his payments on time, then the period is prolonged; however, one who does not show himself worthy if the help and facilities he has been enjoying, after being given back only the half of what he has paid on capital, he is placed in the class of laborers.

12. Well-to-do and independent farmers desiring to enlarge their business, may hire public lands.

13. Foreigners can hire lands only for four years.

14. Rents should be 8 per cent. of the present cost of real estates. Of this the 4 per cent. is denoted as interest on shares, 2 per cent. as installments, 1 per cent. for insurance and public expenses for agriculture, and 1 per cent. for land tax or accidents. Every four years all the rents are changed proportionally with revenues—provided that they should be neither more than the interest on an amount equivalent to the worth of the revenue nor less than the interest on land shares.

15. Interest and installments on uncultivated lands are added on their original prices to form their total value.

16. By this method, at the end of 25 years all land shares having been paid back, rents fall to 4 per cent. for citizen hirers, and profits thus received are appropriated for the general progress of the country.

17. In every village all expensive agricultural machines being kept by the public, farmers hire them at small rates from the local administration.

18. Although farmers are benefited by the agricultural papers and periodicals published by the Department of Agriculture, but in order to obtain from the soil the greatest result possible, it is necessary that they should be experimentally instructed in agriculture by visiting specialists.

19. Prices of agricultural products are fixed by the Central Exchange of the public, after the census of the year's importation, exportation, and consumption of each has been investigated. Thus, after the price of any soil product being made public by the Central Exchange its branches slightly lower or raise the cost in proportion with the expenses of transportation. This system, I believe, will prevent the capitalist from financially forcing the poor farmer before the season to sell out his products at low cost, and the rich farmer from keeping his goods until the season is over and later demanding high prices for them.

20. All agricultural products are gathered at the store-house of the village, and thence carried to the market of the city by 1 per cent. profit. The store-house of the village should mark on the milk and egg the date of receipt.

21. As I have mentioned in the part on education, sons of farmers after receiving their education, instead of establishing themselves in the city and becoming wage-earners, must especialize one or more branches of agriculture, such as minerology, fishing, cattle-breeding, forestry, horticulture, and the like, according to their desires and capabilities. In this way, systematically continuing the occupations of their fathers, doubtless they become eminent personages like Bourbank. He who does not feel any inclination in himself to become a farmer, may leave the country and some day, perhaps, become even a president, as Lincoln did.

It should be impressed upon the minds of the young generation, that agriculture with its comparatively free nature and health-promoting characteristic is an excellent occupation suiting most intelligent persons, notwithstanding that the city people dislike the noiseless life of the country. Likewise it should be taken into consideration, that as a city man can not succeed well in farming, so the participation of a farmer in city business in most cases result in failure. Consequently, the public administration should somewhat restrict arbitrary changes of residence and occupation from the city to the country and vice versa.

CHAPTER IV.

MANUFACTURE.



MANUFACTURE is the conversion of raw materials into articles for use, and is indispensable for the preparation of the important part of human exigencies.

During long centuries, men have incessantly travailed and succeeded to create the present art of manufacture, for living more comfortably. Nevertheless, still mankind needs and ever will need toiling and laboring in search of restful life. Because science is infinite and gradually creates countless novelties and necessities, and the more she advances the more her demands multiply. Consequently, man's eagerness for progress and compulsory labor have made the continual development of manufacture a necessity.

Men being occupied with industries form an important class serviceable to mankind for the greater or smaller means they offer in behalf of restful living. And for this vital service they ought to enjoy permanent security in business and the legitimate encouragement of the public.

In the primitive ages art being in its embryo, the ignorant artisan was obliged to spend very long time for the making of a perfect article. Gradually, however, industry became complicated and individual labor gave way to co-operation and mechanical work, which in turn created the present world of business. Because a man's labor can be made productive by means of the implements of his occupation, and for this reason some trades, owing to the necessity of gigantic engines, and huge undertakings, have needed co-operation, and thus has the system of factory originated. But the co-operation of artisans and the help of machines alone not being able to keep manufacture safe from rivalry the necessity of large capitals, too, have been felt. So the rich artisan or even the capitalist unfamiliar with industry, by force of money boldly are confronting every resisting factor and, being encouraged by the weakness of the law, subject to their freaks the average artisan, laborer, and the people.

In this way has been created the dissatisfactory situation of manufacture, the discontent against which day by day is intensified, and the cry for reform echoes from every heart bereaved, despaired, or indignant. And in response

to this righteous demand, many have sought and proposed various remedies. But alas, up to this day none of these has been able to meet the call, and all are like the holes bored at the top of a barrel full of water, while what is wanted is a hole at the bottom which shall empty out the whole water therein.

The defective system of modern manufacture has been created chiefly by the embriddled career of factories, with which originated (1) the whimsical behavior of factory-owners, (2) the uncertain condition of factories, (3) unrestricted rivalry in manufacture, (4) the preparation and consumption of feigned goods, (5) the irregularity of profit, (6) the use of huge capitals with heavy interests, (7) the unproductiveness of the labor of discontented workers, (8) the high cost of living. Factories alone are not responsible for these evils; all other incorporations are accomplices with them.

In fact, the curbless dealing of unscrupulous manufacturers severely is to be condemned, who subtly purchase raw material at insignificant cost, employ men, women and minors at trifling wages, always justifying themselves with the objection of their pretended disability to pay good wages, and, finally, use every effort to prepare counterfeited wares and distribute at incredibly high value. The ruthless capitalist who nourishes on the blood of the poor and weak laborer more than being a robber is a public enemy. Yet if we should penetrate into the depths of the problem, we shall find that the true responsible factor is the slackness of the principle of law and the public indifference, which directly encourage misdealing.

It should be remembered that another significant cause often inducing manufacturers to adopt such wicked methods of earning, is the unsecured position of factories. For so long as the future of a factory is not safe and its function of the next day remains uncertain, undoubtedly, from the first day on, the worry for failure and the fear for bankruptcy in the mind of the factory-owner, who abandons honesty and uses every possible means to protect himself from financial ruin.

Likewise, free rivalry, which is the result of unbridled dealing and the uncertainty of future business, has been a great obstacle against peaceful dealing and a mighty danger for all great and small incorporations. Because when rivalry is left unchecked everybody will try to seek means for self-defense, although no means can absolutely afford security for the to-morrow, since this lies in uncertainty. Consequently, the factory-owner continues cheating the people, preparing false goods, and underpaying his employees, deceiving himself that in this way his present as well as future success is secured. Small capitalists, hopeless of resisting big capitalists, often become fraudulent bankrupts at the loss of those who have trusted them. If they in some way or another should succeed to postpone their business failure it can not be doubted that their financial worry will torture them and drive them crazy. Some among these, not being able to endure the misery of their-

selves and families, desperately take their own lives. In all the cases of the financial ruin of capitalists is the poor toiling people who suffer most.

The only safe means of self-defense that remains to small capitalists, therefore, it to increase their pecuniary power by borrowing or co-operation, and, thus, to be overburdened with heavy interests on capitals. As to-day a factory which can be run with \$100,000 has a capital, real or watery, of hundreds of thousands of dollars, the odd interest of which steadily goes up. Moreover, in order not to enrisk their interests, manufacturers are obliged either to falsify their merchandise or to underpay those in their employs or to purchase raw materials at the lowest cost possible, or to distribute at high price, or to practise all together if possible. By this method some incorporations, being supported by large heaps of money, both remain safe, at least in the present, from failure and easily extort fabulous sums as net profit. Among fraudulent manufacturers those succeed more than all who know how to falsify goods skillfully.

The manufacture of false goods has especially been promoted by the public indifference. To-day very often copper is used as gold, lead as silver, and iron as steel, by jewelers and metal-workers as well; and the simple people is cheated and robbed. This cheating and robbery can be stopped and must be stopped by the will of the public. The administration can and should stop them by passing a *carat-law* for every manufacturing articles.

This is not all. Sometimes paper is used for leather in the preparation of shoes, which, as everybody with common sense knows, can not last longer, take in moisture and sicken the wearer. Often soapwort is used for egg in the manufacture of some candies, which substance is liable to injure health. In syrups saccharine is employed instead of sugar. For lemon acid of tartaric is used, which is void of the health promoting property of the former. Flour is mixed in butter. It is not uncommon to use grass-silk for real silk, cotton for wool, painted paper for leather, changing paints for real dyes, linseed for olive oil, starch water for milk—all in the preparation of various necessities. The majority of woollen wares are manufactured of mixtures of cotton mesh, jute, cotton or hemp. Even antiques, statues, paintings, and various articles are counterfeited very skillfully, and the simple people buy them every day, never becoming aware of the fraudulent tricks.

The most injurious among all false preparations are the dissembled medicines. Drug-making being rather a secret occupation, such frauds are taking place in it that often lives are sacrificed for a little extra profit. As for example some time ago a pharmacist was convicted by the court of Paris, who used to deal fraudulently either by underweighing or dissembling medicines. For instance, he used to sell a colored liquid of emetic for epika and phosphates for glicero, phosphates. And on being asked the reason of his misdealing he answered that he was compelled to do so by rivalry. There are great many like this person, arrested or rescued, in the U. S., only in New

York 947 fraudulent druggists were punished in one year. Dr. Don A. Bisbee, of Middlebury, Vt., was sentenced to 15 years imprisonment for having poisoned 13 persons to death by his prescriptions.

It is not more than a few years ago when the Food Law was passed as a means of preventing the false preparation of foods, drinks, and drugs, which provided for the marking of all commodities on their containers. But still the market abounds in injurious foods, and the public health continues to be in danger. Because the most efficient method for prohibiting such misdeeds, which is a thorough investigation of their preparations, has not been practised yet. Besides the preparation of injurious diets the government should also prohibit the manufacture of forged merchandise or at least disallow their consumption throughout the country.

From a viewpoint of economy, it is not wise to allow the distribution of such articles. If for the purpose of cheap shopping the people consume cotton and not linen goods, they must remember that cotton will cost them more than linen, on account of its undurability. Also, if two-dollar shoes last but six months, on the other hand four dollar shoes will endure two years; that is, as far as durability is concerned, the first is as much wroth as the on-fourth of the cost of the second. Similarly, founded combs though cheap cost much than bone ones, due to their being very brittle. Unfeigned Persian rugs although costly, last for many years, so that they may be used by generations; on the other hand, our rugs which are very reasonable, wear out in a few years of change their color, and in reality cost the buyer more than the Persian or Turkish. The truth is one for all cheap goods, as the old saying the enemy of real success. Our manufacturers should contend and excel by honesty the German or Austrian, who make every effort to prepare false also testifies, "What is cheap becomes expensive". Fraud in manufacture is goods. If the common people can not economically make their buyings, the government must instruct them along this line, in the same time showing, of course, the means of justly obtaining and maintaining sufficient resources for their comfortable living.

The unfixedness of profits on manufactured goods in disfavorable to both the consumer (people) and manufacturer (the factory). It is disadvantageous for the people, because the preparation of many commodities being secret, the people is cheated in paying odd prices for them. As rude steel being changed into watch spring, delicate wheels, buttons, or needles, has a thousand-fold value; iron being moulded into machines receives a hundred-fold worth; silk being changed into ribbons is given a ten-fold cost; wood being plained and painted its value is increased as much as five times the original; also there are goods which being manufactured of cheap materials are distributed at high prices. To-day everybody, dissatisfied with the present high cost of living, is anxious for obtaining some means of comfortable life, but nobody does ever think that if the prices of manufactured goods should

be fixed, both employees will be paid deservedly and the commodities will be consumed at much lower cost.

The unfixedness of profit is disadvantageous to the factory also, because while one distributes goods more cheaply another follows its example without perceiving the motive and secret of the first, and thus often loses, since the former may have mastered the art of fraudulent manufacture or for consideration of bankruptcy deals uneconomically. There is no doubt that a damoclian sword is hung over each factory, as its success is founded on uncertainty and some day enormous losses may cause its failure. The profit on a manufactured goods should not exceed the interest on the capital appropriated for it, plus the satisfactory pay of employees, plus the expense needed for the repair of engines and implements, plus the fund for securing the existence of the factory, and plus the payment of the capital.

The harmfulness of unnecessary capitals, real or watery, is already obvious, as their interests heavily press on the borrowers.

That the present wages of laborers are insufficient for living, factory-owners themselves confess, yet they do not satisfy their employees rather for fear of becoming victims to rivalry. So, naturally entangled controversies are created on account of the conflict between the interests of the two classes. The workman has a right to be discontented, because of the insufficiency of his earning, underpayment of his worth, and the capitalists, piling-up of superfluous money. He justly can not stand the present system which has made him as a mere tool, while he is an employer of tools. Likewise, the factory-owner, too, has a right to underpay those in his employ, owing to the insecurity of his interests and position. These are the radical causes of discontent originated from the erroneous system of modern manufacture. It is the insecurity of uncertainty of business success that have banished honesty from the market. If these evil-producing causes are eliminated and they can be easily eliminated—then it is possible to consider the problem of labor solved perfectly.

Consequently, the very first thing we have to start with, is to take into consideration the factors necessary for the regulation of manufacture and indispensable for the betterment of the factory system, which are chiefly:

- A. Capital.
- B. Technology.
- C. Management.

Section A.

CAPITAL.

Capital is indispensable for buying the ground of a factory to be made, necessary tools and machines, raw materials, and for providing the expendi-

ture of manufacturing proper.

It is greatly encouraging that up to this day we have been able, through the wealth of the country at least by co-operation to appropriate sums indispensable for all factories, without the financial help of foreigners. However, it is a gross mistake to appropriate superfluous capitals, real or watery for any undertaking. Our annual production of soil amounts to 10 million dollars, and that of manufacture to 20 billion dollars, for these while the actual needed capital is 8 billion dollars, which can easily be raised, since in the banks and other business establishments of the country there remains a deposit of 23 billion dollars. So it is evident that we do not have any difficulty in raising funds for various purposes.

Section B.

TECHNOLOGY.

The knowledge of the manufacture of any goods enables us to prepare the best, perfect, durable, and unexcelled kind. Through the efficiency of modern technologists we can produce more than we need. The important point is that these should co-operate for the making of the same merchandise, and, their legitimate interests being secured and enterprise encouraged, they may work peacefully and make improvements in their arts. If there should be found any new industry for this country, then for the time being necessary foreign experts can be hired.

Section C.

MANAGEMENT.

For the good organization of a factory, for the steadiness of its function, for the selection of choice varieties of raw materials, for timely distribution, and for the security of the interests of the factory, it is necessary and indispensable to have complete knowledge in the branch of manufacture concerned. We feel as our obligation to thank the skilled factory-owners who taught us the methods of co-operative business and prepared competent technologists. Therefore, the union of such specialists into one company assures us of the excellent management and more productive functions of the future organized of manufacture. Especially when under secure conditions corporations are established, no cause remains to exercise subtle and fraudulent methods and means in dealing, which to-day seem urgent.

The creators of the present sordid system of manufacture are rather the niggard incorporations and labor unions organized against them. These managers and employees are obliged to remain armed against each other, and if even they should reconcile in some way or another, still labor contro-

versies will never cease, so long as the agriculture has not joined them. To-day in U. S. of $6\frac{1}{2}$ million occupants of manufacture, as a rule 5 per cent. are owners, 9 per cent. supervisors, and 86 per cent. inferiors. In the Steel Industry three out of a thousand are proprietors, 8 per cent. heads, and 92 per cent. common employees; in the Cotton Factory one-half per cent. owners, 1 and three-quarter per cent. superiors, 91 and one-quarter per cent. inferiors; also of the 1 and three-quarter million tranmen 90 per cent. are managed and 10 per cent. managing. When we consider these figures and the huge difference between the proportions of superiors and inferior employees, then we may doubt, and justly, of any union whatever between manager and laborer. Nevertheless, a union, and a solid union is possible. It is possible in but one way by public ownership. Therefore, it is almost time when the control of manufacture should be taken over by the people themselves, since only the public can satisfy its four classes equally—the farmer, the artisan, the business man, and the consumer.

CONCLUSION.

From the inquiry above it is plainly seen that it is necessary in the first place to adopt the method of the constitutionally organization of manufacture in general, because collective labor can never dies when established legally, since the merchandise manufactured collectively can be cheaper, better and abundant; on the contrary, goods prepared by individual hands are expensive, as all agree. Thus, the function of an incorporation becomes more excellent when carried on by the co-operation of experts and labor enjoying permanent satisfaction. Also, the steadiness of a factory is considered as second only when its legitimate fixed profit is kept free from being affected by rivalryship and when a new patent is substituted for an old one by the organization itself.

So after the functions of a factory are previously regulated by these methods mentioned above, and all kinds of fraud abolished by effective means, through the strict superintendence of the public, every suspicion and fear concerning business failure and dissatisfaction becomes unjustifiable. To-day many gigantic factories run through the wise management of skilled especialists, without the presence and working of their owners simply because such factories have been established under lawful conditions. And although fabulous sums have been invested in these, yet under the new system of manufacture there will be no need for big capitals.

Under this new system of manufacture only one point remains which deserves observation, that is the question of exportation. Seeing the increase of wages, everybody will consider the probability of the advance of the cost of goods, and consequently will fear European rivalryship, which, they may reason, probably will stop our exportation, by the cheap manufacture of that continent. So thinking they may ask for a precautionary means.

In answer to their query, I am obliged to confess that, as a rule, we shall not be able to compete Europe on all manufactured goods, as even to-day some of our commodities prepared at so low expense seem costly as compared with those of Germany and Austria, where labor is cheap and, above all, forging of goods is very common. In this respect, rivalry among nations is a condemnable as fraudulent, which we can not stop by our wish and will, no matter if our earnest purpose is to establish honesty in market dealings. We should patiently wait for the proper time and think rather of keeping our present exportation traffic in a legitimate condition.

Therefore, I do not think that it is wise to lower the cost of our exports and to raise the value of goods consumed in the country, for keeping our exportation in equal level with that of Europe or even higher. In my opinion, we must export, wherever possible, only such commodities which we can without difficulty. Because there are many commodities being distributed at odd profits, which can be consumed much lower price; and there are also goods the manufacture of which being our monopoly remain exempt from rivalry. On the other hand, there are other kinds of merchandise the stoppage of whose exportation may result in either the closure of factories or business standstill and, consequently, the unemployment of workers. The only remedy for this, which I see, is to substitute other lines of industry, since under the new system the demand for manufacture doubtless will increase. Because our production of soil and industry values \$30 billion, which gives \$300 to each individual in the country. If we should have good nourishment, suitable clothings, comfortable houses, and sufficient necessities, we can consume that production among us without needing exportation. Besides, if we shall be obliged to import such goods which are not produced by us, then we can export products which foreigners do not have. As Switzerland with her manufacture of cheese and watch recompenses her lack of oil. Similarly, as far as exportation is concerned, we can substitute natural products for manufactured goods.

Section D.

SUGGESTIONS.

For a general conclusion to this section, I call the attention of the public to the following points, as a collective remedy for the dissatisfactory system of the modern manufacture:

1. By collective co-operation to establish factories. For instance, to unite all factories which manufacture hats, then in suitable places to form separate incorporations of men's and women's hats, one of each, in the proportion of the populations; in case of insufficient distribution, to join several establishments dealing with same kind of hats. So far all the goods. Goods

which are produced in large quantities, require freshness, and need transportation will have distinct factories in every city; that is, only one factory of eye-glasses is enough for the country, but we need 100 factories of piano, one in each state (we have 100 states under the new system), and in every large city a special bakery and a general one for small cities.

2. To establish factories by the co-operation of co-artisans; whose steadiness should be secured by the public and the business is to be carried on by the organizers themselves.

3. As I have explained in the chapter on dwelling-place, lands and properties of factories, as they are, belong to the public. Only on infertile grounds and in healthy climates can establishments of manufacture be erected, and factories impurifying the atmosphere should be built out of town on sea shores or in lands, which should be connected with cities by means of vehicle roads or railways.

4. Factories of dangerous business, such as glass work, manufacture of poisonous materials, and the like, must be established in or near prisons, employees being life prisoners. Because, as a matter of patriotism, we should not allow our countrymen to risk their lives with dangerous occupations, and from a viewpoint of philanthropy, by doing so we may set an example to other nations as regards the employment of criminals. In case there are none or very few felons, it is wise to discard such works, if some safe method of preparation should not be devised and to be satisfied with their importation.

Similarly, goods of difficult preparation should be manufactured by other classes of prisoners, until they are ready for machine process. The revenue thus obtained is appropriated for the expenses of prisons, and the excess is sent to the families of prisoners every week.

5. All factories existent in the present are purchased by the public at their modern values.

6. For a factory which is the property of a company, shares are given with 4 per cent. interest, and 2 per cent. installment, and after 25 years the property becomes public.

7. Establishments with trade marks and great credit, are bought by the public by arbitration. And in their stead are given shares of manufacture, at 6 per cent. interest and 2 per cent. installment; owners or successors may receive cash money for these shares.

8. Future factories, which should be at most 3 story high, fire-proof, and sanitary, must be built or repaired by the organization of architects.

9. Any change or repair on a factory is made when the manager deems suit, and the city council approves the plan after hearing the report of the Factory Committee.

10. The capital of each factory should not be more or less than what is necessary and is raised by the distribution of shares, each share having an unchangeable value of \$10.00 and bearing the signature of the receiver.

It can be transferred to citizens, after endorsement by the owner and the ratification by the manager.

11. The capital of a factory is raised first among its employees, in proportion with their abilities and positions. Thus, every worker more or less becomes a stock-holder of his factory. But should the material resources of employees become short, then desiring persons without may contribute, or former owners, or else the public itself—provided that the shares held by these every year should be bought with the fund of the denoted savings of the employees. By this method, within a short time the capital wholly will belong to the body of workers, and at the end of 25 years, when the total capital is paid up, the factory, too, will become the free property of the Public Organization of Manufacture.

12. Every employee must contribute 6 per cent. of his earning to the capital of the factory.

13. The steadiness of organized factories, their capitals, interests, function and workers' permanent employment should be safeguarded by the public; they must be kept safe from rivalry, business failure, and strikes.

Factories should be exempt from rivalry, in order that the class earning of workers should remain secured. Care should be taken to prevent misdealing and high cost which may be encouraged by the prohibition of rivalry.

They must avoid bankruptcy, by manufacturing not more than what is necessary. Thus their functions remain secure and capitals protected, and they will not need superfluous capitals, real or nominal. Therefore, prices on goods ought to be fixed by the public, reports prepared by factory managements in accord with previously drafted conditions, must be ratified by the committee of experts appointed by the public, after thorough investigation.

They must be guarded against strikes, in order that they should not be subjected to the freaks of neither proprietors nor laborers, and class controversies should cease once for all.

Employees must be exempt from exclusion, in order that any worker, as a member of the organization, should be sure of the steadiness of his work, except in cases of misdemeanor, laziness, drunkenness, and over tardiness. The exclusion of any employee should be decided upon by the board of managers of the factory, or by the court, on the demand of the prison in question.

14. In any factory should be employed citizen artisans, specialists, and common employees, at their especial earnings.

15. If the number of citizen experts and workers exceed the demand, the fitted among them are elected by vote and the rest are given other proper employments.

16. If the number of these does not correspond with the need, then the fitted among the fair sex are employed in suitable branches, and foreigners

are offered the remaining positions, at proper wages fixed by the city council; unemployed citizens are entitled to take the places of foreigners.

17. The board of managers is elected by the majority vote of employees, in the presence of a public officer.

18. The board of managers consists of nine persons; chief manager, assistant manager, lawyer, doctor, expert, artisan, secretary, employee, and driver. Of these latter four are followed by a new four every year; in case of death a worthy person is elected.

19. The board of managers is divided into two committees. The task of the one includes the selection of raw materials, fixation of quantity and quality, functions of buying and selling, regulation of the works of the factory, regulation of expenditure, preparation of price list, stamping of prices on all goods, presentation of annual report to the public, and watching over the capital, shares, and deposits. The office of the other committee will be, to assign the work of employees, and keep the record, to award the worthy, to affirm the misdemeanor of offenders in the factory and to report to the court, if necessary, and to receive the decision of the court as regards the punishment or exclusion of the guilty.

20. The office of the chief manager is to control lawfully the factory and to be responsible for it before the public; to look after the execution of the resolutions of the board of managers; to superintend the pecuniary and labor functions; daily to examine drafts and checks drawn on banks; interest, distribution, finally, all details of the finance of the factory, and immediately to notify any fraud to the Department of Manufacture.

21. The duty of the public officer in factory is, particularly to investigate all happenings in the establishments and, attending, without the right to vote, the meeting of the board of managers, to become familiar with all the secrets and report to the public administration any offense committed by any person from the head of managers to the sweeper.

22. Any offender in a factory is severely punished under the conditions written in the punishment section of this book.

23. An employee contriving a device which helps manufacture improve in any line, must be rewarded satisfactorily, on the approval of the public.

24. Every four years the city council, after hearing the report of the Department of Property, so changes the rent of all public properties as it should be the 8 per cent. of the whole expense of the building and land. Of this 4 per cent. is appropriated for shares, 2 per cent. for installment, 1 per cent. for real estate tax, $\frac{1}{2}$ per cent. for insurance and $\frac{1}{2}$ per cent. for repair; but after the installment is all paid the rent rate should fall to 2 per cent.

25. Every factory annually must pay the public a sum of \$5000 to \$25,000 as security tax, according to its order. The five orders of factories and their taxes should be entirely appropriated for the education work of the country.

26. The variety of goods is to be marked on it with the seal of the fac-

tory, on the approval of the public administration.

27. Any kind of goods should be unfeigned and distributed at real cost.

28. The management of the factory should prepare the general list of rates on goods, taking into account the following points:

a. The real cost of raw material.

b. The real estate rent 8 per cent. or 2 per cent. after 25 years.

c. 8 per cent. interest on the fund spent for machines, furniture, goods and trade mark (if there is), until the payment of installment afterwards 2 per cent.

d. Security tax.

e. Insurance only for capital in factory.

f. Steam or electric power.

g. Water.

h. Telephone, stamp, stationery.

i. Repair of machines and furniture.

j. Salaries.

k. Deposit for accidents and protection.

l. Transportation expenses.

29. At the end of every year, the management should report the general account to the public. Likewise, the administration through changing inspectors must conduct sudden investigation in the factory affairs, in order that any offense, individual or collective, should be checked and that the public officer remain loyal to his task.

30. No work should be given out of the factory for home preparation and the daily shares of work must be so arranged as to occupy the full hours of employees.

31. Until the payment of the capital of a factory, with the increase of the contribution of workers to the capital, the previous shares of the public gradually will decrease by vote and later those of employees, the money thus refunded is invested in other undertakings at 6 per cent. interest. If the country should not any longer need capitals for various purposes, which is possible after long time, then with the knowledge and leadership of the public administration that amount is appropriated for the progress of foreign countries. But if, some day in the remote future, none of the nations should be in need of money, then, of course, other wise arrangements may be made.

32. If factories of hard or dangerous business can not be established in or adjacent to prisons, then criminals on work are taken to nearest factories of the kind and after work brought to their cells. The impossibility of escape on the part of prisoners during coming and going will be shown in the chapter on home enemies.

33. The manufacture of any goods should be consigned to its expert, because even the most insignificant work gives better results when done by the

experienced. For example any man scarcely will do as much folding in 4 hours as a girl in one hour, and, consequently, will promote high cost, if should remain on such a job. It is so for each individual line of work, for the successful carrying-on of which preference should be given to the fitter.

34. All manufactured goods, exports or import, must be distributed only among their proper dealers.

35. The existence of any incorporation or factory without license being prohibited, the manufacture, sale, purchase, and consumption of any merchandise injurious to the public is radically forbidden. Thus, as the importation of all commodities is made known to the administration by means of the customs system, so the preparation of every merchandise also becomes subject to the will of the public. The manufacture of dangerous goods such as poisonous or explosive materials, should be under the strict care of the incorporation as well as the precaution of the Administration.

Section E.

PROOF.

We shall be satisfied with setting forth only three illustrations which will prove the practicability and unobjectionableness of the system we suggested, hoping that by them the reader will be fully convinced of the inenviable situation of to-day's manufacture.

Article 1.

FIRST EXAMPLE.

BAKERY.

Let us first consider the organization of a bakery, which seems insignificant externally but it is of great importance internally in the business world. Suppose that a city with a population of one million annually needs 182,500,000 loaves of bread, daily $\frac{1}{2}$ lb. per capita, and that it is necessary to make every day 584,935 lbs. of bread by working 312 days in a year (since the demand for fresh bread makes six-day labor indispensable) and 8 hours in a day. And suppose dissolving all small and large incorporations of bread in the city we organize bakeries with the most competent experts elected by vote. Now let us consider the place, capital, and employees needed for this organization.

PLACE.

For such an incorporation let the place needed be 5 blocks or $7\frac{1}{2}$ acres of the most worthless ground at the value of \$300,000. Then suppose \$300,000 is spent on the building to be erected on this lot, which will be three stories

high, include 500 ovens, each to prepare 1200 loaves a day, a store-room, and a barn. Lending \$800,000 to this incorporation, the public will receive 8 per cent. or \$64,000 as annual rent for 25 years, and afterwards 2 per cent. or \$16,000. We shall consider the first, \$64,000.

Capital.

The following account represents the distribution of the capital:

Tools

Office furniture	2,000	
Leaven kneading machines	100,000	
Benches for kneading	3,000	
Shelves for piling loafs	10,000	
Automatic baskets	5,000	
Various tools, shovels, etc.	5,000	
200 autos for daily transportation of bread, making two trips each and 1500 loaves for each trip	200,000	
4 horse teams for reporters, collectors and buyers	800	
3 bicycles for inspectors	200	326,000

Goods

Monthly 53222½ barrels of flour, 285¾ lbs. of bread of each, costing \$5.75 a barrel	306,029	
Monthly 159,667½ lbs. of lard, 3 lbs. for each barrel of flour, costing 12 cents	19,160	
Monthly 106,445 lbs. of sugar, 2 lbs. for barrel of flour, costing 6 cents	6,386	
Monthly 106,445 lbs. of salt, 2 lbs. for 1 barrel of flour, costing 1 cent	1,064	
Monthly 106,445 lbs. of yeast, 2 lbs. for a barrel, costing 30 cents	31,934	
Monthly paper cover, for each barrel 20 cents	10,645	375,218
Carried forward	\$701,218	

Brought forward \$701,218

Expenses

Monthly rent	\$5,333	
3 month's insurance, $\frac{1}{2}$ per cent. for \$800,000	1,000	
3 month's license, 1st class	6,250	
Monthly water expense	500	
" lights, gas, etc.	500	
Weekly fuel	3,000	
" Telephone bill	20	
" Stamp	5	
" Printing expense	15	
" Stationery	30	
" Gasoline and horse feed	1,210	17,863
" salaries		62,754
Surplus fund for occasional and accidental need		18,165
Total		\$800,000

According to this estimation, a capital of \$800,000 is needed for running the bakery above said, in order that it should be able to have, without borrowing, all tools necessary, to make purchases for a month, to pay the rent and expenses for water, light, etc., one-fourth of license tax, and the first week's salaries, also to have a surplus fund of \$18,165. The salaries and expenditure of the next week are forwarded by collecting dues on the bread distributed in the previous week; because bread dealers will pay for their purchases only once a week, every Monday morning sending checks to the factory.

Therefore at the end of the year \$48,000 is paid on the capital of \$800,000 by 6 per cent. interest and \$16,000 as installment by 2 per cent.

LABORERS.

Detailed account of workers and their earning salaries:

	Weekly
1 Director-Manager of 2d class, daily	\$80
1 Assistant Manager, 2d class, daily	26
1 Public officer, 3d class, daily	26
1 Doctor of 2d class, daily	26
1 Lawyer of 2d class, daily	26
1 Buyer, fifth class, daily	14
3 Superintendents of 5th class, daily \$14	42
1 Account keeper of 1st class, daily	12
2 Bookkeepers of 2d and 3d class, daily \$10 & \$8 ..	18
	108

Laborers (Continued)

	Weekly
1 Letter writer (originater) of 1st class, daily .. 12	72
1 Letter writer (typewriter) of 3d class, daily .. 8	48
2 Cashiers of 2d and 3rd class, daily 10 and 8.. 18	108
20 Clerks, 10 for bills, 1 for checks, 4 for goods, 3 for workers, 3 receivers, 8 for delivery, all of 3d class, daily \$8	232
2 Inspector-reporters, of 2d class, \$10 each daily 20	120
1 Collector of 2d class, daily	10
3 Office boys, daily \$5 each	15
10 Artisans of 1st class, \$12 each	120
125 Kneaders, \$5 each	625
4 Firemen of 2d class, each \$10 daily	40
125 Firemakers, of 2d class, each \$6 daily	750
250 Bakers, of 3d class, each \$8 daily	2000
750 Assistant helpers, each \$5 daily	3750
200 Delivery helpers, each \$5 daily	1000
4 Repairers of 2d class, each \$10 daily	40
16 Watchmen (for day and night) each \$5 daily 80	480
8 Sweepers and washers, each \$5 daily	40
200 Chauffeurs of 1st class, each \$7 daily	1400
4 Drivers of 2d class, each \$6 daily	24
1 Barn Keeper, daily	5
1748 total of employees	Total....\$62,754

The above calculation is somewhat roughly made, and can be moderated by experts and changed and ratified by the House of Representatives. The examiner will observe that always the maximum has been taken into account. Also, although license has been considered as of 1st class, yet it may fall to 2d. When \$100,000-\$250,000 be regarded as of 5th class, \$250,000-\$500,000 of 4th, \$500,000-\$750,000 of 3rd, \$750,000 to one million of 2d, and over of 1st class, then the bakery with \$800,000 capital being classified as 2d, its expenditure may decrease more, on account of the smaller license tax. However, I have taken the maximum rate of the expense to show conspicuously the truthfulness of my estimation. I have disregarded the expenses for collectors, salesmen, commissioners, and advertisements, since under my system of dealing there will be no need for them.

As to the price of bread, its fixation depends upon the annual consumption and expenditure, which is as follows:

Annual Expenses.

638,670 barrels of wheat flour for 182,500,000 loaves, \$5.75	3,672,352
1,916,000 lbs. of lard, 12 cents	 229,921
1,277,340 lbs. of sugar, 6 cents	 76,640
1,277,340 lbs. of salt, 1 cent	 12,773
1,277,340 lbs. of yeast, 30 cent	 383,202
Oiled paper for bread cover, 1 lb. 20 cent	 127,734

\$4,502,622

Property rent	\$64,000
½ per cent. insurance on \$800,000 capital	 4,000
License	 25,000
Annual water expense	 6,000
Annual light expense	 6,000
Annual fuel expense	156,000

\$261,000

Telephone bill	 1,040
Stamp and postals	 260
Stationery	 1,560
Printing expense	 780

3,640

Expenses for autos and horses	 62,920
Tools, furniture, repair	 15,000

77,920

312 day's earning of 1748 employees, \$10,457 a day	3,262,584
6 per cent. interest on \$800,000	 48,000
2 per cent. installment	 16,000

64,000

Deposit for accidents	 20,000
Occasional expenses	 20,734

Total.....\$8,212,500

Now, dividing 8,212,500—the cost of bread in dollars—by 182,500,000—the number of pounds or loaves of bread—we see that each loaf is worth 4.50
 Adding 10 per cent., the profit of the dealer 45

the total becomes 4.95
 which in order to make 5 cents, it is necessary either to increase the weight of the loaf and make over one pound or to deposit a surplus of \$91,250 which is obtained from the remaining 5c. for some unexpected loss.

If flours of graham, potato, corn, etc., should be mixed with wheat flour, then it will be possible to consume bread at a less rate than 5 cents, while I took for granted pure white flour of wheat, counting \$5.75 a barrel. To-day many kinds of bread prepared of various mixtures, together with weighing less than 12 oz., sell at 5 cents, and the interesting is that although a barrel of flour is worth \$5.50, yet both the people consume bread at high cost and employees of bakeries are underpaid, contrary to their overtime work, so that it is possible to say that they scarcely receive the quarter of the worth of their labor. Although there are Greek and Italian bakeries in New York which distribute bread at 5 cents, the $1\frac{1}{4}$ lbs., yet people can not go to remote places every day for buying their bread, and, moreover, the majority are not accustomed to these hard kinds of bread; bakeries themselves not being able to distribute in all parts of the city, or to attract customers through showy advertisements, neither they nor the people can fully benefit.

Consequently, those who consider the above method more attentively, will reach the conclusion, that the people can consume bread more cheaply, and that all inferior and superior workers of bakeries can receive the just reward of their labor. Experts may consider my estimation incorrect and disagree with me in some points but still I assure them that at the price of bread and the rate of salaries remain the same as I have given, although other details may undergo changes. Because if decrease should be possible in one estimation, on the other hand increases is sure in the next. Not being a baker, I prepared this table, as an example, as well as I could, and I leave its revision to the experts.

We can not disregard the following important points. To-day the 12 oz. bread comes out of the bakery at 4 cents and sells at 5 cents by dealers. Because, owing to their too great number, bread distributors can not secure sufficient earning (since they do not have satisfactory dealing) and, therefore, are obliged to raise the price, although in this way, too, still do not have full success. So, by cutting down the number of dealers it is possible to satisfy them even with $\frac{1}{2}$ cent. profit on a loaf.

Although the bakery distributes bread at 4 cents, yet still can not pay its workers satisfactorily, because private corporations, owing to insufficient consumption, are not able to balance their expenses. The dealer being given more bread than he can distribute, the next day part of the stale bread he sends back to the bakery, which causes it to be consumed at lesscost. On the other hand, if the preparation of bread should be made proportional to the population and if its distribution should be economically carried on, this inconvenience is stopped and the excess of bread, in whatever quantity, can be easily sold out right away.

In the present, credits not being secured, bakers do not receive their full assets and sometimes entirely lose on account of small bankruptcies; while such losses may very easily be remedied by securing credits.

The matter of transportation is another obstacle against the success of small bakeries with insufficient distribution; while if, like other goods, bread also should be distributed directly from baking shops instead of through dealers, expenses being decreased naturally consumption would become cheap.

The great corporations also which do the distribution themselves are paying heavy interests on unnecessarily big capitals, owing to their resistance to rivalry. While, according to our method since a capital of \$800,000 is enough for the preparation of a million bread, it is not necessary to appropriate fabulous sums for that purpose and to increase the cost of bread on account of pressing interests on them. As for example without being able to prepare the whole amount of bread of New York, Shults Bread Co. has been obliged to appropriate a capital of \$5 million, and seeing another company, Ward Bread Co., with \$5 million as capital, planned through Max Oscher to unite bread incorporations in chief cities and thus to form a huge trust with \$30 million, for being free from rivalry. So it becomes necessary to add the interest of that principal on the price of bread and to subject both consumers and laborers to the freak of the company. While for preparing the whole bread of N. Y., which has $4\frac{1}{2}$ million population, not only \$5 million or over is not short, but also only \$4 million will suffice, as I showed by tangible example.

SECOND EXAMPLE.

FACTORY OF CONFECTIONERY.

In the present there are over 400 varieties of candy, which are prepared of the following 14 chief kinds:

1, Silk candy; 2, Fruit candy; 3, Pan goods; 4, Rock candy; 5, Hard candies; 6, Taffy, 7, Sea foam or brittle, 8, Nucat, 9, Caramel, 10, Mushmallow, 11, Gum candies or Delight, 12, Bon bons cream goods, 13, Cream chocolates, 14, Almond, etc., chocolates.

There are factories in small or large cities which prepare either only one variety or several kinds of these. Therefore, for presenting the example of a factory producing just one variety, let us consider the candy consumption or exportation of a city with a million population, following the results of the past few years. Then, suppose that it is wanted to make 6 million lbs. of cream chocolates annually, in a factory running 300 days in a year and preparing 20,000 lbs. each day.

FACTORY.

We need $1\frac{1}{2}$ acres or one block of land on which to erect the factory wanted, a stone building three stories high. For this lot, for an average,

\$90,000 is necessary, and \$110,000 for the building, which sum amounts to \$200,000, also \$16,000 for property rent by 8 per cent. of this \$200,000.

CAPITAL.

Implements.

Steam engine or electric motor	\$4,000	
Kettles for cooking candies in	8,000	
Cream-making machine	5,000	
Starch boards	1,500	
Cream melting and molding machines	3,000	
Chocolate covering machines	15,000	
Miscellaneous tools	3,000	
Office furniture	1,500	
15 trunks, \$600 each	9,000	
		50,000
Material goods, for one month's use		32,500

Expenses.

Monthly rent for property	\$1,333	
Insurance on \$125,000 at $\frac{1}{2}$ per cent.	625	
License of 4th class, $\frac{1}{4}$ share	2,500	
Month's water, light, fuel	417	
Month's salaries	32,550	
Surplus for occasional and accidental need	5,075	
		42,500
Total	\$125,000	

So \$125,000 is necessary as a real capital for running this factory the interest on which is \$7500 at 6 per cent. and the installment \$2500 at 2 per cent.

Detailed List of Earnings.

		Annually
I Director-Manager of 3d class, daily	\$60	18,000
I Public officer, 4th class, daily	18	5,400
I Assistant Manager, 4th class, daily	18	5,400
I Especialist, 4th class, daily	18	5,400
I Lawyer, 4th class, daily	18	5,400
Carried Forward	\$39,600	

	Brought Forward	\$39,600
1 Doctor, 4th class, daily	18	5,400
1 Superintendent, 4th class, daily	14	4,200
1 Buyer, 4th class, daily	14	4,200
1 Slaesman, 4th class, daily	14	4,200
2 Bookkeepers, \$12 and \$8 daily	20	6,000
1 Cashier, daily	8	2,400
1 Letter writer, daily	12	3,600
8 Clerks, daily \$8 each	64	19,200
2 Office boys, daily \$5 each	10	3,000
1 Inspector-reporter, daily	10	3,000
2 Repairers, daily \$10 and \$8	18	5,400
30 Artisans, daily \$12 each	360	108,000
60 Assistant helpers, daily \$5 each	300	90,000
3 Fire makers, daily \$6 each	18	5,400
10 Carriers, daily \$5 each	50	15,000
20 Boxers, daily \$5 each	100	30,000
2 Packers, daily \$5 each	10	3,000
2 Watchmen, daily \$5 each	10	3,000
3 Sweepers, daily \$5 each	15	4,500
15 Chauffeurs, daily \$7 each	105	31,500

171 Persons employed Total.....\$390,600

The price on goods is fixed in proportion with the annual consumption and expenses of the factory, as follows:

Annual Consumption.

3,600,000 lbs. of sugar, at 5 cents	\$180,000
1,800,000 lbs. of glucose at 2½ cents	45,000
60,000 lbs. of starch at 4 cents	2,400
600,000 lbs. of chocolate at 15 cents	90,000
30,000 lbs. of cocoa oil at 40 cents	12,000
Assorted essences and albumine	15,000
1,200,000 paper boxes	30,000
Dish and wrapping paper	12,000
Cords	1,200
	\$387,600

Earnings.

Annual salaries of 171 laborers	390,600
Carried Forward	\$778,200

Brought Forward \$778,200

Surplus Fund.

For accidents, etc. 5,000

Annual Expenses.

Property rent 8 per cent.	\$16,000	
Interest on capital at 6 per cent.	7,500	
Installment 2 per cent.	2,500	
License, fourth class	10,000	
Insurance on \$125,000 at $\frac{1}{2}$ per cent.	625	
Fuel	1,500	
Water	600	
Light	600	
Telephone	240	
Stamps and postals	300	
Stationery	760	
Repair implements	1,000	
Occasional expenses	1,175	32,800
		\$826,000

This amount, which is the total annual expense for making 6 million lbs. of cream chocolate candies, being divided by this number the value of each lb. of chocolate becomes in cents 13.75
 Dealer profit 5 per cent. 69
 Store keeper's profit 25 per cent. 3.60

Total.....18.02

This shows that a pound of chocolate can be consumed at 18 cents, while to-day even the cheap kind sells for 20 cents, although its factory price is 9 cents. Some candy establishments keep the stale and feigned in the hope of selling at 15 cents yet a short weight. This fraud takes place simply because of the numerousness of candy-stores, since insufficient sale compels candy-sellers to obtain as much net profit as possible, for the sake of the continuance of their business and the security of living. Besides, some varieties of chocolate candies prepared of choice cream and essences, are bought from factories at 14 cents a lb. or 70 cents the 5 lb. box and sold, as a rule, for 30 cents a pound. Similarly, chocolates with cream of pure sugar are advanced in price by 1 cent a lb., by 5 cents for being made with hand, and in the proportion with the worth of the fruit used in them. Such a kind of chocolate can be prepared in factories at 22 lbs. a lb. by my new method, and sold by store-keepers at 29 cents. But in the present, factories generally distri-

bute for 20-22 and retailers sell for 40 cents a lb. Still being unable to satisfy fully their employees on account of shortage of profit. It is also worthwhile knowing that companies like Huyler distribute at 70 cents—a dollar each lb. of chocolate. Thus, under the present system both the retailer is dissatisfied with his business and the people consume at high cost.

The capital, \$125,000, has been designated in proportion with the needs of a month, since hereafter all factories of this class should under my system carry on their business dealings by the month. Thus, there remains no more need of credit, as all business will be performed with just sufficient capital and moderate dealing, and in definite periods of time.

Example Third.

SHOE FACTORY.

There are several sorts of shoes, as:

1. Boots.
2. Shoe.
3. Scarpin.
4. Sandal.
5. Sliper.
6. Rubber shoe.

These in turn are divided into two branches, masculine and feminine, which undergo changes after the fashion of time. As to-day all kinds have their definite properties, shapes, and are called after the names of their originators. Some of these having been noted for some quality or another; are consumed at high cost. There are shoes made of almost the same leather and on the pattern same as ordinary ones but under different names, which sell as high as at \$22.00.

It has been estimated that for a pair of one-dollar shoes is used 38-40 cents worth of leather, for two-dollar one 70-80 cents, for three dollar one 90 cents to one dollar, and for four dollar one \$1.25-\$1.40, but the leather of a pair of shoes worth \$11.00 and that of women's worth \$22.00 costs at most \$2.50.

As for the real cost of this work, the first has a value of 48-50 cents, the second 65-70 cents, the third \$1.00-\$1.20, and the fourth \$1.95-\$2.15, but the \$22.00 dollar one only \$4.00. From this calculation it is obviously seen that the extreme cheapness as well as the unusual dearness of shoes is chiefly due to fraud and nothing else. They are incredibly cheap because the stuff of which they are made is worthless paper and worst kind of leather. They are highly expensive because simple and ignorant buyers have been convinced, in some way or another of their pretended excellency. Avoiding the extremes, we must adopt the principle of square dealing. There is the

means to consume 4 dollar shoes of the present at \$3.00, as will be shown below.

Now, suppose it is desired to run a shoe factory which shall prepare annually one million pairs of shoes. This will be the best plan for its establishment.

FACTORY.

For a shoe factory which in 300 days of the year will make one million pairs of shoes, 3333 pairs per day, a brick building of 3 stories on a lot of $1\frac{1}{2}$ acres will be very satisfactory. Therefore the sum of the money needed for the purchase of land and the erection of the building amounts to \$200,000, of which the 8 per cent., \$16,000, is denoted as the annual property rent.

Capital.

Shoe machines and two trucks	\$35,000
A month's shoe materials	93,333
A month's paper boxes	1,667
A month's wood boxes	1,587
A month's rent on property	1,333
License of 4th class	2,500
A month's insurance, light, etc.	300
A month's earnings	110,175
Other expenses	4,105
	\$250,000

So \$250,000 is needed as capital for running the factory on which 6 per cent. or \$15,000 is paid as yearly interest and 2 per cent. or \$5,000 as installment.

ANNUAL EARNINGS.

A pair of shoes being passed through seven processes and from the hands of 58 artisans, let us consider the expenses paid to each person.

Office.

		Yearly
1 Director-Manager, of 3d class, daily	\$60	\$18,000
1 Assistant, of 4th class, daily	18	5,400
1 Public officer, of 4th class, daily	18	5,400
1 Lawyer, of 4th class, daily	18	5,400
1 Doctor, of 4th class, daily	18	5,400
1 Especialist, of 4th class, daily	18	5,400
6		Carried Forward \$45,000

		Yearly
6	Brought Forward	\$45,000
1	Superintendent, of 4th class, daily	14 4,500
1	Buyer, of 4th class, daily	14 4,500
1	Salesman, of 4th class, daily	14 4,500
2	Bookkeepers, of 4th class, daily \$10 and \$8	18 6,400
1	Letter writer, daily	12 3,600
1	Cashier, daily	8 2,400
4	Clerks, daily \$8 each	32 9,600
1	Inspector-reporter, daily	10 3,000
2	Office boys, daily \$5 each	10 3,000
20	total of persons	Total.....\$84,600

Cutting Room.

32	Expert cutters, daily \$10 each	\$320 \$96,000
15	Assistant cutters, daily \$8 each	120 36,000

Stitching Room.

17	Vampers, daily \$10 each	\$170 \$51,000
17	Pressers, daily \$10 each	170 51,000
14	Top stitchers, daily \$10 each	140 42,000
12	Button holers, daily \$8 each	96 28,000
10	Color ironers, daily \$8 each	80 24,000
12	Lining makers, daily \$8 each	96 28,000
40	Helpers, daily \$5 each	200 60,000

Listing Room.

35	Pillowers, daily \$8 each	\$280 \$84,000
15	Listing operators, daily \$10 each	150 45,000
8	Sewers, daily \$8 each	64 19,200
7	Make stichers, daily \$8 each	56 16,800
7	Button outers, daily \$8 each	56 16,800
30	Various helpers, daily \$5 each	150 45,000

Making Room.

10	Edge trimmers, daily \$8 each	\$80 \$24,000
10	Edge settlers, daily \$8 each	80 24,000
7	Heel makers, daily \$8 each	56 16,800
7	Heel trimmers, daily \$8 each	56 16,800
7	Heel shavers, daily \$8 each	56 16,800
25	Various helpers, daily \$5 each	125 37,500

357

Brought Forward \$863,300

Finish Room.

		Yearly
10 Heel scourers, daily \$8 each	\$80	\$24,000
10 Bottom finishers, daily \$8 each	80	24,000
17 Closers, daily \$8 each	136	40,800
34 Ironers, daily \$8 each	272	81,600
39 Cleaners, daily \$8 each	312	93,600
34 Pickers, daily \$8 each	272	81,600
24 Various helpers, daily \$5 each	120	36,000

Stock Room.

28 Leather preparers, daily \$5 each	\$140	\$42,000
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Packing Room.

7 Packers, daily \$5 each	\$35	\$10,500
2 Boxers, daily \$5 each	10	3,500
2 Watchmen, daily \$5 each	10	3,000
2 Cleaners, daily \$5 each	10	3,000
2 Repairers, daily \$10 each	20	6,000
2 Chauffeurs, daily \$7 each	14	4,200

570 employees

Total.....\$1,318,200

In order to fix shoe prices, it is necessary to consider first the annual expenses and finance of the factory, which is as follows:

ANNUAL ACCOUNT.

Goods.

In the present, the leather and other materials of a pair of shoes lasting over a year value 90 cents, but, since under the new system some goods will advance in price, we count it as \$1.12.

Materials for a million pairs of shoes	\$1,120,000
One million paper boxes	20,000
47,619 wood boxes	19,047

Expenses.

Property rent	16,000
License of 4th class	10,000
½ per cent. insurance on \$250,000	1,250
Stationery	750

Carried Forward \$1,187,047

Brought Forward	\$1,187,047
Light, water, fuel telephone, etc.	950
Repairing	650
Occasional expenses	4,253

Outlay.

6 per cent. interest on capital	15,000
2 per cent. installment	5,000
Earning to laborers	1,318,200
Surplus fund for occasional need	8,900
	<u>\$2,540,000</u>

Dividing this number by 1,000,000, the number of pairs of shoes prepared annually, we obtain the price of each pair	\$2.54
Exchange commission one-half per cent.	.00.13
5 per cent. profit for wholesale dealer	.12.70
10 per cent. profit of retail dealer	<u>.26.67</u>

Total.....\$2.93.50

Then a pair of shoes sells at \$2.93.50 in the locality of preparation, and outside it rises a little in price on account of transportation expense. But whatever that expense may be, still the rate does not exceed \$3.00. So, together with satisfying workers, it is possible by this method to sell the 4 dollar shoe for \$3.00. This method also prevents the manufacture of cheap yet worthless shoes, the harms of which are known to every person who wears shoes. It is true that the exportation of such shoes to poor countries is an immense source of revenue, yet let us be assured that the loss of this profit will not affect at all our finance, since our exportation of choice shoes will, doubtless, recover that loss. If in the present, Europe competes us in the cheapness of shoes, it is beyond all doubt that in times to come, when she will be obliged to raise the value of labor and when the excellence of our shoes, will be world-known, her rivalry will cease.

It should also be noticed that if to-day 100 persons work for the manufacture of a merchandise, under the system of collective organization of factories that number will fall to 60. Some may worry about the unemployment of the remaining 40; however these must be confident that under the new system of dealing not a single vagabond will be seen throughout the country. Because to-day's army of manufacture, composed of 6,835,843 persons or forming the 35 per cent. of the population of the country, is too huge as far as the balanced division of laborers among all lines of business or work is concerned, as I have already stated that only the 17 per cent. must be appropriated for manufacture.

Indeed, under this system, the financial worth of some branches of work

will rise, however these form a quarter of all and nobody can doubt of the fall in cost of the remaining three-quarters. For example, although we shall pay the barber twice as much as now, and although the salaries of miners will advance, and although a class of merchandise will increase in value, nevertheless these dearnesses will not be able to raise the total amount of our annual expenses in the present, since every day necessities—bread, meat, eggs, butter, etc., etc.,—will be consumed more cheaply than to-day. Moreover, although the cost of house-building may be higher, owing to the advance of the price of iron, brick, and wood, yet other needs can decrease in value, such as clothings, gasoline and even automobiles, whose manufacture has hundred per cent. profit now-a-days.

Section F.

MISCELLANEOUS BUSINESSES.

There are several branches of industry not fitted for being ruled by factory system such as architecture, minor trades, arts and fine arts, scientific occupations, and professional functions.

Article I.

ARCHITECTURE.

In the erection of a building at least 32 different artisans take part, such as layer, mason, blacksmith, carpenter, plasterer, plumber, glass-maker, painter, roofer, decorator, etc. By the co-operation of all of these and the **superintendence** of the architect massive buildings, or by the union of some of these and the management of the civil engineer bridges, roads, etc., are made. Although they have no need of a factory, capital, and so forth, but only a few tools, nevertheless, they also must organize in proportion with population, having a certain establishment, under the leadership of the Department of Architecture.

Thus, the making of an edifice or road and the like is consigned directly by an individual or the public to the Organization of Architecture, through the arrangements of experts, provided that the rate of the class earning of each person on work should be secured. Consequently, in undertakings like this the absolute agreement of the Public Administration and the Department of Architecture if indispensable in case of controversy the decision of the City Council and the Court becomes necessary, in order that the interests of both parties should be equally protected.

It is important to have the number of artisans of all classes in an organization corresponding with the demand for their occupation, so that the salaries of the unemployed members should not cause the cost of construction to rise. And as a means to keep the organization in balance, it is possible,

instead of maintaining independent corporations in every city, to have but one visiting large gang in each state capital, for the transaction of all works of architecture.

Article 2.

MINOR TRADES.

There is a class of occupations which can be conducted individually, such as tailoring, barbering, laundry business, farriery and son on. Independent artisans can proportionally be established wherever need be, who continue their work for their properly secured class earnings.

Article 3.

ARTS AND FINE ARTS.

There are arts—as photography, painting, modeling, patterning, pottery-making, engraving—and fine arts—as music, acting, etc.,—which can be practised as occupations of life without co-operation. No definite rate of earning can be fixed for any of these, especially for fine arts, since the rate of usscess depends mostly on personal talent or worth. Therefore the best means as to secure the class earning of any person devoting his life to any of these lines, seems to be the adoption of the method of “payment by the hour” and the principle of “especial rewards for the worthy”.

Article 4.

SCIENTIFIC OCCUPATIONS.

There are few business of scientific nature such as medicine, surgery, dentistry, nursery, pharmacy, etc., which individually can be practised.

Medicine is an art struggling against human diseases. Consequently, honest physicians, are all the more worthy of respect for their vital services. I said honest physicians, because, unfortunately, the great majority of doctors to-day do not lead conducts corresponding with their sacred occupation. And for this evil it is the modern wrong system of the business world that should be held responsible; and in order to destroy an evil it is necessary to eliminate its cause first. The best remedy, therefore, is to restrict the number of doctors and have only as many as needed, to fix and secure the class earnings of everyone of the family, factory, and public doctors. That is, as the government hires physicians for public clinics and hospitals, so it must appoint as many doctors as necessary for families and factories and pay them itself. In case the family doctor feels unable for the treatment of a patient, expert physicians are called for, who receive fees by the hour. Those who disregard this rule, or do not answer calls, escape visits, conduct unnecessary experiments, give wrong prescriptions, or finally, act against medical laws, should be punished much more severely than is customary.

The earnings of surgeons must be secured by city hospitals. If it is not convenient to send the patient to be operated on in a hospital, then the surgeon visits his or her house and treats there; but when one without any inconvenience does not desire to go to a hospital, has to pay the surgeon himself or herself the legal charge.

The government should appoint as many dentists as needed, and fix their class salaries, according to their annual earnings of the past.

The number of druggists and drug-stores should be proportionally with the population. The prices of all medicines must previously be fixed and marked on containers; also prescriptions should be written in a form plain and intelligible to the people. The salaries of druggists and the usual expenses of drug stores must be secured, according to the result of the past.

Article 5.

PROFESSIONAL FUNCTIONS.

Professional occupations such as teaching, law-practising, editorship, civil engineering, mechanics, captainship, warfare, chemistry, astronomy, and tens of careers like these, are distinguished from industrial lines by their not needing organization and capital. The earnings of the workers in these fields should be fixed and secured in all cases.

CONCLUSION.

If the proceeding of all industries should take place according to the new system I presented, then manufacture as a whole will progress in safety, laborers will become the share-holders of their work, all classes of employees will find full satisfaction, and the interest of the capitalist will be protected.

CHAPTER V.

COMMERCE.

OMMERCE is the buying and selling of any merchandise for *some profit*. This *some profit*, however, having whimsically been left indefinite or unfixed, up to this day we find commerce divided into two forms: That based on honesty and that founded on greediness.

Commerce based on honesty in the past often promised permanent success, although the beginning might be less profitable. To-day also the principle of square dealing is advocated by many personages; as some time ago Dr. Elliot, of Harvard, said, "Truth is a new virtue", and, likewise Franklin long ago preached, "Honesty is the best policy". Nevertheless, we must, sorrowfully, confess that this right principle remaining impracticable to the majority of men in the business world, commerce has been characterized by dishonesty.

It has been estimated that in 20 years past general trading in U. S. has increased by 80 per cent. while in Russia 75 per cent., Germany 66 per cent., England 34 per cent., France 16 per cent., and less in other countries. So in our country we enjoy great progress in home and foreign traffic, which is worrying European nations over the probability, that in a short time U. S. will be able to control commercially not only Europe but also the greater part of the world. In fact, their fear is not unfounded, since this country of ours has many natural advantages of domination, her population is steadily growing, and education does not delay in spreading all over the American possessions of land.

It seems that Russia, which has imitated us in some respects and advanced ahead of us in others, shows the probability of being our future rival, as within 20 years her population has increased by 51 million and her commerce has been doubled.

Germany, too, since 20 years is having a huge progress, but she lacks our resources and in the end will stop way behind of us.

However, we should not be foolish to neglect or postpone our task of establishing our trade on solid foundations. In the present our commerce being under the control of selected few has received the condition of a piece of painted wood full of moths, which is likely to crash under an insignificant

weight. Consequently, no intelligent individual should be confident of the permanence of our present success and splendor in the world of business. Let it not be supposed that this pessimistic conception of mine is a mere imaginary, ominous view. During 47 long years in the market, having deeply investigated all the phases of commerce, having had conflicts with gross injustices, and finally, having been the eye-witness of debasing intrigues, firmly I have been convinced that the system of trading is instable, disastrous, and ruinous. I believe that many others also have understood the situation, especially the business men who passed through the grades of success and failure more traffic once.

We may precisely say that another chief factor of popular discontent is the present mode of commercing, for which is responsible the indifference and inefficiency of the Public Administration.

Here is the whole story of business.

An honest person having \$10,000, instead of receiving yearly \$500 as interest on his money and weekly \$30 for working in other's employ, altogether \$2,000 in one year, prefers to invest his money in an adventure, and plans to run a business of \$50,000 with his \$10,000 capital, and thus, by earning 10 per cent., to produce a yearly income of \$5000. Of this sum he thinks to expend the \$2000 for the business and on the remaining \$3000 to live independently and comfortably, the same time saving \$1000 a year. So, he starts in business and plans honestly to make 10 per cent. profit in his dealings. On the other hand, a cunning fellow having \$20,000 comes and opens a store right close to that of this man. Later by subtly and deceit he draws to himself part of the customers of the former and thus gradually by every means possible wins the business. After a time, when the honest business man becomes aware of the facts, that his customers do not show up, his expenditure increases and capital decreases—he is compelled to abandon honesty and adopt his neighbor's policy of cheating, by which he hopes to save his skin at least, sinme he begins to realize that no longer it is possible to deal squarely among the deceitful.

It is in this way dishonesty takes great proportions like an epidemic, and business men endeavor to excel one another by every unjust devices possible. And nothing else but the just law will be able to bridle up the interests and stop the fraudulent course of commerce.

Some time ago, Harrington Emerson pointing out some principles of square dealing, advised to adopt a just system of incorporation or business organization. Many like this far-seeing person, either here or elsewhere, considering the dissatisfactory situation of commerce, have shown choice devices and methods, and great many sound-minded editors daily cry for a reform of business, self-interested opponents of business reform still succeed in convincing the legislators and the public as well, that the feasibility and

success of the proposed plans is doubtful. Consequently, it becomes necessary to investigate the problem thoroughly and hasten the decisive remedy.

* * *

Success in dealing depends on the man, place and resources necessary, but the permanence of success in dealing depends on lawful conditions, just profit, and lowest methods.

Section A.

MAN.

As in the success of every other career, so in the success of commerce a man plays a great part. One has either to have been born for trading or to have previously studied all its details. An expert of commerce must know (1) the nature of the business to be run, (2) the kind of the merchandise, (3) its cost and probable profit, (4) where it can be purchased cheaply and where sold highly, (5) the power of capital, (6) the distinguishment of credits, (7) the solidity of a promise, (8) the value of regularity in accounts, (9) business relations with patrons, (10) rules of economy, (11) the value of time, (12) the mode of dealing, and many other conditions. The thorough acquirement of all these is possible by study in school and by experience in market, the latter being more costly. However, together with knowing these, a tradesman needs the compulsion of the law in order to conduct his dealing squarely; but the law has a right to compel him to deal honestly only when it has already secured his legitimate interests, and this is possible only by selecting and appropriating for commerce as many men as necessary.

A statistics of 1910 showed that in U. S., 4,617,688 persons, that is the 25 per cent. of the population, are occupied with traffics. In my opinion, this proportion is too great, and it is more proper to have only 2,160,000 individuals or the 12 per cent. of the people, for carrying on the commerce of the country. This gross proportion is the secret which leads business men to fraud, seizure and intrigues, and creates and maintains the high cost of living. The remedy for this dissatisfactory situation is to consign the traffic of the country only to the experts, and to moderate their number according to demand and population.

Section B.

PLACE.

When establishing commerce anywhere, it is important to determine the fittest place for buying and selling, and to extend business in a necessary proportion. Because there are productive regions where purchasing and

exporting is profitable, and, on the contrary, there are consuming places where importation and distribution is available. A business man should know that, in a place of scant population, the pouring in of unnecessary merchandise, or the importation of unconsumed goods, or the evcesisiveness of business establishments condemn the work to failure; likewise that the shortage of products or the insufficiency of tradesmen in a populous regions causes high cost and economical panics.

A committee appointed in New York for the investigation of the causes of high cost, reported the following statistics, which shows the annual consumption of \$500 millions worth of victuals by the said city:

Bread	\$45,000,000	Fish	\$15,000,000
Meat	176,000,000	Coffee	11,250,000
Butter	58,500,000	Fruits and Vegetables .	5,000,000
Milk	64,000,000	Cheese	4,652,000
Eggs	45,150,000	Tea	2,000,000
Poultry	20,000,000	Cereals	5,000,000
Sugar	28,000,000	Miscellaneous	5,448,000
Potatoes	15,000,000		
		Total.....	\$500,000,000

Estimating an expense of \$150 million on the transportation of all of these, the committee advised to decrease it to 25-30 per cent. by means of electric conveyance. Indeed, it is indispensable to use every means for cheapenings transportation, in order that both the producer and consumer may benefit as much as possible.

Statistics show that in some regions of the country production far exceeds consumption, but hardships and high cost of conveyance make impossible the exportation of their surplus products to needy places, which are condemned to be destroyed. As Mr. Elbert Hubbard was telling once how he saw in the Pecos Valley, Texas, large quantities of strawberries rotting, in the Yakima Valley millions of fruits being left uncared for, and in Texas proper big quantities of onions and potatoes being wasted and loads of vegetables destroyed. So, it becomes a necessity to seek for means of cheap transportation and thus to export the abundant supplies of the south, in order that men who are occupied with the culture and distribution of such products may profit regularly, and the consumption of necessities becomes reasonable, as in West Virginia it is at half the cost of that in New York.

Now, the method of which the committee advised to solve the question of the high cost of living is quite effective, but it seems to me that by it alone the whole solution can not be secured. Because if it should be necessary to satisfy the transporting really does not discourage much high cost. For, in the present situation, the chief causes promoting high cost are : transportation

expenses; the too great proportion of dealers, the unnecessary expenditure for brokers, commissioners, salesmen, etc., the interests on watery capitals; the irregularity of profits; the storage system; the great differences of quantities; discounts on wholesale purchase and for credits of whose evils I have already spoken. Moreover, the preparation of showy containers is another important factor promoting high cost. Although grocery coupons are considered to give 4 per cent. discount, yet they directly cause prices to advance by 8 per cent; P. S. Strauss and others will have affirmed this fact. The immense expenses for advertising notes; blotters, calendars, and the like, are added on the real value of merchandise. Had the honorable committee taken these points into consideration, then probably it would have given the exact and radical remedy for the high cost of merchandise.

Section C.

RESOURCES.

The main factors upon which the success of business as a whole depends more or less are as follows:

- (1) Account keeping.
- (2) Weights and measures.
- (3) Active money.
- (4) Stocks (bonds and shares).
- (5) Credit.
- (6) Market-place.
- (7) Advertisements.
- (8) Income.
- (9) Intercourse.
- (10) Business orders.

Article I.

ACCOUNT KEEPING.

The first tool of a merchant is his pen, which he must have at hands for the detailed registering of his business transactions, in order that at any time he may see his situation as in a mirror.

The permanence of the success of a tradesman, no matter however solid his position is and however his memory keen, is doubtful, if he is devoid of the habit of account-keeping. Therefore it is important that every man of traffic, it does not matter if he is a retailer or cash dealer, should keep an account-book, good-conditioned and intelligible, which must contain the detailed record of his business, stocks, moneys, assets and liabilities, profits, expenditure, etc.

Article 2.

WEIGHTS AND MEASURE.

The second necessary tool for commerce is weights and measures, without which trading becomes almost impossible.

Unfortunately, the business world does not have a uniform system of weights and measures, and all nations have adopted various old and new systems, which gradually impede international intercourse. As England has the libra system, France the Kilo system, Russia the Pyt, Turkey the Oka, Persia the Batman, and so forth. In our country, we have mixed kinds of weight and measure system, as Apothecaries, Avoirdupois, Liquid, Cubic, Square, Length, Circular, Time, Paper, Standard, Texasland, (Varas) measures; medical sings, Gerah, Knot, Fahrenheit scale, etc. Besides we have different measures of bushels, barrel, quart, gallon, and different measures of bushel; as the bushel of coarse salt is 82 ilbs. in Pa., and 50 lbs. in Ill.; also, the bushel of ground salt weighs 62 lbs. in Pa. and 55 lbs. in Ky.; agriculturer's bushel is estimated 112 lbs. by the merchant. The weights of cereals being different, a bushel of wheat weighs 60 lbs., one of corn 56 lbs., one of hemp seed 44 lbs., and one of onions 57 lbs. Also one gallon of water weighs 7 lbs., same gallon of wine 8 lbs., one of milk $8\frac{1}{2}$, one of oil $8\frac{3}{4}$, and one of syrup $10\frac{1}{2}$ lbs. All these differences, of course, make the task of both student and business man harder.

Moreover, the many-kindness of weights and measures give birth to frauds, since while one measures 100 lbs. another may measure 101 or 99; or a bushel of onions may be found 55 instead of 57 lbs. Likewise, liquids measured by gallon may be cut short, especially foaming liquids like beer, wine, etc.

Therefore, these inconveniences create the imperative demand of achieving and adopting a uniform system of weights and measures which shall be based on the simplest principle possible, and be fraud-proof. In 1866 Congress passed a resolution as regards the usage of the present systems of weights and measures, but experience since then has proved it disadvantageous.

In fact, all nations have based their systems of weights and measures on some principle, as France on mustard seed, Turkey on wheat, grain, and England on mustard seed, 5000 of which form the present ounce; however the supplements of all of these being fixed irregularly, have lost simpleness. Consequently, the integral adoption of any system existent not being advisable, the need of a new achievement becomes imperative.

So, I set forth the following contrivance:

1. Throughout the country, one uniform system of weight, measure (of time, volume and area), graduator and counting should be adopted.

2. As a fundamental principle, to recognize the mustard seed as the unit of weight, the drop as the unit of liquid measure, the hair as the unit

of length, one as the unit of number, burning, freezing, or solidity and melting air points as the standards of temperature, a twinkle as the unite of time (a second). Supplements of these are to be represented by decimals and fractions.

3. Divisions of weight:

1 mustard seed	1 grain
10 mustard seeds	10 grains
100 mustard seeds	100 grains
1000 mustard seeds	1000 grains
10,000 mustard seeds	10 tagrams
100,000 mustard seeds	10 ounces
1,000,000 mustard seeds ..	10 pounds
10,000,000 mustard seeds .	10 millers
100,000,000 mustard seeds .	10 tillers
1,000,000,000 mustard seeds	10 tons
	1 gram
	10 grams
	100 grams
	1000 grams
	10 tagrams
	1 ounce
	1 pound
	1 miller
	1 tiller
	1 ton
	1 car load

By this arrangement, we have the grain as the smallest weight and the car load as the greatest, which is equivalent to the present weight of 15,000 lbs. Also the mixed accounts of bushel and barrel can no longer puzzle the mind of the person concerned; and cereals are distributed only by account of weight, which makes fraud impossible; similarly the medical scale may be replaced by this system, for preventing cheating.

4. Drops or different liquids, such as water, wine, milk, syrup, etc., which vary in weight, must be distinguished well as far as measurement is concerned. Because one ounce of water contains 350 drops, milk 420, oil 612, syrup 260. Therefore, their supplements are formed as follows:

For the future.

	Water lb. oz.	Milk lb. oz.	Oil lb. oz.	Syrup lb. oz.
1	1 drop			
10 (10 drops) 1 draught	0.0.03	0.0.2½	0.0.01¾	0.0.04
100 (10 draught) 1 spoonful	0.0.31	0.0.26	0.0.17	0.0.38
1000 (10 spoonfuls) 1 glass ..	0.2.86	0.2.38	0.1.63	0.3.79
10,000 (10 glasses) 1 bottle	1.12.60	1.7.80	1.0.30	2.5.90
100,000 (10 bottles) 1 gallon	17.14.00	14.11.60	10.3.00	23.11.00
1,000,000 (10 gallons) 1 bbl.	178.12.00	147.4.00	101.14.00	236.14.00

So, as it is seen, a barrel of syrup, which contains one million drops, weighs 237 lbs; but of water 178¾ lbs., of milk 147¼, and of oil about 102 lbs. Therefore, in order to recognize at once their measures, it is necessary that four kinds of barrels, gallons, and bottles should be used, and, as to-day the bottles of wine and water are different, so these measures should be distinguished by their especial names marked on them together

with their weights. In the present, there are hundreds of kinds of glasses, of which some contain 8 lbs. of milk or wine, and others $1\frac{3}{8}$, and as a consequence so often consumers are cheated.

5. The system of longitude:

	Future.	inch	foot
1 hair-line	1 line		
10 hair-lines (10 lines)	1 inch		
100 hair-lines (10 inches) ..	1 endaz	3	
1000 hair-lines (10 endazes) 1 meter		30	$2\frac{1}{2}$
10,000 hair-lines (10 meters) 1 yard		300	25
100,000 hair-lines (10 yds.) 1 hilmeter		3,000	250
1,000,000 hair-lines (10 hilm.) 1 mile		30,000	2,500
10,000,000 hair-lines (10 mil.) 1 tamile		300,000	25,000

Of these the hair-line and inch with its demands may be used as press points. Also the sq. m. will be used as stone cubic; 100 sq. m. or 10 sq. yd. as acre; 1000 sq. meters or 10 sq. hilmeter as sq. mile, and 100,000 sq. meters or 10 sq. miles as tamile.

6. The count system:

1 piece	one
10 pieces (half-score)	modern dozen
100 pieces (10 half-scores) 1 cross	modern cross
1000 pieces (10 crosses) 1 bourag	modern 2 rims
10,000 pieces (10 bourags) 1 lot	modern 1 bale

Thus, as counts of eggs, etc., are done on half-score, so the estimation of paper and all grains may be facilitated by that method. Ten sheets of paper make a quire, 100 sheets a cross, a bourag is equivalent to two rims (future) or one rim to half bourag, and one balya to half lot. Bottles of conserves and drinks are used by half cross or by fifty; the soap box by a cross or 100 pieces, egg and lemon boxes by half bourag or 500 pieces.

7. The graduator system:

1st degree	freezing or soliding point.
10 degree	melting or soft point.
100 degree	hot or liquid point.
1000th degree	burning or air point.

8. The unit of time—a second—already being considered as a twinkle, we leave the present system of time unchanged.

No doubt the replacement of the modern systems of weight and measure by those I just set forth will create for the time being great many difficulties in dealing, however these are overbalanced by the benefits obtained from this change.

Article 3.

MONEY.

Another resource of commerce is money, more important than weight and measure. The degree of the business activity of an individual or nation is determined by the amount of money they have in use.

The significance of money being recognized many centuries ago, at various eras men have achieved different systems of legal currency. Oyster shells, wampun, leather, metals, and finally, paper—all have had their pecuniary glory. Paper currency being first established by King Croisus of Lydia, various nations have adopted it and since a half century it has become popular in our country.

The complexity of business gave birth to the necessity of getting rid of the heavy burdens of metallic money and so paper came to take the place of metals. It was not until 30-40 years ago when in Constantinople we were obliged to carry personally bags of gold and to transport loads of copper money by means of porters, with great difficulty. In the present paper money is reliable only when backed up by real, metallic money, as the worth of the paper currency of some being secured by gold, it is as reliable as active money; while some nations lacking this security, their currencies are subject to rise and fall, therefore, their value is unreliable.

In the past, the government itself coined the money needed and often changed its value, and if influential enough, it used to force other people to adopt usage of its legal currency. Gradually, however, these internal and external violations being stopped, in the place of money with everchanging worth, the system of metallic money was established with fixed value, and even banks began to put their notes in currency, which now Europe and America are abound in.

Here in our mind arises this question, that do these banknotes and their equivalents of metallic money in deposit or currency have their permanent security? We may assert that some do and others do not, since it is a well-known fact that like all kinds of merchandise, metals, too, are subject to change of value. Because, when copious quantities of metals are produced, naturally their worth decreases; but if they should have large consumption their value will be unchanged or raised. Although among modern legal currencies the worth of gold has been kept the same, yet on the other hand, we find that silver coins have lost their former values, and those which were in virvulation 40 years ago now have less than half the worth then. Because since then many silver mines have been discovered and operated and, besides, other new-found metals excelling silver in certain properties, its consumption has decreased. Even gold is being much found. As during the last 400 years as much gold was produced as in the 40 years past, and to-day the world has an annual production worth 450 million dollars. But its value

has remained unchanged because of the increasing demand.

Here, for illustration, I put the following story, which may interest the reader:

A century ago, Turkey's emperor, Sultan Mahmoud II, satiated with wealth and inflamed by glory's fire, engaged in multiplying the golden and diamond ornaments of his harems, thus lavishly bought at high prices whatever jewels he could find. However, when after being imposed upon with war fine by Russia, he wanted to change all the ornamental wealth into money, it was given the one-fourth of the former value. The monarch, ignorant of economical conditions, thinking that he had been cheated in the past, indignantly orders his jeweler to be executed. The subtle man, on the other apologizingly explains that his majesty having purchased jewels and diamonds one by one, their value had advanced and when it was wanted to sell by the basket there not being an emperor so fond of precious ornaments as he was, their cost has fallen. Then, having been touched by these cajoling words the Sultan at once revokes his decree of execution—an act very rare in olden times.

Now, with this real story in mind, we may easily be convinced that it is an imperative demand to change the present value of coins into real and, thus avoid future disadvantages and losses. It seems that it is this view which leads anarchists to advocate the system of proportional exchange of goods without money, as it was the custom in patriarchic times. But this primitive mode of dealing is unfashionable to-day, when the use of money is indispensable for the complex activities of the business world. The only thing to do is the fixing of the real, permanent values of currencies.

Paper-money is, indeed, a useful achievement affording great facilities as regards pecuniary transactions, for its being carried, counted, kept, and used without any inconvenience. Yet, the usage of paper money should be subject to three rigid rules, in order that all its disadvantages may be eliminated: first all paper currency must be coined by the public administration; second, the equivalent of any currency should be deposited in gold or silver and with fixed value at the treasury of the public; third, paper money coined has to be unforgeable and durable.

The present statutes under which private citizens issue currencies or banknotes are both defective and wrong. They are defective, because the paper money used for silver, whose equivalent deposit has decreased in value, to-day having lost 59 per cent. of its worth, the loss thus caused affects the interest of the holder and not the originator or issuer. While it was necessary to increase the amount of silver in deposit according to its current worth, and to keep it safe in the price, like to-day's paper money or banknotes for gold; since the minter owns the interest, therefore he must also bear the loss. It is wrong, we said, because although any currency is allowed

under security, however the deposit of paper money or banknotes damaged or lost by shipwreck, fire or any other accident, is owned by the circulator, and not the loser or the public.

Although recently, after much discussion, it was decided to leave functions of new currency to the Regional Banks, under the care of the administration, however, in my thinking that method also will not give the desired result, as time will show. Therefore, it is safe to conclude, that banknotes and paper money issued by individuals considering worthless, the administration itself should circulate gold certificates with reasonable values, in all the parts of the world. To-day the nation has in the Treasury a wealth of nearly 4 billion dollars, of which the 565 million is said to be silver and the 2 billion gold. Then, it can have a currency worth 2 billion dollars, and stop the circulation of all private silver certificates by means of their purchase with its silver. Through this scheme the people is saved by a divided loss of one time, and becomes sum of the future, knowing that the equivalent gold or their paper money rests safely in the national treasury, ready any time to be taken out by 100 cents for the dollar.

Gold certificates of 2 billion dollars will suffice for the future extended business activity of the people, and the market may be considered as flooded with money, since now we have another easier means of function—the device of check—through which by signing on a piece of paper the people are able to circulate millions and perform business transactions, without the trouble of counting and loss of time. Consequently, paper money can be used only for weekly payments and for transactions with strangers or foreigners, and for the purposes we already have the present amount of $3\frac{1}{2}$ billion dollars.

As for active money, it is convenient to keep in circulation silver and nickel coins equivalent to gold, and in proportion with the need—provided that no change of nickel exceeding six cents and silver change exceeding a dollar should be given or taken at a time. As in France it has been forbidden to transmit silver coins exceeding 100 francs, and among us more than 10 dollars and coppers more than 25 cents.

Similarly, gold money can be coined in a moderate amount as national emblems, because we need not overload our pockets with gold pieces, so long as we have the check-book and secured certificates of gold.

Also, it is unnecessary to maintain silver dollars in circulation, as dollar gold-certificates will be used instead. Besides, it seems wise to replace copper coins of 1c and 2c by nickel pieces. Because copper being adaptable for holding rust, is an injurious metal for pecuniary usage, especially for this reason, that pennies being mostly used by children, these may poison themselves by playing with them or keeping in the mouth.

As a conclusion, I present these suggestions regarding coinage:

1. For the present, to coin of nickel 500 million one-cent pieces for 5

million dollars and 100 million two-cent pieces for 2 million dollars, with the greatest care and best preparation and at sizes corresponding with values. The total of nickel pieces are transmitted to the Public Bank without increase or decrease of value.

2. For future use, silver money is to be coined in the following way:

Pieces	Kinds	Sum
400 million	5-cent pieces	for \$20 million
300 "	10-cent "	" 30 "
200 "	25-cent "	" 50 "
100 "	50-cent "	" 50 "

All varying in size according to value.

So, we shall have in circulation \$7 million's worth nickel coins and \$150 million's worth of silver coins which amounts may be changed if deemed necessary.

3. To coin gold thus.

Pieces	Kinds	Sum
100 million	1 dollar pieces	for \$100 million
75 "	2½ dollar pieces	" 187½ "
50 "	5 dollar pieces	" 250 "
25 "	10 dollar pieces	" 250 "
10 "	20 dollar pieces	" 200 "
5 "	25 dollar pieces	" 125 "

Total.....\$1,112,500,000

A gold dollar will weigh 250 mustard seeds ($2\frac{1}{2}$ higrams) on which the value—weights of all metal coins are estimated.

4. On one side of all metal coins with most complicated and refined designs the national emblem is put in high print, and around this name of the country, also in the middle of the other side the value-number, surrounded by 100 stars.

5. All modern active money being collected, a small part of it is kept as antiquies, and the remaining is molded into new ones.

6. All forms of paper money are coined on silk paper and with the design of active money, to which are added secret fine signs and the portrait of the President then. They should be prepared so skilfully as to be water and fire-proof, and their counterfeiting at least exceedingly hard, if not impossible. The designer is to be kept under the especial care of the Administration.

7. The coinage of paper money:

Pieces	Kinds	Sum
100,000	1000-dollar	\$100,000,000
200,000	500-dollar	100,000,000
250,000	250-dollar	62,500,000
500,000	100-dollar	50,000,000
750,000	50-dollar	37,500,000
1,000,000	25-dollar	25,000,000
10,000,000	20-dollar	200,000,000
50,000,000	10-dollar	500,000,000
100,000,000	5-dollar	500,000,000
200,000,000	2-dollar	400,000,000
500,000,000	1-dollar	500,000,000

Total.....\$2,475,000,000

8. Under this system, the value of nickel, silver, gold and paper money being uniformly fixed, from the nickel penny to the 25-dollar gold or 1000-dollar bill—all are used by their designed worth, without increase or decrease in value. The circulation of nickel valuing more than 6 pennies and of silver over one dollar being illegal, their surplus is to be returned to the nearest branch of the Public Bank, without change of value. According to this new arrangement, the country will have in circulation \$7 million in nickel, \$150 million in silver, \$1,112½ million in gold, \$2475 million in bills, and \$250 million of old money which total is in use already, only in different forms.

It is my firm belief that under this system, the pecuniary condition of our country will be stable and secure, and her monetary functions greatly facilitated.

Subarticle A.

BANKING.

Together with having money with fixed worth, it is necessary to have also the easy and safe means of its use, which is the bank. In the past, business was run by bagfuls of metal pieces, but to-day by notes made through banks. Besides, the ancients being under the necessity of hiding their money from robbers and thieves, used to inter or put them in secret places, without receiving any interests on them, and sometimes being unable to bequeath to their heirs. In the present however, banks are the protectors, investors, and carriers of money.

The question to be considered, then, is what kind of a bank is to be had? Because experience has shown that although banks on the whole have been and are available for the people, yet there are some among them

which by their deceitful dealings have become public dangers. Such banks are, no doubt, more terrible than the bandits themselves, since these plunder individuals with violence, but the former without force or threat, merely by deceit and cunning, rob suddenly a whole section of the people, causing them death and misery.

Let us mention a few examples:

Joseph G. Robin after making the North Bank fail was set free as an insane person. William J. Cummins by causing damage to the Carnegie Trust Co. created cases of suicide. A. L. Beavers losing in speculation secretly took a half million dollars out of the bank and inflicted great losses on others. Ladeslaus W. Shevenk, who had three banks, after owing the people's deposit of \$700,000 became a fraudulent bankrupt; although he was condemned to imprisonment of $4\frac{1}{2}$ years, but none of the losers could by that punishment receive his or her money back. Siegel unscrupulously appropriated people's deposit for divorce expenses and fines. Besides all of these, every year \$10 million is stolen from various banks.

We lay aside the numerous events of the past and come to the present. Of course many remember the never-to-be forgotten happenings of 1907, when following the failure of the Union Bank in Brooklyn, several other banks were wholly ruined, others shut off the doors, stopping payments for indefinite time, and the majority, especially the so-called solid ones, declared that they could make payments after 3 or 6 months from the date of notice. Thus combined together all created an unprecedented panic, which resulted in the misery, suicide, and insanity of the losers.

Although at that time the Government, startled by these mishaps, partly by relief and partly by taking banks under its control calmed the people and secured their trust in banks, yet the repetition of the same disastrous events in 1910, came to shake from the foundation the people's confidence in monetary establishments. Since then many other similar happenings have taken place. As recently in the cities of Providence, R. I., Norwich, Conn., Oneonta, N. Y., Pittsburgh, Pa., Lafayette, Ga., the failure of 5 National Banks was reported. Statistics show that annually 20-25 banks are ruined. As this year, according to the statement of Comptroller J. S. Williamsfi 26 National Banks with \$2½ million capital have become bankrupt with \$14 million liability. Thus, how many similarly shameful and condemnable incidents take place every year the detailed description of which requires volumes.

Consequently we are obliged to examine this vital problem more deeply and seriously, since in the present, banks are for a country as indispensable as the blood and nerves for man or as the water for a city.

Now, banks are for us as pockets or safes, and when we entrust our treasures to the banks of others, naturally we should know who they are and how much trustworthy. For my part, I should dare unreservedly say that we

do not know who they are and can not tell to what extent they are safe. Let me clarify this point. In the U. S. up to this day there have been established 7571 National Banks and 19194 State Banks and Trust Cos., with an annual function of \$27 billion, over \$3 billion capital, and \$4½ billion deposit from 10½ million persons—all having always ready \$912 million or over in hand or paper money. They are managed by private owners, and outwardly seem successful and safe. The people, ignorant of their inner secrets are as much sure of their security as knowing that every bank opened at nine o'clock in the morning is safe until it is closed at night; but nobody can tell whether the next morning it will open or not.

Recently the case of Siegel-Vogel's bank somewhat rousing the state of New York, the government became obliged to admit the Banking Bill of Van Tuyl as a means of security. Some have been convinced that, by this measure, being under the watch of the Administration, banks remain exempt from misdealing; but it seems that those cherishing this idea do not realize that watchfulness alone can not retain the security of monetary establishments, since the government itself is not directly responsible for banking frauds and does not recompense losses, not to say that it is yet unable for such an actual step. It says that it keeps on watching, but vigilance may not be done perfectly. As some among the officers on guard may be or appear careless, for selfish motives. For example, the inspector of Robin Bank, although a day ago was aware of the situation, yet still concealed the instable condition of the bank for unknown purposes, and thus his neglect resulted in the unnecessary losses of one part of the people. In such cases, the government, without paying a cent for damages done, only by punishing offenders get rid of responsibility.

In this situation, therefore, I hardly believe that the banks of the country remain exempt from fraudulent or real failure, and I think that every sound-minded person who analyzes the modern system of finance agrees with me. Everybody must be convinced that under the present system, when individual or co-operative banks are freely, established whether as national or state banks, the people are much like the foolish persons who living among robbers keep their treasures in boxes without keys. However, the chief factor encouraging this foolishness, I suppose, is simply the defective laws governing the banking business.

So, we can emphatically claim that the money of the people should be deposited only in the bank that is perfectly safe; and absolute security is obtained when the government owns that bank. I am positive that our government can establish a huge banking establishment in the name of the public, which shall safely keep the money of the individual, return immediately on request, and recompense any private loss for which it is answerable.

Few years ago in the House of Representatives, during the debate on

the Currency Bill of Owen Glass the matter of establishing a Public Bank was taken into consideration, which the manager of Chateau Bank, Van der Lip, wisely set forth. This proposal being rejected, after long discussion it was admitted for the present to establish in the country twelve Federal Reserve Banks.

These would start business with a certain capital raised from joining banks, and would give out the 6 per cent. of the whole interest as profit share and the one-half of the rest as tax to the government and the other half would leave to the share holder as insurance fund.

In my opinion, however, this method means insufficient organization and a dissatisfactory enterprise. First, because only 12 establishments, separate or combined with some Regional Banks, can not do the banking of the whole country, as the complaints reaching from deprived parts and the disputes between Baltimore and Richmond showed. Second, because they will not be in direct communication with the people, since they themselves do not receive the deposit of the people, and state and national banks remain as their rivals.

The legislators did not choose to ratify the establishment of a gigantic public bank for rather two reasons; the failure of a similar attempt, and their fear for putting the public under such a heavy responsibility. These, however, are not strong objections. In the first place, Andrew Jackson, the president then, dissolved the national banks of his time, because he perceived that they were serving in behalf of a certain party and the interests of some members of the legislators. In the present, the establishment of a public bank may give the best results possible, if it should be kept free from political intrigues and influences, and under such conditions as to make its managers incapable of forming a separate force in the administration and acting whimsically. It—the Public Bank—can be most beneficial for the country, if its pecuniary power should be put at the service of the will, wish, good, and general welfare of the people.

A Public Bank sanctioned under these conditions besides not being disadvantageous may produce millions of benefits. We have illustrations which serve as proofs:

The Bank of England established in 1694 by a Scotch, V. Paterson, to-day still remains standing, and being under the care of the government and managed under certain well-drawn conditions is in fact, a financial blessing for that country.

In 1800 France established a national bank with 30,000 shares and in 1848 put banknotes in circulation, which to-day are used as active money in all the parts of the world. Since its establishment France experienced various political confusions, disorders, and revolutions, but her bank remained standing, gradually grew stronger, and to-day is considered the most solid bank

in the world; because its establishment was based on such conditions which kept it independent of all undue authorities.

Germany also established the Reichsbank with private shares but under the care of the government, which was called German National Bank. This with 500 branches does the banking of that country, by receiving deposits of even one 'mark' (25 cents) and changing bills of 10 'marks' without discount.

Besides these illustrations of foreign nations, we have examples in our country. The bank of the government established in Philippine Islands, several years ago, is a great facility as regards collecting taxes and sending them to the mother country. Also, after long hesitations, our government annexed for the benefit of the poor, a branch of Savings Bank to the Post Office, which as deposit receives annually from 10 cents to \$100 and does not keep sums over \$500. Indeed, this is an excellent arrangement, but still this also is a defective system. In the first place, because the security of the small sums of the poor is not sufficient for obtaining general financial safety. Besides, the Post Office being a mere establishment of correspondence, has not suitability for banking. Nevertheless, the success of this system guarantees the possibility of the establishment and permanence of a public bank.

Now, then, these simple explanations above are sufficient, I think, to convince one that in the present it is a most imperative demand for our country to have a Public Bank by the union of desiring trustworthy banks, directly under the management of the public ruled by a well-drawn constitution, and independent of politics and any undue influence. Thus, the people in general, perfectly assured and made obliged, deposit in the Public Bank their savings of from one to a million dollars and receive them back any time without losing a cent.

This Public Bank previously will not need any certain capital—provided that the money of the public should be collected under the care and security of the public and appropriated for the enterprises the public chooses. It will be like an ocean which gathers the water of rivers, on the condition that they will not be destroyed in it, and it will give out to the sun with the surity that shall receive back through the rain and rivers. Except this deposit of the people, it already will have a large capital. Also, the paper money to be coined for \$2½ billion of gold and silver in the national mint, being put in circulation by the Public Bank, that amount becomes a permanent capital useable but intact, as a security for all accidents (although none is expected.)

The public always remaining responsible for the circulation of the currency or for frauds on deposit or for damages, the bank can not inspire any citizen with distrust, since the present system of administration will be reformed, business protected, and banking regulated—according to the plans of this book. Again, we can be assured of the security and availableness

of the Public Bank to be established, since every function will be transacted there on fixed profits, unaffected by rivalry.

To-day statistics show that individual and co-operative banks combined together annually pay $11\frac{3}{4}$ per cent. dividend and 9 per cent. interest, which being superfluous often create financial panics. Whereas paying 2 per cent. on unconditional deposits and 3 per cent. on temporary deposits, and instead receiving 4 per cent. on real estate and 5 to 6 per cent. on movable properties and commercial and agricultural creates a fund, by which, besides paying its usual expenses fully, annually secures an enormously large profit. So, the remaining net profit remaining untouched, the capital gradually increases and a huge financial power is obtained for the future defense and progress of the country. As the Muslims have at Mecca a box placed near the tomb of Mohammed, in which every pilgrim is required to drop a sum. This box remains intact and under the care of their religious head of the said city, and can be opened only in case of religious danger, by the decision of the Counsel of Shakhse and on the approval of the Turkish Sultan, who is the Khalif.

Similarly, the money deposited in our future Public Bank should remain untouched and be used only when the peace and order of the country is endangered, by the decision of the House of Representatives and the approval of the President, and, above all, with the knowledge and will of the public.

The only tax that this bank will pay the government is the license duty, which is to be proportional with the position of branches in states, cities or towns, and this license duty is given as permission fee for banking and not as an indefinite share unlike to the modern Federal Reserve Banks, which pay as national tax the half of their dividends. According to this principle, the Administration is recognized as the share of that establishment, whereas it is preposterous to draw it into business and form a speculative corporation with it. The office of the government should be to look after the execution of established laws and protect the regularity of the general functions of the country.

* * *

As a conclusion to the above inquiry, I set forth these suggestions:

1. To establish in the country one Public Bank by the name of "U. S. Bank".
2. The center of this bank will be established in the capital of the Republic, with branches in every state-capital, city, and towns, at best localities in the business place of each.
3. To keep the bank free from rivalry, politics, interventions, and any undue influence, moral or material.
4. Among modern banks, individual or co-operative and state or national, those which choose may join the Public Bank, but those refusing to unite,

may continue banking only for their own account and are denied the right of receiving people's deposits or giving out check-books.

5. The Bank opens without a certain appropriated capital, only with the individual deposits of the Administration and public, but afterwards it forms and owns a capital of its accumulated profits.

6. Deposits of whatever amount from one to a billion dollars are received indiscriminately, for infinite or indefinite time.

7. The business of the Bank is to be all kinds of financial functions relating to the Administration, people, or citizen commerce men within or without the country.

8. Of the money collected in the Bank the 90 per cent. being used the 10 per cent. is kept as deposit.

9. The Bank receives money on a certain interest and gives money on a certain interest—provided that as its secured payments so it should be assured of return.

10. The bank can give credit to foreigners only with the allowance of the H. of R.

11. The net profits produced from the functions of the Bank becoming as permanent capital, the accumulation of interest on money forms the solid capital, which is considered sanctioned and useable only by the general approval of the public.

12. The Bank must pay 3 per cent. interest on conditional and 2 per cent. on unconditional deposits.

13. The Bank is to receive 4 per cent. on real estate mortgages; 5 per cent. on business transactions, storage receipts, drafts, notes—of six months; 6 per cent. on conditional business shares or on credits for public debts; $\frac{1}{4}$ per cent. brokerage for moneyless transactions.

14. Any monetary function of the public belonging to the Bank, this is given preference for the transmission of public bonds of debt and business shares; in case of refusal on its part others are appealed to.

15. The Public Bank is managed directly by a manager and board of directors elected by the public.

16. All branches are governed by definitely drawn-up statutes and the orders of the management of the centre; but any order contrary to the provision of the constitution of the Bank, before being put into execution, is reported by the managements of branches to their respective governor or the President or the public.

17. The management of the mother Public Bank is elected by the people in general, that of a state branch by the people of the state, and that of a city branch by the people of the city.

18. The management of the central Public Bank is composed of 12 members, of which 8 are elected by the public, 2 by the joining banks, and

the remaining 2 by the President, one of whom should represent the Treasury of the Nation and the other the administration.

19. The management of a state branch is elected according to the above method, 8 being chosen by the state population, 2 by the joining banks in the state, and the other 2 by the governor.

20. The managements of city branches are elected similarly.

21. The inferior officers of banks will be appointed by their respective managements.

22. Members of managements of banks are forbidden both to hold any other office and to participate in any outside business.

23. Managements have no right without reliable security to take money out of banks, unless they receive especial and legitimate permission from the House of Representatives on the approval of the public.

24. All branches send the account reports of their daily functions to their respective local centres, which in turn send a copy of each report to the mother Bank in the Capital.

25. The reports of weekly functions of banks, mother and branch are published every Monday morning at the locality, as well as the Centre presents once in a year the detailed account of the country's banking to the general public.

26. Through ever-changing inspectors the Public Administration and the Centre conduct sudden examinations as regards the activities of the bank.

27. Any officer or employee received in a bank must assure the management of his competency in the assigned position and ability for the recompensation of any loss on his part.

28. The Public Bank not having payments of subscription, corporation and share, every employee will receive his due class earning.

29. The office of fraud of any employee immediately being made public, the offender is punished severely, and the loss is recovered by him or his superior.

Article 4.

STOCKS.

Another resource of carrying on business is stocks under names of 'share', 'bonds', 'consols', 'certificates', 'coupon', and 'security'. The usage of stocks has become indispensable, because the present complex system of business has made difficult the transacting of functional affairs with ready money and the same time the investment of funds without shares in a gigantic enterprise. Thus the demand for the circulation of bonds has been created, which are used as security of profit sharing in the co-operation of capitals, or as notes received for borrowed money, under certain conditions of time, payment, and interest.

Consequently, stocks have formed two distinct classes. The one is the co-operative, the giver of which is considered a sharer in proportion with the value of his bond, being both responsible for the undertaking and loss, and partaker in the profit created. This kind of stocks are called co-operative shares, which are employed in various speculative organizations of commerce, manufacture, mining, transportation, etc., managed in accord with the collective measures passed in the general convention of stock holders.

The second class includes shares issued under certain conditions of time and interest, which are called bonds or consols. To this group belong stocks put for the debt of government or for great undertakings of train, steamer, roads, bridges, harbors, canals, etc., which enterprises are managed independently and the lender expects only to receive the interest and installment at the fulfilment of the conditions.

In fact, the usage of stocks affords a great facility in carrying on business; that is through it it is possible to accomplish great works by the co-operation of small bonds and everybody is enabled to participate, in proportion with his material resources, in speculative undertakings and become a sharer in the profit obtained or simply to receive the due interest. However, the vital question in such transactions is the security and fixedness of the worth of stocks. Because their value sometimes increases on account of the unexpected success of the undertakings or by certain subtle devices, and sometimes are condemned to fall in consequence of failure or by intrigues.

Facts show that in the charge of worth of shares more than the success or failure of an enterprise takes part frauds and cunning. Thus the device of stocks is beginning to become rather dangerous than advantageous, and its evil taking great proportions may become most calamitous for the business world.

Therefore, every honest-thinking person should hasten the remedy for this sordid situation. France has devised few choice methods concerning the circulation of bonds and consequently is safer in this respect than the U. S., also Germany. In our country the security of shares gradually becomes more instable.

The real cause of this momentous inconvenience, I think, is the defectiveness of the law of stocks, which allows any private citizen to circulate as many shares as they desire, while others in the stock exchange bridlelessly purchase and sell those shares, the prices of which are whimsically raised or lowered at any time.

There are myriads of examples affirming this statement, yet in order not to enter into details let us take up only these two contrasting cases: Years ago Mr. Harriman buying the shares of the Union Pacific for 20 to 30 dollars a piece has sold each for \$200 and thus piled up millions. On the other hand, the share of N. H. R. R. which Morgan & Co. sold out at high cost, to-day have trifling prices and nobody knows what their final value will be.

Now, if those shares of the Union Pacific cost \$200 each, why, then should they be sold out at such low prices? If Mr. Harriman through some achievement had raised the value, consequently it was necessary for him to receive his reward publicly instead of by subtle means. So it becomes evident that the public has treated such matters very indifferently and flacidly, and Mr. Marriman owned the right so to proceed his work and win. Similarly it is said that Kunh, Loeb & Co. by taking on itself the commission of this work, in one year made \$20 million, and this may be true since in the past for selling the \$51 million bonds it received $\frac{1}{2}$ million dollars as commission, which apparently belonged to the public.

Again, if the share of N. H. R. R. did not have great value, why did he raise it to \$175? Because for selling it at high price the Morgan & Co. was receiving \$10 million as brokerage, on account of its being a noted commission. If this fresh revelation should contain more or less wrong points, still it explains the intrigues and frauds of high financiers controlling the circulation of stocks, and warns us against the terrible catastrophe to come.

It is also worthy to mention that through correspondence various worthless shares are being sold and the public never shows indignation and never does attempt to take up preventive measures. As Mr. B. F. Harris, the president of Illinois Banker's Association has declared that annual frauds on worthless shares amount to \$300 millions.

Although almost the one-third of stocks are in the bonds of N. Y., saving banks and insurance companies, yet the remaining great part, as a rule, is retained with the average class of the people. As: U. S. Steel Co. has 115,000 stock holders, each having 70 shares.

American Tel. and Teleg. Co. 40,000 stock holders, each having 60 shares. Pennsylvania R. R. Co. has 60,000 stocks holders, each having 60 shares. Topeka and Santa Fe R. R. has 400 stock holders, each having 1000 shares. 23,000 persons of the people have less than 100 shares. However, the point to be considered is that the majority of share holders in many cases do not have any voice in the decision of the modex of circulation of stocks, and its control is in the hands of the subtle and fraudulent minority class, who whimsically treat the matter and leave stock holders defenseless.

The statistics of 1911 plainly shows that 168 companies have put on sale 262 kinds of shares, the 94 being preferred, in which there are \$9½ billions worth of stocks and over \$8 billions worth of bonds, which with few exceptions always change their worth at big raise and falls with differences of 1 per cent. to 1000 per cent. As:

Columbus & Hocking Coal in one year has had a rise of 92½ and a fall of 3. points.

Federal Mining & Smelting in one year has had a rise of 60 and a fall of 12. 3rd Avenue R. R. in one year has had a rise of 19½ per cent. and a fall of

5½ per cent.

Wisconsin Central 13½ per cent. and 4. Also in 1910.

Western Maryland 3d in pfd. risen to 35½ and fell to 3½.

Chicago Great Western 21¼ and ½.

Chicago Great Western, pfd. B, 26½ and 4.

Quick Silver 10 and 3.

Quick Silver, pfd. 9¾ and 1⅝.

Thus, in every year the one or the other is subject to more, or less change, and this uncertain situation of shares affords chances for intrigues in stock exchange. Because those who are occupied with such business, not only merely buy and sell shares at real price but also perform speculative functions as nominal purchases, on the condition of receiving or paying the profit or loss produced in a definite time.

Such a method or running business is simply like seeking fortune, and although very rarely some succeed to secure enormous wealth, on the other hand, thousands are ruined and unwillingly do great harm to their innocent dependents and true friends. And the interesting thing to know is that actors of the tragic-comedy of speculation cleverly make their ill-doings suit the law.

In many places in Europe, the people, indifferent to social and economical evils, in stock exchanges freely and foolishly gamble on all consols and shares with speculative bargains. In U. S., on the other hand, the legislature, realizing the awfulness of the consequence of speculation and desiring to guard the people against the unnecessary evils, has prohibited the gambling of consols and shares and instead allowed only the real exchange of stocks or merchandise. However, it is surprising that, who knows for what purpose, the law has not disallowed the exchange of next June's crops in January. Such a protection is very like the watching of a house whose front door being locked the back one is left open. For, what difference is there between the speculation of shares and that goods? since at the time when the commodities will be consigned its owner may first sell them out to another than the demandant with some difference, exactly like consols and stocks and win or lose that difference, whatever his fate should be, as it is the case in uncertain speculations and risky exchanges of Europe. So are also the functions performed on shares of railroad and other corporations. In the present, gambling in these forms has become popular to such an extent that even among farmers it is spread by means of telephone. The attempt to stop the use of telephone for saving the farmers from the danger of speculation, would be, of course, a wrong step, since this has become an indispensable instrument of communication, the endeavor of shutting off exchanges, on the other hand would be a movement against the free spirit of modern time. Consequently the remedy of prohibiting speculation radically should be sought in some other device.

Indeed, the permanence of the actual worth of all forms of stock, the unchangeability of their fixed prices, the regular payments of interest and installment, the participation of the people in share holding, and, finally, the prevention of any probable danger through the efforts of the Administration—all will be secured if the new system of the business world, which has been explained in the former pages of this part, should be adopted. Nevertheless, I do not hesitate to present the following methods relating to stocks:

1. All shares—real estate, business or governmental—no matter to what end they are issued, at all times must, without rise or fall of value, be put in circulation with their real worth, by the allowance and protection of the public.

2. To destroy all modern stocks, and instead to issue new shares with fixed value, and with such regularity that the public especially should be safe of the timely payment and receipt of their inalterable interest and installment.

3. The sealing of all shares by the Administration being imperative, not any kind of preferred stock will be in circulation without bearing the seal of the government or without having its monetary value secured.

4. Shares issued under these conditions should be distributed among the people and everybody will be required to become a share holder in proportion with his or her material resources.

5. In stock exchanges or elsewhere speculation, on shares or merchandise, should absolutely be prohibited.

6. The prices of stocks will be fixed as follows: public bonds \$25.00, real estate shares \$100, business shares \$10.00. By this method every individual is enabled to become a shareholder.

7. Foreigners can participate in share business at native stock exchanges—only on the approval of the Administration.

Article 5.

CREDIT.

The fifth resource of business is the credit, which since the beginning has had existence in all commercial functions and in the present has become indispensable. Modern pressing and disfavorable conditions have made impossible to perform any traffic undertaking without credit, and although a work can be run partly with ready money or shares, however it is accomplished mostly by credit. Now-a-days the belief of the people, that under present conditions should credits stop, all dealings become condemned to a general standstill, keeps them in the fear of the untrustworthy behavior of lenders.

There is no doubt that in these days, the stoppage or even the slight restriction of credits may let fall a blow on business, as the events of 1907 proved so. On the other hand, it is sorrowful to know that the majority of

existent credits are untrustworthy and far from inspiring security; because modern methods give occasion for keeping credits under suspicion, and often times for abusing them, on account of which security credits have originated.

Security credits, as a rule, are regarded safe and exempt from loss, because they—whether on real estate, goods, or stocks—are wholly recompensed. But some people avoiding the record expense of real estate security, others seeing difficulties and expenditure of transportation of goods, and still others exposing their standing and biding their personality—it becomes impossible to transact every credit by security; on the other hand, the expansion of business and the desire for dealing has made it a demand to maintain the former loyalty credit.

The loyalty credit is divided into three classes: Friendship, Commercial, Dealing.

First, friendship credits are those which two well-acquainted business men grant each other. However, the credit receiver often failing on account of modern uncertain functions, can not return what he owes, and thus the friendship between the two often is changed into hatred and animosity. As a matter of fact, in many cases credit has been considered more important than capital, as regards the possibility of running business on an honest person's credit, and it is true that an honorable person with loyalty credit, when surrounded by rich and noble friends, does not care much about the scantiness of his capital, and imprudently increases borrowing.

But if his loss suddenly created by misfortunes or unexpected failures should not square his capital, his credit also becomes of no avail, and the worse, unnecessarily he becomes a suspect before his friends, and consequently his friends turn to enemies for him. Because it is not possible that everybody should have the fortune or means of Carnegie, who won great success with the \$600 he had borrowed from a friend. It is my experimental conviction that ninety out of a hundred undertakings carried on by friendship credit result in loss for both sides, granter and receiver. Therefore so long as functions are continued with modern methods, it is unwise to run a business with assurance of credit, even if the borrower be extremely honest and expert in dealing, or if the lender very just-thinking and friendly.

Second, large loyalty credits among banks, business men, and store keepers, form what is called commercial credit. Loyalty credits granted or received between banks and merchants by means of security notes or drafts, are not exempt from danger, because on account of unlimited rivalry, freedom of speculation, and possibility of escape on the part of bankrupts, commerce men always have the likelihood of failure, and the ruin of so-called men of high honor and good standing is more terrible, due to their waste or extortion of big sums, as continually occurs between banks and great business corporations, the fall of either of which causes the ruin of the other, and the signatures of both become worthless.

To the same danger are subject also loyalty credits given by a tradesman to another, or by a tradesman or manufacturer or merchants, under the induction of distributing as much merchandise as possible, grant loyalty credits to their acquainted honest store-keepers, who, sometimes unable to resist rivalry, sometimes overburdened with expenses (on account of insufficient dealing), and sometimes despaired by the losses of the small credits they have granted suddenly make over, under necessity or selfish motives, their stores to their wives, or relatives, or declare bankruptcy, and thus inflict their creditors with heavy financial losses.

Some store-keepers, however, not because of failures, but simply because they do not wish to pay back their debts, under various pretexts own the money of creditors with impunity. For, some states having legislated the inviolability of store-keeper's goods worth \$500 on auction estimation, retailers, together with having \$1000 worth of merchandise, take occasion to refusing the payment of their debts, since a quantity of goods valuing that much will not hold even \$500 if auctioned. Great many store-keepers, too, that is grocers, fruitmen, and the like, do not need storing stocks worth over \$500, and this instable system endangers the security of loyalty credits and compels merchants to keep the annual account of their losses on credits also and to add these losses on the real cost of their next year's goods.

The third form of loyalty credits is that which is granted by retailers to their patrons of poor or average class on weekly conditions. But many of the customers, compelled by insufficiency of earning, unemployment, sickness, etc., do not pay their debts. Others, also induced by ill-will and selfishness, with various intrigues keep on heating their creditors. For example, a class of shopping ladies, fond of fashion and ornaments, always seek to deceive their grocer, fruitman or butcher. Thus week after week suspending a part of their payments they increase their debts, and some day, when they are notified that their time of payment is over, fearless of the force of the law and indifferent for insult as they are—saying, "We haven't got money" they get rid of creditors and appeal to others.

In some cases, not standing the insult of the neighborhood, they packing up their luggages by night remove to somewhere else, there to continue the same career. In this situation, store-keepers, without taking up other measures for recovering their losses or credits, are tempted to underweigh goods to be sold, or to make additions of 5 to 10 per cent. or over on the value of goods of unfixed prices. Consequently, patrons who regularly and honestly pay the dues, unnecessarily become obliged to consume comparatively at high cost; but those who are accustomed to fraud, of course, do not care a bit about the rise of prices.

Perhaps some will blame store-keepers who, they think, incur losses simply because of their foolishness, since they would never lose if stopped

dealing on credit. Nevertheless, in the present the system of credit becoming customary, no business man can be satisfied with cash dealing. If his cunning or capital should not be able to recover the loss, no doubt he will be compelled to deceive his creditors as far as possible; otherwise his business will result in failure.

This sordid situation by itself brings the system of credit to an unsuccessful and, encouraging frauds gradually endangers business.

The legislature of the country has passed a law forbidding the encroachment of the artisans tools worth \$600, and the retailer's merchandise worth \$500, and the same time defending the poor unable to pay his debts. But, in my thinking, this principle is unjust, for while one is protected the other is left defenseless, and thus other evils are originated.

Moreover, the legal expenses and the prolongation of trials necessary for the recovery of small credits directly create occasions for frauds on credits, as they promote even the well-to-do shamefully to leave their small debts unpaid. The average creditor becomes obliged to spend both his time and \$15.00 for an asset of \$10.00, and although at the end he may take his money back together with all expenses, however often he shuns to make these sacrifices and prefers to let his asset be lost. Under these conditions, although loyalty credits are regarded to be left only to the creditor's judgment, yet in reality they are not so, as, I hope, the reader already has drawn this conclusion from the foregoing explanations.

Therefore, it is my belief that the security of loyalty credits is obtained only by the adoption of the system of dealing as shown; that is, by the assignment of everybody's definite work, maintainance of functions in steadiness, stoppage of rivalry, adjustment of every one's earning, prohibition of speculation, strict punishment of fraudulent individuals, prevention of bankruptcy, etc. The very moment these conditions are filled the importance of and the demand for credits will decrease and the justifiable fear of the present concerning the stoppage of credits will disappear. Because under these new conditions every work and interest being protected no cause of loss will exist, and all individuals through the gradual increase of their earnings no more will need borrowing; on the contrary, will become as able as to be creditors.

As for the abuse of credits granted by retailers, it does not seem credible to me that an honest citizen, after his just earning has been secured, will appeal to inhuman means for living; but if there should be found persons who are likely still to continue their career of deceit and cheating, they must be corrected by the following measures:

1. Store-keepers selling goods on credit should give the buyer a copy of the bill bearing the signature of the latter; or both should use notebooks for exchange.

2. In order to be able to do buyings through children or others than themselves, the housewife ought to give order notes to these; and in case she makes her orders by telephone, can receive the goods only after signing the bill or the note-book of the store-keeper.

3. Wherever found, the supporter of a family is acknowledged responsible for the debt of his house or wife.

4. In the case of changing residence, a family should receive from its store-keeper certificates of clearance, by which alone it will be enabled to receive credit from new retailers.

5. Before the debts of a family of store-keeper are cleared or official allowance is received, their properties can not be transferred to others.

6. All expenses necessary for legal transactions pertaining to the collection of assets should be cancelled.

7. The collection of assets up to \$100 is resolved without delay in the Meeting of Elders.

8. The resolution is given after the confession of the debtor is heard or his note-book in his own handwriting or the bill bearing his signature is seen.

9. If the debtee is unable to attend the meeting, may send there a letter together with the bills or the note-book enclosed.

10. The office of the working-place of a debtor or receiving a letter from a creditor, puts aside small portions of the pay of the former until the amount of debt is secured, and after the three weeks, on hearing the decision of the Elder's Council send the accumulated sum to the debtee.

11. After a week following his receipt of the notice, the debtor must appear at the meeting on time, without waiting these more than one hour. If he should disclaim his debt, note-book, or own signature, then the latter is to be compared with that on his photo-script; if they be same, he is punished for his denial. But if the signature and hand-writing are falsified, or if the prices of goods are found marked higher, then the creditor is to bear the due penalty.

12. The debtor who neglects to be present at the appointed time, the sentence is given in his absence, however, if his absence is due to sickness, urgent business, or remoteness of residence, or if he has reasonable objection against the sentence given in the absence of his representative, he can appeal to the court.

13. After the indebtedness of a person is affirmed, his debt is paid either by his working-place, or his properties being confiscated and auctioned.

14. An indebted person or family incurred heavy expenses on account of illness, unemployment, or death are granted more time for paying their debts, which will have 6 per cent. interest.

15. The execution of a sentence is unconditional until the death of the

debtor; and hereditary after his death.

Although the above rules seem somewhat rigid, yet I believe that only by them it is possible to keep loyalty credits in security, to perform business affairs scrupulously, and to stop frauds.

Subarticle A.

BANKRUPTCY.

Bankruptcy is a terror in the strongest sense of the word, for its always remaining hung like a damoglian sword over the head of the people. The small bankruptcies occurring daily are, indeed, disastrous to few, but the great and most horrible failures, are more significant which explode from gigantic monetary establishments and incorporations, and often the exploding dynamites spreads consuming fire in the business world and the remote corners of the country.

Since a century bankruptcy has become as an ordinary happening in all the parts of the world, especially in advanced countries, in consequence of the disadvantageous conditions of business and on account of the flabby laws destined to regulate them. In the U. S. year after year the rate of failures increases as statistics show that, in 1900 10,774 bankruptcies occurred with \$138,495,673 liability; in 1910 12,614 with a loss \$197,830,430; in 1913, 16,037 with \$272,672,000 debt; and this year 18,054 with \$354,068,000 liability; thus every year the amount of loss grows by 70 to 80 million dollars.

As a matter of fact, the annual bankruptcies of over 18,000 corporations, and the disreputation of individuals and the loss of \$354 million resulted from them cost dear to the people. Whereas not even 18 failures would have happened in the whole country, were the mode of dealing justly regulated; and I can assuredly claim that if the schemes revealed in this book should be carried into effect, no occasion for bankruptcy will be created and most probably that word may be dropped out of the dictionary.

In the present, bankruptcy takes place, as a rule; for the following causes: first, irregularity of functions, second, imprudence in business, third, desire for fraudulent bankruptcy, fourth, subtlety of lawyers.

First, the irregularities of the modern conditions of business, as well as the uncertain situation of all works, rivalry, unfixedness of earnings, freedom for speculation, abuse of credits, ruin of individuals concerned, and other like causes give birth to bankruptcy. Thus the honest business man having a good commercial standing is vainly sacrificed, he who does not wish wrongfully to extort others' money and leaves his last penny on the table of bankruptcy.

Second, by abusing the loyalty credits granted to him, undertaking adventures beyond his reach, making unwise expenditures, and seeking fortune by speculation, the business man hasten his financial ruin. Because previously he has not been subjected to restricting rules, he is left free to deal whimsically,

and in case of unsuccess is enabled by means of fraudulent bankruptcy to get rid of his dangerous situation.

Third, a man of commerce may become bankrupt falsely. That is, not finding satisfaction in his undertaking, by various subtle devices—by high purchase and reasonable distribution, pompousness of business, and timely payment of loans—he often succeeds to increase his credits and after owning secretly a big sum starts out to undertake a more showy business.

Fourth, many among lawyers encourage bankruptcy, who induced by selfish motives, show knavish persons base means of obtaining more credit and becoming fraudulent bankrupts, after securing enormous funds, of course. It is no more a secret that interested lawyers succeed to make others believe fraudulent failures as real bankruptcies, and thus they save intente bankrupts from punishment. As at least 120 bankrupts out of 12,000 in a year are not sent to jail.

Under this system, the security of credits remains in suspicion, and creditors are compelled to act doubtfully and raise difficulties against the progress of business. Moreover, the interesting thing is that if a bankrupt with \$10,000 liabilities has \$5,000 worth of merchandise for distribution of at least 50 per cent. among his creditors, still these can not obtain even the 10 per cent. of it, owing to the unnecessary expenditure for official transactions, fees paid to lawyers, and, above all, the light estimation of goods at auction. In these conditions, bankruptcy has become a worse evil to the whole business world.

Consequently, it is necessary, I think, first to root up all the causes of failure in business, by the adoption of the new methods shown in this part on function; second, if still there should remain likelihood for fraudulent bankruptcy, to prevent its occurrence, by means of previous watchfulness and strict punishment. For, if a business man's expenditure exceeds his income, it is possible to stop his imprudent dealing by law; but if he should have escaped notice, then he already will act wisely, so long as he has in his mind the fear of penalty. Because, it is hardly possible to find a merchant or corporation so foolish as to dare, after the just profit of their work has been secured in all circumstances, appeal to dangerous means, since they will firmly be convinced that their fraudulent bankruptcy will have no cause justifiable and they themselves will be unable to escape righteous punishment.

Therefore, I never believe that under such conditions bankruptcy can continue to exist.

Article 6.

BUSINESS PLACE.

We consider the business place as the sixth resource of commerce. It is impossible to carry on business regularly anywhere without a market place.

It can not be denied that for the success of traffic a systematic, well-regulated dealing-place is indispensable. May be some will overlook this point, thinking that business can be run at any place of whatever form. We deduce of the existence of this conception, by seeing at all the parts of the world and in U. S. as well, the markets of all cities in inordinate condition. However, should those who are of this opinion investigate the question of a little more deeply, then at once, I think, they will convince themselves, that merely from the disorder of a market place many difficulties originate in many respects.

By business-place we mean the form in a city appropriated for daily functions and city occupations; in other words, we call trading-place that which is occupied by exchanges, auction-markets, banks, business establishments, storages of goods, stores, office buildings, stations, printing houses, markets, factories, and all small and large buildings assigned for conducting business.

Although to-day in many cities there are established various exchanges; auction-markets; private stores of clothings; victuals, furniture, etc.; wholesale stores of exports and imports; numerous office-buildings, etc.; however we must confess that all these are disorderly scattered in unfit localities, insufficient in one place, and more than needed in another.

To-day in large cities owing to the establishment of dealers in same goods 20 to 30 streets from one another, it becomes necessary to take pains by days for the comparison of sorts and prices of merchandise or some of them having settled in corners disfavorable to the majority of the people, become of no avail to shoppers. Although directions lighten the trample of search, yet they never can stop it, since they show only the place of stores, but not the qualities of their goods. Consequently buyers have to find out it themselves, or dealers are obliged to make extraordinary expenses for advertisements, or to employ commissioners and salesmen for the sake of the rapid consumption of their commodities. This unnecessary expenditure is added on the real cost of merchandise, on account of which none but the consuming people loses financially. Indeed, all these pains and expenses would become needless, if business-places were established systematically, and all classes of function-houses grouped respectively in order.

The Western side of the 12th street of New York City being a coast and central part of the city, it was desired to establish there an official market for fresh victuals, but the business men of the Washington Market foreseeing the condemnation of their works to unsucccess by this enterprize, the majority of them protested at once against that plan, and so the righteous mayor was compelled to consider the matter more seriously. On the other hand, if this undertaking should have begun, instead of the organization of officials, with the co-operation of these commercemen themselves, as it was the lawful

way, then without any dispute they would have removed to any proper place. When it is desired to act according to such an unjust principle, which while protects the one part of the people on the other hand inflicts the other part with heavy losses, then naturally one or the other side will not stop complaining. Also it is objected that a place like the 12th street, of New York City, being assigned for such an undertaking, high price will be put on the lands which are the properties of private citizens and thus the city is put to immense expenses. But when the place in all should be made to belong to the public, difference in prices will not have any significance, since all low and high prices of fresh merchandise, on account of unnecessary expenses, so long as they are in their proper localities, and consequently rents, fixed at equal divisions, are collected by the Department of Real Estate.

Moreover, the suggestion of establishing a terminal market in the vicinity of the western part of the 12th street, does not seem to me very promising and its execution satisfactory to both the commercial and consuming classes, for more reasons than one.

First, if the market will be, according to the present system, a mixture of wholesale and retail stores, it will receive an appearance scarcely better than that of the present, as both the store-keeper and shopper will go there.

Second, by this change it will be impossible lawfully to decrease the prices of fresh merchandise, on account of unnecessary expenses, so long as the modern auction-markets remain standing, and individuals, free for running business of their own account, keep needless employees. As to-day the auction-market receives 3 per cent. commission of fruits, the buyer $\frac{1}{2}$ to 2 per cent. brokerage, agents 5 per cent. on soil products sent them directly from the farm, dealers 10 to 12 per cent.—all of which cause an increase in price of 15 to 20 per cent.

Third, under that situation, frauds forever will take place. Because one of the auction-market or stations purchases in less quantity for fear of loss, and another buys more in the hope of great profit. So, the first, induced by the desire of helping its absent customer, makes orders to the second and adds double profit on the goods thus received. On the other hand, in case the second is unable to distribute all the merchandise in time, these become stale and rotten. Consequently, in order not to lose on the commodities left, he places them underneath and in the middle of the barrel, box, or basket and swindles the buyer.

As the result of this, if the purchase is in cash, the following day useless quarrels issue between dealer and customer, but if it is on credit, then the buyer refuses to make full payment and so disputes arise and end in the loss of the one or the other.

Fourth, private or co-operative organizations can not have their interests secured, for they will remain under the necessity of needless expenditure

of rents and employees, and as to-day's market-places have great many buildings which are used by rent, so the future terminal market of the city of New York will have the same. Also the incorporations settled within or without will continue to keep many persons in their employs, and thus neither their rate of expenditure will decrease nor will their standing be safeguarded.

Fifth, because the right of share-holding and the legitimate earnings of the employees, such as clerks, buyers, salesmen and packers, are not secured under that system.

* * *

Auction-markets are not exempt from irregularities, especially those in large cities, which are mixed, numerous, scattered, and dissatisfactory.

They are mixed, since at the fruit auction market many kinds of fruits are distributed. If there were but one auction-market in a city, no objection would remain against the present system, but in the present being more than one occupied with the same business, then bidders hesitate as where to go. Therefore, it would be preferable to have either only one fruit auction-market in a city or several for different varieties. Besides, even their method of auctioning is unnecessary for although it is safer considered since in the present a trustworthy organization of auction established, still we do not think that in the future it will be of any avail.

They are numerous and scattered, because there are several of them in many cities, as in New York there are 5 to 10 auction-markets of new or second-hand furniture.

They are dissatisfactory for the owners of merchandise at auction, since for the purpose of saving the expenses of transportation, the goods are auctioned wherever they are in house or store—and a large gathering of bidders not being able to be included there, very often the just worth of articles can not be ascertained, as the auctioneer has to give out to the last bidder for whatever price. On the other hand, all such goods being collected in an official auction-market of the city, all buyers gathering there for daily separate auctions or all kinds, possibly every buyer and seller would be satisfied, in this way both the first would find the desired merchandise without waste of time and the second receive the suitable value on goods. Again, such auction-markets will win the trust of the people more than those of the present, since they become public establishments. Because although they will be run by the same individuals in auction business to-day, yet their collective organization, the care of the Public Administration over it, and the new conditions to be created will render their function more trustworthy.

In the one part of the business-place of a city banks are either adjacent or too close to one another, while in another they are separate by several streets, and consequently, the people dealing with banks are obliged to travel

long distances for going to the desired one. The cause of this inconvenience is the private ownership of banks and the freedom in choosing their situations; the remedy would be, naturally, in establishment of one Public Bank and that of its branches in leading places only.

By the same system of banks have been established also express and agency offices. Likewise, all other sorts of office have confused locations, and consequently besides being void of class order and relation facilities, many of them remain unemployed at various times. Formerly more office buildings than necessary having been erected, either, at the loss of tenants, the rents of empty offices are added on those of the hired, or, at the loss of proprietors, even the interest on money invested in erection is not produced fully, as I have explained in the part on dwelling-place.

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The system of noble hand markets is out of order, as in a street too many stores having been made at random, some of them often remain disused and their owners pay taxes on them, without receiving any revenue, and sometimes, on account of the increase of debt, the stores are confiscated by the Administration. Similarly, on a street there being too many stores occupied, their renters do not have sufficient dealings; as in U. S. there are over 200,000 groceries, which are more than necessary. Besides, in some places, on a block there are found 3 to 4 penny stores the hirers of which kill their time in vain working; as I have seen many who spend the whole day for a dollar business, by which they can not, pay the rent of their stores, since they hardly earn more than 40 per cent. Germany, as a remedy for this evil, has legislated a law providing for stores of same business to be 700 ft. from one another.

A class of poor workingmen think it economic, at least for furnishing their house rent, to open a small store of \$40 to \$50 for their wives; however it seems that these overload their wives' 15 hour hard labor on foot, their unsanitary living in the back of stores, the insufficiency of time for women as regards the care of their families, etc. A class of wives, on the other hand, are compelled, on account of the laziness or drunkenness of their husbands, to toil in such small stores for the support of their beloved ones.

* * *

Comparing the U. S. exchanges with those of France, we find the latter more regulated; the massive houses of Paris or Marseilles are unequaled in their kind. Also the casinos of these cities are more business-promoting, pleasant and comfortable, of which the U. S. cities are void. But the custom of performing engagements while standing before the bars of saloons, owing to hurried life, is condemnable.

* * *

Without entering in further inquiry, I satisfy myself with presenting these suggestions concerning the orderly establishment of market-places:

1. According to the principle of the public ownership of business-places, a city should establish its market as properly and orderly as possible.

EXCHANGES.

2. Each state-capital will have one currency bourse and one transaction goods exchange; each of other cities should have one central exchange.

3. The building of an exchange is to be erected like the custom-house of New York—on a large square block, with 5 to 15 stories height, in the middle having a spacious open hall, with glass ceiling and encompassed with columns. For transaction goods exchanges in the capitals of central states, on low bills massive and magnificent buildings are to be erected all reflecting the creation and glory of the architecture of the 20th century. The first floor on one side of the back street is to be few stairways underground, like the Empire Building on Broadway and Greenwich street, N. Y. These buildings should be surrounded by half-block gardens, in which will be built casino serving as comfortable resorts for reading and conversing accompanied by innocent drinking, similar to the model of Marseilles.

4. The apartments of transaction goods exchanges are divided as follows:

a. Ten apartments in the basement—for (1) fresh fish, (2) dry and salted fish, (3) fresh meats, (4) dry and salted meat, (5) poultry, (6) vegetables, (7) plant products, (8) milk foods, (9) fresh fruits, (10) dry fruits.

b. The main floor is used as the central office of all the functions in the exchange.

c. Six apartments on the 3d floor for cereals, (1) wheat, corn, flour, etc., (2) grass, oats, barley, etc., (3) rice, beans, peas, etc., (4) grains, (5) coffee, tea, cocoa, (6) tobacco, cigars, etc.

d. Eight apartments on the 4th floor—(1) cotton, (2) wool, flax, (3) silk silkgrass, (4) hair feather, fur, (5) leather intestine, etc., (6) cords, (7) linen, hemp, mat, (8) sugar, sugar plant.

e. Eight apartments on the fifth floor, (1) stones, (2) bricks, (3) lime, (4) earthen wares, (5) china wares, (6) bottles, (7) glass, (8) mirrors.

f. On the 6th four apartments, (1) wool, (2) trees, plants, (3) beams, (4) boards.

g. On the 7th floor four apartments, (1) ships, from boat to warship, (2) teams, bicycles, trucks, autos, etc., (3) ammunition, (4) apparatus of electricity.

h. Nine on the 8th, (1) iron and steel, (2) lead, tin, zinc, etc., (3) copper, brass, etc., (4) silver, gold, etc., (5) various minerals, (6) dyes, (7) coal, etc., (8) gasoline, grease, etc., (9) sea articles, sponge, shells, etc.

i. Four on the 9th, (1) motor and steam engines, (2) sewing, writing, etc., machines, (3) printing, etc., machines, (4) miscellaneous machines, weights, etc.

j. On the 10th, four apartments for furniture, (1) wooden wares, (2) iron wares, (3) rugs and carpets, (4) beds, curtains and various fabrics.

k. 8 on the 11th, (1) conserves in bottles or boxes, (2) candies, chocolates, etc., (3) syrups, honey, molasses, glucose, etc., (4) olive, linseed, etc. oils, (5) macaroni, starch, etc., (6) drinks (7) drugs (8) toilet soaps, etc.

l. 4 on the 12th, (1) paper goods, (2) writing and printing materials, (3) pictures, paintings, (4) musical instruments.

m. 6 on the 13th, (1) linen cloth, (2) woolen, (3) silk, ribbons, velvet, and the like, (4) cashmere, (5) laces and thread, (6) various fabrics.

n. On the 14th 8 apartment for clothings, (1) men's hats, (2) women's hats, (3) shoes of all kinds, (4) men's underwear, (5) women's underwear, (6) men's suits, (7) women's dress-suits, (8) pocket and hand utensils.

o. 5 on the 15th, (1) watches, measures, etc., (2) silver and golden wares, (3) jewels, (4) antiques, ambers, ivory, etc., (5) flower ornaments, and fine embroideries.

Goods not mentioned above are distributed among suitable apartments.

5. In the transaction exchange are exhibited the true samples of cheap articles and the imitation samples of dear objects; so that receiving an order-note from the exchange and returning it to the transporter the buyer may obtain his desired goods from the docks, station, storage or factory.

6. In the bourses of state capitals are performed transactions, home of foreign money or bonds, transferable through the Public Bank.

7. In the exchanges of cities all legal currencies and products are transmitted, and the prices of all commodities fixed.

8. All transmissions of currencies and goods must be done at fixed real value and profit without speculation.

9. Organizations of exchange are formed similarly with those of other lines of business, by elected experts, who will receive their fixed class salaries.

10. Exchanges are managed, under the care and watch of the Administration and the Department of Function, by a board composed of 12 elected persons, each representing a branch of the exchange business, and subject to a drafted constitution.

11. The functions of an exchange are performed among merchants appointed, but currencies are exchanged, as a rule, among the people.

12. The income of a exchange is: $\frac{1}{4}$ per cent. profit on currencies and $\frac{1}{2}$ per cent. on goods, which paying the rent, tax, salaries, and printing expenses, the remaining (if any) is appropriated for the general progress of the country.

13. The value of manufactured goods and home currencies being already

fixed, the Supreme Board of Exchange fixes the rates of only internal soil products, after hearing the reports of branches, on the approval of the city council and with the knowledge of the Department of Function. All imports will have 5 per cent. profit on the rate of prices reported by consuls.

14. All season or daily lists of prices fixed by the exchange or factory besides being posted at every branch also will be published in the commercial and advertisement papers.

15. In the bourse are circulated besides all legal paper moneys, only the private of governmental bonds of foreign countries, with the allowance of the Administration. The prices of these are daily shown with advertisement notes bearing the seal of the government. By this means, we hope, the sale or purchase of currencies will hold no frauds or intrigues.

16. The Exchange must, through changeable honest investigations, watch for the legality of all wholesale and retail prices in the city and report frauds with testimonials.

Now, the above given detailed conditions concerning exchange, I believe, will afford numerous facilities to the home business man, banks, foreign tradesmen, manufacturers, and exchanges alike, under which all unnecessary expenses and difficulties disappear, and the steadiness and legitimate profits of a corporation are permanently secured.

BANKS.

17. In the capital of the country the centre of the Public Bank and in cities its branches are established.

EMPORIUMS.

18. In one quarter of the market-place are established permanent emporiums of imports, separate or joint.

19. Emporium of exports are established in the same locality as office buildings.

20. Factory agency offices are erected on one row, in salesrooms or passages of the main floors of stores, with their separate branches. The function of these should be to deal with home merchants, foreign business men, exchanges, also commissioners abroad who can not perform their transactions only with the aid of exchanges.

STATIONS OF TRANSPORTATION.

21. At suitable locations in the market-place are established on the street floor express or agency offices of marine or continental transportation, together with their branches.

BUREAUS.

22. Bureaus of brokers, agents, commissioners, lawyers, etc., are estab-

lished in the empty rooms upon sales-rooms, each class in a separate building or several adjacent buildings.

WORKING PLACES.

23. Factories, printing-houses, binderies, studdiums, and the like are located in a separate suitable quarter of the market, in square buildings, durable and unchanging.

STORAGE.

24. All the storages of a city are located at one place, protected against fire, flood, robbery, like Bush Terminal of Brooklyn, N. Y., with warm and dry or cold and dry or damp and cold branches. Because there are goods that can be kept in extreme cold only, as fish, meats, etc., others are freezed and spoiled in cold, as fruits, vegetables, olive oil, etc., some must be kept partly warm and partly cold for ripening, as bananas; still others which like dry dampness, as tobacco, etc.; and, finally, some are kept in cold dampness, as drinks, etc.

25. Merchandise arriving at stations or docks should be delivered safely in 24 hours, in order that no damage due to retainment should take place.

26. The rates are to be fixed proportionally with expenses of storages. In the present, they are marked too high partly for increasing the wealth of storage-owners and partly for balancing the expenses of storages, which are much more than needed. It can not be doubted that after having just a sufficient number of them, it will be possible to be satisfied with even the half of present rates.

TRANSACTION MARKETS.

27. In the most proper quarters of the business-place, as in the vicinities of stations, docks, and coasts, are established transaction markets of fresh victuals, like fish, fruits, vegetables, milk foods, poultry, eggs.

28. The incorporation of transaction market is organized by elected experts.

29. Agents who should act as the representatives of country organizations, will receive 1 per cent. commission for instructing them in loading their products and for returning empty containers to them.

30. The management of transaction markets receives goods directly from stations, through agents, and adding 5 per cent. on the original rate distributes on that every day among demanding store-keepers. All goods should bear the marks of rates fixed by the Exchange.

31. In order that victuals apt to become stale, stink and rotten should be consumed on the very day of their arrival, their loadings must be regulated by agents, according to the direction of the transaction market.

32. When the news of the coming of the freight of products is received, before its arrival the rates are fixed in the exchange, according to the reported quantity, quality and trade-mark.

33. All merchandise stinking and rotting the first or following day of consignment are returned to the owner, who considers the warning of the agent acceptable only when the certificate of the exchange bearing the testimony of the transaction market is sent to him. In order that by the alliance of the market and agents frauds should not take place, various inspectors from the exchange must keep watching.

34. Outside the transaction-markets, the wholesale dealing of victuals by any private incorporation is prohibited, and every store-keeper has to appeal to these only.

AUCTION-MARKETS.

35. In proportion with the population of the city, separate or combined auction-markets (one of each kind) of clothings, furniture, utensils, etc., are established at a central quarter, and managed by the organizations of elected auctioneers. Business houses are auctioned on their places.

36. In large cities each kind of goods is auctioned every week day, but in small cities several sorts together and on appointed days.

37. The income of an auction-market will be neither more nor less than its total expenditure.

RETAIL MARKETS.

38. Large retail markets of fresh goods are established in the business place of a city; at several quarters in large cities, for each variety or for few varieties combined and in small cities only one for all varieties. The buildings of these markets belong to the public, and dealers organize like those of other corporations—with the system of rent, share-holding, and class earnings.

39. The business of retail markets dealing with restaurants, hotels, foreigners, travelers, and steamers rather than families, should have same rates with those of neighborhood stores, without any difference of profit, in order that better business men and steamer corporations should be afforded facilities and the work of stores remain unimpaired.

DRY GOODS STORES.

40. In proportion with the rate of the business of a city, in one or several centres are established dry goods apartments of clothings, furniture, etc., with stocks corresponding with the demand.

41. The functions of these stores are carried on similarly with those of markets.

RETAIL STORES OF RESORTS.

42. In the vicinity of public resorts, are established restaurants, coffee houses, fruit-stores, etc., which are hired by private citizens at certain rents.

RETAIL STORES OF NEIGHBORHOOD.

43. Small marketplaces may be established on avenue, according to the demand.

SAFE DEPOSITS.

44. At an impregnable locality of a city is established a deposit house by the name "Public City Safe." The building should be underground and all made of iron, so that it may be protected against fire, flood, earthquake, and the attacks of the enemy.

45. The safe deposit is to be divided into three parts. The first is used for keeping valuable and important papers of the Public Administration; the second for the use of the Public Bank; the third, the largest apartment, for the use of the public. Thus every precious object is kept in this deposit-house; every family is to be required to have a small safe box, since there can not be found one family that should not have even a dear article of remembrance.

46. As in the present, the safe keys should bear secret numbers, and their legal holders besides having their especial parols should be unarmed in order to receive permission of entrance in the safe-house.

47. The annual rent of large safes is \$10, that of the average \$5, and that of the smallest not more than one dollar. To-day a box rented under certain banks is paid for \$3.00, which is, of course too high. If we take into estimation an average city with 150,000 population, for 30,000 big or small boxes (one for each family) an annual rent of \$50,000 is produced, the half of which being expended for the employees of the safe-houses, with the remaining \$25,000 it is possible to erect a building worth \$300,000.

FURNITURE WAREHOUSES.

48. In large cities district and in small cities single warehouses are established as securedly as possible, so that the desiring among removers should have their furniture kept in them by monthly rents.

49. A depositor of furniture may, on showing the receipt of the warehouse, borrow money equivalent to 75 per cent. of the auction value of his property.

Article 7.

ADVERTISEMENTS.

Advertisement is the seventh resource of commerce. The popularity of a business man has great significance as regards his success. In the present,

unfortunately, traffic conditions have compelled this to spend immense time, energy and money to publish to the business world all the details of his work, often dishonestly.

Again, the custom of advertising has become so popular that the foremost thought of an intelligent business man is now-a-days, how great a capital he can appropriate for advertisement. In this way advertising rivalry has originated, through which those who spend more on advertisements or publish interesting announcements secure success in business. There have been many persons of commerce who by means of advertisements have succeeded in piling up enormous sums, often wrongfully. We say *wrongfully*, because as in all other undertakings, in the rivalry of business announcements also the end is not attained righteously, since the majority give advertisements not for making their goods known justly, but for falsely convincing the people, that their commodities are of the better or cheaper kind. On the contrary, experience has shown that the merchandise presented does not have the good qualities as stated in advertisements—as the intelligent people are beginning to realize that in announcing more than the price the variety of goods is to make public. Although Emerson has said, “He who deceives his neighbor deceives himself”, yet in business the entirely opposite is seen, since before the cheating of the majority of individuals is revealed, they may have already made good fortunes.

Also we must admit that necessary or unnecessary expenses made on advertisements are added on the value of commodities, and, therefore, the consuming people themselves become the payers of these expenses with the interests.

It is interesting to hear the advocacy of many wise persons in behalf of the system of advertisement, who show disapproval to create more useful means promoting success in business, especially that of learned editors and publishers, who, since that custom apparently is a source of profit for them, try to encourage its popularity; while, as it is a cause of high cost, they are expected to oppose it with all their power and set forth another scheme.

If it were impossible to achieve another scheme, then doubtless I would advocate the present system of advertisement myself, as under the modern conditions it is useful. However when we see clearly other feasible means making possible to let the people know merchandise without expenditure, without intrigues, and without causing goods to rise in cost, then we may assuredly claim that all expenditures for business announcements are to be stopped. My plan clearly shows how all kinds of stores, firms, and factories being permanently established in separate and proper quarters, their detailed informations being recorded in directories, the qualities and prices of goods being marked on them, and that changes in prices of new commodities being announced by the daily free newspapers of the Public Exchange—all these being

so, there remains no need for advertisement and the 2 per cent. advancement of rates on account of it is cut down. Every sound thinking individual will admit that it is silliness to continue any more the present system of advertisement, a chief cause of high cost, while the means of free announcement has been found the *Public Exchange*, which will receive only $\frac{1}{2}$ per cent. profit for honestly publishing all sorts of business announcement, in its free daily newspaper.

Article 8.

COMMUNICATION.

The eighth resource of business form the means of communication. Commerce can not be carried on when isolated, consequently it is indispensable that communication and commerce should remain closely related to each other.

The following are the main forms of communication:

Correspondence, Telegram and Wireless, Telephone.

Subarticle A.

CORRESPONDENCE.

The correspondence affairs of the country are managed by the Post Office, which with few advantages and facilities has become very serviceable to the public. Thus, it facilitates correspondence not only for the business man but also for the people in general, keeping the latter in communication with all the parts of the world and transporting home or foreign postal freights, at a fixed rate. Still, we do not feel hesitation to say that our system of post office also has more or less important defects.

First, the post office having the business of carrying on correspondence affairs at a fixed rate able to secure its permanence, it is not proper, I think, to make it as a source of public revenue. In my opinion, the public needs not take up indirect measures to pay the administrative expenses, or, without previously finding out the amount of money necessary for this service, fix low rates and incur losses.

Second, the office of this establishment being to distribute letters, papers, and so forth, there was no necessity for adding the transportation of parcels and a saving bank branch on it. When there is the need of a public bank, it is necessary to have a separate establishment for it, since correspondence and banking businesses are altogether different. Similarly for parcel express, as we shall speak in the chapter on transportation. As well as we will bring into notice the economic method of joining several organizations of conveyance into one, in small cities of dull business. But this is possible only when different corporations are made over to one, as the post office, bank, express, etc., should consign their loads either to the steamer or railroad, and conse-

quently these also in the station of a small place may deliver to the united transporter, each paying the legal rate to the deliverer.

Third, in the case of the loss of a registered postal delivery the post office is subjected to a fine of \$50, but it does not take responsibility upon itself for the unregistered. The post office can be considered regulated and trustworthy only when it adopts the custom of giving out receipts affirming its answerability for articles consigned, and carries on its business without extra postages. We have no objection for the extra postage of 10 cents on special deliveries, which is used for paying messenger boys, or for foreign postal freights.

Fourth, instead of the parcel and banking business, it was necessary to unite the telephone and telegram and wireless with the post office, since these three also are means of communication.

Fifth, the post office not paying its employees satisfactorily, the living of these have not been properly secured.

Subarticle B.

TELEGRAM AND WIRELESS.

The telegram and wireless as means of instantaneous communication are immediately indispensable to mankind, especially the wireless which frequently saves lives and wealths on land or sea. For this reason, in many countries these have become the property of the government, while in the U. S., they are private monopolies. In my thinking, both systems are wrong, because being public utilities they are exploited both by the government and the monopolists. Instead, these, too, should become public businesses, and as reasonable serviceable as possible.

Subarticle C.

TELEPHONE.

The telephone was invented in 1667 by Robert Hooker, later being improved by Elisha Gray and Edison was finally perfected in 1877 by Alexander Graham Bell. By means of telephone everybody can at any time communicate with the person desired, talk over some matter, and even transact a great business, in a few minutes and at an insignificant expense; while in the case of personal interview often waste of comparatively much time and money would be necessary. Besides, in time of danger through telephone communication immediate help arrives and the victims are rescued. Finally, it affords humanity thousands of benefits, the enjoyers of which must hold the memory of the inventors sacred in their hearts.

Unfortunately the telephone, too, in some countries is serving the interests of the government, and in U. S. its ownership has become the monopoly of selected few, and consequently, under both systems the people are obliged

to benefit by it comparatively at a high rate, while families of the poor class remain deprived of its advantages at home. Under the control of the government, England has fixed her telephone rate £6 (\$30) and France 400 fr. (\$80); while U. S. under the private ownership \$48. We think that it would be far better to fix the telephone rate on annual use than on call, each call having a rate of 2 cents, which is, indeed, possible if for every house and establishment the use of telephone should be compulsory, as it is in Japan.

Moreover, although the telephone rate for calls from a city to another is higher in U. S. than in England and lower than in France, yet as far as long distance call is concerned, this country pays more than Europe. The investigation of Congressman David J. Lewis, of Maryland, shows that the rate for 100 miles is 20 cents in Europe, for 300 miles 37 cents, for 500 miles is 20 cents in Europe, for 300 miles 37 cents, for 500 miles 40 cents; whereas in our country it is 50 cents, \$1.80, and \$3.00. Whatever differences the telephone rates of various countries may have, the vital point of the problem is, that the principle of telegraph or telephone service being established on a selfish motive, it remains inaccessible to the common people, because both foreign governments and our companies, disregarding of the benefit of the public, seek always their own interest.

The present system of telephone use has been based on a wrong principle. Because from 25 million daily calls in this country the monopolists obtain an annual income of \$200 million by 5 cents or 3 cents rate. While if every house and establishment were connected with telephones, then doubtless the number of daily calls would reach 60 million; and although expenses would grow, yet the 2 cent rate would be sufficient, if not more, to cover all. It can not be doubted also that after the full payment of the capital invested, it will be possible to be satisfied with 1 cent call rate. Likewise, in the present the post office, telegraph and telephone having separate establishments, three fold rent is paid, and at least two-fold employees are kept, not to mention the enormous unnecessary expenditure for stationery, etc. If, however, the ownership of telephone and telegraph were combined, it would be possible to give a telegram message immediately by telephone call to whom it may concern.

Our effort must be to carry on a work at the least expense possible and without underpaying employees. In consequence of uneconomic transaction either the corporation will lose, or its workers will be underpaid, or else it will pay the loss in some way or another—and from these evils originate the just discontent of one class against another. As the interest of huge capitals invested in telephone business and the greediness of its monopolists, or its insufficient income, or else the impropotional number of employees, which is estimated to be 60,000 in U. S., hold the rate high. On the other hand, the 2 cent rule of the post office remaining unchanged in behalf of the

people, employees work for 26 cents on hour, which payment is absolutely insufficient for their regular living and all the more against our national dignity.

Consequently, in order to render these utilities as cheaply serviceable as possible and to reward their employees justly, it is necessary, I think, to make their ownership purely public and have one establishment for the post office, telegram and telephone services combined. The post office already belonging to the public, there remains no need of capital for its purchase but the case with the other three is not so. It becomes necessary to buy these from private owners and join with the first, with the method to be used for other business organizations.

I am positive, that their private owners will require fabulous sums for recompense, as same already give a value up to one billion dollars; but whatever the case these utilities must be made over to the public. It is misfortune, indeed, that in the past our Administration has treated the matter of public ownership imprudently. The inventor of the telephone at first offered to sell it to the public for \$10,000, but this rejecting private citizens made the purchase; likewise, Morse, the inventor of the telegraph, wanted \$60,000 for it, but the Administration failed to benefit by the opportunity. But can some persons in charge of public affairs think in favor of the people when they cherish egoistic rather than patriotic motives?

Years ago, in the 60th and 61st Congress Mr. W. R. Hearst set forth the proposition of the public ownership of public utilities, and it was possible then to make the purchases at half their present cost; but the majority refused to listen to him and tried to denounce him as a revolutionist. After years, however, experience proved that the motive of this honorable man was wholly patriotic. As later ex-Postmaster General Hitchcock, one of his opponents and a Republican, advocated this plan; Lewis of Maryland, a Democratic representative, presented a similar scheme; and the present Postmaster General Burleson, in his annual report emphasized the indispensability of the union of the telephone and telegram. Although up to this day the settlement has been postponed for various speculative considerations.

* * *

Concluding the inquiry of the communication question, I propose to subject all means of communication to the following system:

1. To form a single organization by the name "Communication Service", for controlling and managing all affairs of intercourse—mainly those of the post office, telegram, wireless and telephone.
2. To separate the monetary and parcel branches from the post office.
3. The function of the Communication Service will be to carry on the post office, telephone, wireless and telegraph business of the country.

4. The Communication Service is organized as follows:

a. All the properties of the present organizations of communication belong to the Real Estate Department, and are hired by future branches of the Communication Service.

(b) The money appropriated for the purchase of the telephone and telegraph is known as the capital of the Communication Service, which is distributed on individual shares at 6 per cent. interest and 2 per cent. installment, for making them public properties without cost.

(c) The Service, though a distinct independent organization, enjoys the care of the Administration.

(d) All employees become share-holders and receive their legitimate class earnings.

(e) In proportion with the function of the previous year, such a rate is fixed as to balance the expense and to secure the steadiness of the business.

(f) Any profit or loss unexpectedly created affects the next year's rate.

5. In localities of sparse population the whole business is consigned to one branch, which will do the operating, telegraphing and postal work of the said place.

6. All kinds of letters relating to the Department of Research or Public Press, will have the privilege; in order that no one citizen should shun publishing whatever act or career against the public good.

7. The postage of ordinary deliveries is fixed proportionally with the expenditure of the Post Office. The present postage of special deliveries remains unchanged; for deliveries of value receipts are given to the owner and double postage is taken. In case of loss in the country, the Post Office should satisfy the owner.

8. Foreign functions of communication are performed in accord with international rules.

9. For every house and establishment—including public or private buildings—the use of telephone should be compulsory.

Article 9.

PROFIT.

The ninth resource of business is the profit. Any tradesman can continue his work only by a certain income. The accomplishment of any unavailable undertaking being against common sense, it is the right and duty of any sane person engaging in business to seek some just means of honest profit, always avoiding loss and failure.

Article 10.

BUSINESS ORDERS.

Dealing becoming more and more complex, the need of certain orders of commerce has become urgent. Before a soil product or manufactured good reaches the consumer it passes through the hands of chiefly five classes of business agents:

1. Mediators.
2. Money-changers.
3. Merchants.
4. Retailers.
5. Peddlers.

Subarticle A.

MEDIATORS.

In the present business world, mediators are divided into the following classes:

Brokers, Negotiators, Commissioners, Intercessors, Buyers, Salesmen, and Annotators.

Who usher in business by negotiating between dealers and consumers.

These without any capital or responsibility for loss or profit run business and in reward of their work receive a certain brokerage varying from one-half to 50 per cent. There are negotiators who besides their earning of one-half per cent. obtain large sums, there are commissioners who for transaction of business at a remote place receive 2 per cent. commission and secure greater incomes than capitalist men themselves, others together with taking 5 per cent. brokerage do not have satisfactory earning; while a class of salesmen for publicly explaining to the people of some invention or for selling books and the like earn from 10 to 50 per cent. Thus, if we closely examine the present orders of mediators, we can plainly be convinced, that, as a rule, the number of persons engaged in mediation has vastly increased through the demand of the modern conditions of the business world, and has promoted high cost.

Perhaps many will object to this, saying that through these forms of mediatorship many individuals find independent employment, without needing capital. However, they must not forget that persons engaging in such occupation as a rule being clever and efficient, could become more useful for themselves and the country if they chose other lines of dealing, of which they will find enough for their good living, after my plan of business has been executed. We may say that some of the orders have unnecessarily extended, because without them it was possible to carry on business just as well, as my methods of function do show.

Although in consequence of the present system of commerce it has become a demand to encourage the mediation business for various benefits for familiarizing merchandise to buyers, economizing the expenses of advertisements, resisting or winning in rivalry, and creating some agreement between the merchant and consumer, yet it is my firm conviction that by the adoption of the business system suggested in this book will render useless all modern formalities and rites in dealing and mediation itself entirely needless, since under the new system, goods will be manufactured in proportion with their consumption, and the places of the preparation and distribution will be unchanged and familiar to all concerned; besides, the Public Exchange always fixing rates on all merchandise will announce the result to the public. By this arrangement although brokerage will stop to exist as an occupation, on the other hand, the vast multitude of individuals now engaged in it may be employed as agents and commissioners of exportation and importation, or if part of them should become detectives and inspectors they will be more useful indeed.

Subarticle B.

MONEY CHANGERS.

In the business world, pecuniary affairs form the occupation of banks or individuals financiers. The honest among these have become a shielding factor for the great or small merchants and thus given strong impulse to the advancement of commerce.

It is worthy of mention, however, that in spite of this great benefit, for the most time money-changers have served as the source of financial frauds and a cause of the deterioration of traffic. Because, as in other countries so in the U. S. the management of pecuniary affairs being left unrestricted, the high financiers whimsically is controlling commerce. Thus, experience proves that the fraudulent among the class of high finance not being satisfied with the secure interest on their money and with moderate commissions for monetary transactions, encroach on organizations of trade, manufacture, transportation, etc., and by the force of their money manage them arbitrarily. Having already broadly discussed the career of capitalists, we avoid here tedious repetition, notwithstanding that the description of the intrigues of some of the requires volumes.

The interesting is that since a time the people having become aware of the dishonest actions of some capitalists and financiers denounce them as the source of all economical evils. But the majority remain ignorant as regards the real cause of their misconducts. Indeed, I admit that there are deceitful capitalists in the country who are evils themselves to society, as I mentioned above, but I do not feel right to condemn and stigmatize indiscriminately all who are rich. Because if we are not going to disregard righte-

ousness, then we must confess that the chief author of these evils are not financiers themselves but the public indifference.

It is undeniable that when the capitalist is left in an uncertain situation, he will, naturally, appeal to means of self-defense and never feel hesitation to attempt to gratify his greediness for money in whatever way possible, since the law does not restrain him. To tell the truth, even the majority of modern capitalists must have been contented and righteous enough that refuse to take full advantage of the looseness of the law. Because, I think, it would be easier and safer for a millionaire to double his money in a year and obtain and remain some monopoly than to seek fortune in speculation, as some clever persons do.

Consequently, the means making financial business available to the public and promoting honesty among the financiers is, in my opinion first, to keep their positions in security, second, to regulate their functions, and third, to render impossible the frauds and intrigues of some of them by means of just and effective laws. The business talent of the capitalist is used for will on account of the liberty of speculation, the fickleness of the prices of various stocks, the uncertain situation of incorporations, private ownership of public utilities, and so forth. When these are reformed according to the methods shown in this part, it becomes no more possible for millionaires to continue their misconduct, who will be satisfied with honest revenue, and as true citizens serve their country, with their wealth.

Subarticle C.

MERCHANTS.

Commerce is the business of exchanging goods of soil and manufacture. Merchants, then, are considered as much a useful class as artisans or farmers, if not more. For, the merchants bringing agricultural products into the crowded cities, or exporting all the surplus of merchandise, changes them into money, and by means of importation satisfies the needs of the country; thus he helps her to progress and become prosperous.

Prof. M. J. Marshal has justly said, "The more a nation encourages her commerce the more it grows rich". This truth is affirmed by the lives of various nations. For example, among the ancient nations the Armenians, who were being crushed under barbarism, maintained their existence through their being a commercial and migrating nation. The Hebrews during their persecution by the whole Christian world did not perish, owing to their traffic, and to-day they have great control over the finance of the world, although are not an independent nation. Old Greece did not show much probability for becoming a famous nation, since a part of her land is infertile; but her shrewd citizens scattered in all the civilized part of the world, who had made the pursuit of commerce as their goal, could advance and make her worthy

of to-day's glory; like the Greek merchants in Egypt, Averof, whose homonymous warship won great victories recently. Small Belgium owes her progress and wealth rather to migratory merchants. Likewise, England is considered to have adopted the wisest policy for her putting the strength of the government at the service of her citizens of commerce.

The location of a country has great influence on her commerce. Owing to her far-extending fertile lands, the U. S. does not need like England to seek migration places, or cause her people to scatter in the world like the Armenians and Greeks; but she is under the necessity of finding markets for the consumption of her overflowing supplies, and to appropriate, like England, part of the assistance of the government for the progress of her commerce, since she has but \$40 per capita against England's \$125. Statistics show that in 1911 the U. S. had \$4¼ billion commerce, \$421 million more than the year before, and it is encouraging to know that her exportation exceeds importation by \$633 million. However, we can not be satisfied with this, as long as the natural conditions of the country assure us of the further increase of that amount.

Taffic is known by two main names: Foreign, Home.

FOREIGN TRAFFIC.

Foreign trades is the most complicated branch of business, which facilitates the circulation of merchandise from one country to another in two ways: exportation and importation. Exportation is the transporting of native goods and products into foreign countries, and importation is the transporting of foreign goods and products into the home country.

Foreign trade, exportation and importation, has two ends, first, the profit of the merchant, second the benefit of the country; thus both the merchant and the country take responsibility upon themselves mutually to help each other. Consequently, the first is obliged to assimilate broad knowledge as regards conditions of traffic. The second on the other hand, has the task to encourage agriculture and manufacture, to regulate custom-duties, to establish the business of the merchant and assist him in his undertaking.

It is unfortunate, however, to see that failure and indifference on both sides is very conspicuous, and as in all parts of the world, so in the U. S. also commerce has been left in an uncertain, unsystematic, and instable condition.

First, because the tradesman is not safe of his activity. As there are merchants who, subject to rivalry, losing on their commodities their capitals gradually decrease, or on account of insufficiency of capital their profit not corresponding with the expense they lose, or under the induction of greediness, undertake works beyond their capacity and not being able to resist rivalry become bankrupts. On the other hand, there are merchants also who securing

odd profits on goods transported from unfamiliar regions unscrupulously rob foreign or native peoples.

Second, because the government of the country has not protected commerce. In the first place, since it puzzles the merchant by customs changes taking place during the administration of each different party, second, since it remains indifferent toward the undertaking of the tradesman, both in adjusting his position previously and helping him in foreign countries; third, since it leaves rates and profits on goods unfixed and rivalry unlimited. Thus, traffic has become a business of fortune, fraud, and fatality.

In this situation, therefore, merchants under compulsion forming organizations with fabulous sums, like the ruthless incorporations of manufacture and transportation, have begun to remove the wealer from the market and to get in control of commerce. Under this system, the interest on huge capitals, the high wages of needless agents, the superfluous expenses of boasting and showy advertisements and gorgeous buildings, and, above all, the odd profits of the merchants organized—all are added on the real prices of goods. Therefore, the people who consume become obliged to use imports at high cost, and the agriculturer and manufacturer to distribute native commodities at very low prices. So, instead of being available to the country, traffic continues to serve the interests of capitalist tradesmen.

A class of merchants execute extraordinary wicked methods for securing their unjust interests. The reaper will become righteously indignant, indeed, on hearing that these selected few, in time of plentifulness of bananas, instead of letting the people consume at 25 cents the bunch, in large quantities pour them into the sea, in order that they may keep the market price always high and sell the bunch at not less than a dollar, who cherishing the erroneous idea, that lest the people becoming accustomed, for a while to cheap consumption, afterwards it be impossible, in time of scantiness, to raise the rate. There are numerous instances like this, one of which—the fish case—we have already mentioned.

Recently, capitalist-merchants, under the pretext of extending the exportation of the country, formed a convention in which they decided to urge upon the government to protect their interests in foreign countries when necessary. Yet, it was not an easy task the accomplishment of which they asked of the government, as Mr. W. Bryan, the Secretary of State, officially declared, upon whose assertion the majority of the people began to suspect the validity of our Administration. It does not seem credible to me, that a nation with all resources of domination such as the U. S., is unable at any case to defend her commerce in other lands.

Mr. W. Bryan ex-officio being closely familiar with the power of our nation, naturally his word has great weight, and we must analyze it, since it is important to know what is meant by governmental protection. If gov-

ernmental protection is the intervention in foreign affairs by force of arms, for advancing the traffic of the country—which seems to be the conception of the convention of merchants—then it will be infinitely hard and dangerous for the Administration to take upon itself the work of protection, since the nations of the world are not asleep. But if we can win the trust of foreign countries, and if we can convince them that our propose is only to find out where it is possible to get the merchandise we lack and how it can be imported, or where there is possibility to export our surplus commodities, and that in supplying the needs of the people of the world we seek our interests in their own and that we desire to form international contracts as regards trading—under all these conditions our foreign traffic becomes profitable both for us and foreigners, and does not need the kind of protection which the convention of merchants demanded of the government. Because I hardly think there will be found a nation so imprudent as to refuse our propositions, which are as favorable for us as available for her; but if ever will be such a nation, then we may come to an understanding with her by means of actual resistance.

Robert Dollar, of San Francisco, wisely proposed to investigate all foreign markets, and James A. Farrel, the president of U. S. Corporation, suggested to carry this scheme into effect through and at the expense of manufacturers. Nevertheless, it does not seem fair to leave the task on manufacturers, since it concerns directly to the public good. In my opinion, the public itself should establish separate houses of exports and imports in leading stations at foreign countries, without incurring extraordinary expenditure, since the establishments themselves can secure their financial needs, if managed according to the system suggested in this chapter.

HOME TRADE.

The business of transporting and distributing native products and goods within the boundaries of the country alone is called home trade, which is carried on by wholesale dealers or jobbers.

Like the foreign traffic the home also has been left unregulated, instable, subject to rivalry, and uncertain.

First, the business of dealers or jobbers not being precisely assigned, these are free, besides participating in exportation and importation affairs, to deal on the place in wholesale or retail, as there is a class of wholesale grocers who sell 5 to 10 lbs. of goods to other customers outside store-keepers or retailers. There are wholesale drug stores, which keeping city departments sell medicines by the box or bottle; firms of silk stuff, which give out cloths by the roll or handkerchiefs by the dozen; dry goods stores, which as a rule, make purchases as jobbers and distribute as retailers. Thus, these not only disturb the functions of retail but also of wholesale dealing.

Second, with the business of the dealer or jobber have meddled merchants

and manufacturers. The former of these distribute both to the jobber and retailer, and the latter to the jobber, retailer, and consumer as well. So, the business of the jobber is endangered and his success condemned to uncertainty.

Third, men at liberty start in any business, without ascertaining the profitableness of their undertakings, and, consequently, various careers becoming over-crowded, they are subjected to rivalry and sacrificed if weak.

Fourth, neither the amount of dealing nor the rate of profit of home tradesmen has been fixed. Therefore, part of jobbers having good business soon make fortune by 5 per cent. profit, others on the other hand, on account of dull business can not balance their expenses, although secure 10 to 50 per cent. profit.

In this situation, home trade has become inenviable and dissatisfactory. For this reason I advise to reform it by the following schemes:

1. For wholesale dealing, to establish in all small and large cities of the country, separate and steady firms of exports, imports, and jobbing—one of each, for every variety of merchandise.

2. To establish in foreign countries, two firms for imports and exports, at proper localities.

3. For several kinds of commodities of scant consumption, one firm is established, or their distribution is left to private corporations.

4. Firms in foreign countries may have, for their accounts, visiting agents, for carrying on business in the vicinity.

5. Local firms are considered responsible to the Administration, and foreign firms are run according to certain international contracts, and are controlled by the American consuls.

6. The amount of the capital needed for a firm is previously fixed at a rate equivalent to the quarter of the annual consumption, which being reduced to shares is collected first from joiners and then from people without, if necessary.

7. The organization of firms for exports and imports is established like others of different lines of business, by the union of experienced and competent individuals.

8. Among jobbers joining the organization of firms the unworthy are cast out by vote and employed in proper establishments.

9. Every firm is run by a board of managers elected every once a while by joining merchants and jobbers.

10. On the firm body those who are assigned by vote positions other than they desire to hold, may resign the organization and run private businesses, in the same time maintaining their right of share-holding.

12. Home goods are distributed at the rate marked on the price-list published by the Public Exchange; but as for exports and imports, the trans-

portation expense being added on the rate marked on their bills, they are distributed at 5 per cent. profit. This rate of profit may so be changed as to balance the whole expenditure shown in the former parts of this chapter.

12. In order to prevent frauds, bills should be ratified, the internal by local exchanges and the external by consuls.

13. The function of any firm will be subject to sudden investigation. Besides, its annual balance and plan of next year's business drawn by the management, must be presented to the local Administration or embassy, in order that every secret being disclosed, probable failures may be checked.

14. Local firms should order imports directly to their respective branches and vice versa. If foreign merchants should prefer to carry on importation (to this country) of their own account, imports arrived here through them can be distributed only by native or local merchants as it is a custom in Russia.

15. As exports will be rated by exchanges or factories, so the prices of imports are fixed by the Central Exchange of the country, the amount of demand for them being found out and reports received from abroad being compared.

16. Firms in foreign countries should present the cost of all imports, (to those lands) in local systems of money, measure and weight.

17. Any person inspiring suspect of fraud is immediately removed from office and fined in proportion with the offence.

Subarticle D.

STORE KEEPERS.

The fourth class of commercemen are the store keepers, who also are divided into two groups; those who keep stores of chiefly victuals, and those who own dry goods or apartment stores. Store keepers whose main business is to purchase at wholesale from merchants and to retail to the people, are recognized as a significantly useful class for the country, and, therefore, it is worth while to discuss their condition as broadly as possible.

We must unreservedly confess, that under the present system of dealing, like other classes of commerce this, too, has been left, as a rule, in inenviable position and its functions irregular, uncertain and unsecured.

Unlimited liberty in dealing deranges business. The business man has freedom individually or socially to open a store right across or near one previously settled, and gradually to impede the success of the latter, by drawing his customers to himself through rivalry. Although in this way he never can attain full success, and his career is ruinous for the other as well as for himself. The small store keeper not being satisfied with his business, and being encouraged by freedom in dealing stores up miscellaneous varieties of goods relating or not relating with his especial line. As the confectioner

sells also soda, cigars, fruits, etc., the saloonist vends cigars, meals, etc., the druggist sells soda, candies, etc. Likewise, retail dry goods stores often condemn the business of small store keepers to barrenness, by their freedom to deal everything from coal and matches to mirrors, paintings, or from fish and thread to champagne and velvet.

The business man or corporation are at liberty, in proportion with their capital or credit, to increase the number of their stores, in all the parts of the country, and thus, through wholesale purchase or private manufacture, have means to stop the function of their co-traders. As many like James Butler, of New York, or Tho. Roulston have opened hundreds of groceries, notwithstanding that they already owned farm wholesale groceries; Huyler, Loft, etc., besides their factories of confectioneries keep also several candy stores; Claflin being a dealer of silk stuff has stores in various cities; finally, incorporations such as U. S. Cigar Stores maintain hundreds of stores. Thus there are thousands of examples like these, which have become obstacles to the independent functions of worthy yet financially less capable individuals or companies.

Indeed, this is an uneniviable system, under which selected few get in control of the whole business of the country. If persons like James Butler have large capitals and competency to manage huge undertakings, they must be given higher positions; or if Loft after holding the management of his factory should not meddle with storekeeping. As a matter of fact, the organism of large incorporations like U. S. Cigar Store is made up of worthy individuals, yet these are not independent and are condemned always to remain as passive hirelings. While otherwise they could be independent, self-managing store keepers themselves.

Taking advantage of the unfixedness of prices, store keepers themselves rate their commodities of ever-changing value, some making slight and others heavy additions. In consequence of this situation, like merchants and manufacturers, store keepers also deal with unlimited profits, and those among them who have started with large capitals and are skilled in their business, by means of pompous advertisement and various attracting formalities are enabled to draw the people to themselves and thus pile up riches. On the other hand, those who with small capitals desire to go into independent businesses for the support of their families, as a rule, become subject to rivalry, and often being unable to resist for long, discontinue their work; or under the impulse of resisting a little more, unwillingly take up fraudulent measures, such as giving out falsified goods or underweighing.

Still there are store keepers who having less chance for disembling, together with working from morning till night do not obtain sufficient earning and live in poverty. As I have seen stores, whose back parts are used at both kitchen and bedroom. And we all know what evils such modes of living born

Some think that earning by store keeping has the characteristic of rectitude. As pointing to the massive building of Woolworth, Senator Owen has said, to B. C. Forbes, "In this I see square dealing". It seems that being fully acquainted with the various frauds of other businesses and having in mind the intrigues of finance, Senator Owen thinks of store keeping as an honest occupation.

In my opinion, this idea is wholly wrong for several reasons. First, because it is impossible to do square dealing under the present system of business; second, for example, we can not judge the function of any establishment so long as we are unfamiliar with its setcrets. Let us suppose that Mr. Woolworth obtained his wealth merely by retail dealing of 5 and 10 cents, without any subtlety or frauds, then we should admit that together with having rushing business for some time, he must have had added odd profits on the goods, of course, in favorable circumstances which is by no means square dealing.

However, if the matter is examined from moral standpoint, it will be affirmed that in that case the people becomes cheated for paying for an object worth 3 cents not $3\frac{3}{4}$ but 5 cents. For, I think, it is unjust to make, encouraged by the people's ignorance of value of things, superfluous additions of profit, and the dealer himself knows that the people would not pay the price marked if only he knew the real worth of goods. If against this it should be said that a co-trader by knowing the secret of another's profit is enabled to distribute at less rate and impair the business of the latter, since there is freedom of so doing. I would claim that skilled cotraders often are unanimous in case of protecting one another's interest and try as far as possible, to keep secret between the store-keeper and the factory, unless they are under the necessity of resisting a stronger rival.

Now, all the discussion above clearly shows that the condition of the store-keeper, retail or wholesale, is not enviable; on the contrary, pitiful and in danger, and that prompt measures must be thought out for its reform.

To this end, the National Retail Dry Goods Association in its third annual session, which was composed of representatives from 30 states, took up the question of store reform. Mr. Arthur Letts, of Los Angeles, kindly made a motion, saying "Employees of dry goods must be given liability and fair pay, minimum wages, which shall be fixed by the public administration, which means social organization, and consumers should be dealt with by exact advertisements, correct measure and weights and unfalsified goods". Also Mr. G. W. Perkins moved, "To make the divisions of profit according to worth".

Indeed, the usefulness of these motions can not be denied, on the other hand, it is obvious that only these radical reforms can not be established, so long as prices and amounts of profit remain unfixed, business is unlimited,

and conditions securing the steadiness of business are defective. But when we consider the weighty circumstances of the modern deplorable situation, then we are convinced that by the execution of these two measures it is possible to obtain a partial reform. And it is unfortunate that even these have been left without result, because some people observe the problem from different viewpoints and want to analyze in favor of their own interest and belief, which condemn the undertaking of reform to failure.

Of course everybody has a right to insist on his conviction, and if his motive is not selfish, nobody can blame him for his obstinacy. However, let the reader allow me to say that we are now in such a bitter situation that it is indispensable to form a public opinion concerning this matter and hasten the remedy. If there is a purpose for a better change, no means should be presented that is not feasible, as the case has been until now.

In answer to an article which claimed the usefulness of price fixation by factories and the dangerousness of discount sale in department stores, Mr. E. W. Bloomingdale, analyzed the question together with taking into consideration the present situation. He being a business expert, his words, indeed, have great weight and, therefore, are worthy of notice. He thinks that when the goods of a manufacturer do not find sufficient consumption on account of dispopularity or change of fashion, or when the jobber becomes unable for making borrowing since he can not distribute the merchandise he has in store, or when against a factory with cut price business another appears with distribution of lower rate, then it becomes necessary to adopt the principle of discount sale". In fact, this statement is true as far as the present situation is concerned. But, why should we work on that principle and give way to these forms? Right here is shown the difference of viewpoints and the delay of radical reform. Because who can deny (except manufacturers) that under the present system of dealing the fixation of prices by factories becomes a threatening danger to the consuming people. As some having obtained this right by force of money and corporations are able to financially to oppress the people.

Nevertheless, to leave the fixation of prices to manufacturers is as disastrous as to leave prices unfixed.

Some think that "The independence of few factories and the high rents and expenditure of some stores make the differences of the costs of some commodities indispensable". To these we say that our plan for the reform of the present system of manufacture will bridle the freak and interestedness of manufacturers and dealers. Also store-keepers maintain their profits in proportion with their expenses, as while dealing in a poor store he earns 1 cent of a 10 cent yard of linencloth, on the other hand, when running a large and expensive store, he sells, for example, silk stuff at one dollar a yard, by which he makes 10 per cent. profit.

From this point of view, too, discount sale by department stores though necessary, is as disadvantageous to the manufacturer, dealer, retail of wholesale store-keeper, and the consuming people.

It is disadvantageous to the manufacturer, because this becomes obliged to distribute the merchandise not finding good consumption at low rate and add the loss on commodities with good consumption; otherwise he will give up part of his annual income. The best method to prevent such losses is, to keep the manufacturing of a good in balance with its demand, and to manufacture it only when its consumption has been insured. As a matter of fact, it is impossible for a factory to prepare just as much merchandise as demanded, however, it is the duty of the management that after finding out the rate of consumption, by taking into consideration the previous experiments, it should decide on the quantity and quality; and if even there should be left a surplus, or if the fashion should change, then the loss may be balanced by the advancement of future goods, of course with the knowledge of the public administration.

It is disadvantageous to the dealer, for in case of keeping the unconsumed merchandise, if his capital does not suffice, he must do some borrowing, the interest of which will cause rise of price; or on not finding loan he has to auction the goods, which method is likely to result in loss. But in case of change of fashion, hopelessly he becomes compelled to sell out at whatever price possible and get rid of the worry; while he ought not to have ordered more goods than necessary, as the schemes revealed in this book will force upon him to do so.

It is disadvantageous to small and department store-keepers; since by it the first is condemned to inertness, while the latter to have less consumption on a second class of goods on account of the discount sale on a first class merchandise. Because if he should have secured a significant profit on discounted commodities still it does not correspond with his ordinary earning, as waiting for the fall of other classes of goods, also, the people will avoid consuming at regular costs as far as possible. However, if one should secure good business and great profit by means of discount sale, on the other hand, another will be condemned to inactivity; while there remains no cause of rise and fall in business, when functions of all small and department stores will be kept in regulated condition.

It is, to an extent, disadvantageous to the people, because those accustomed to discount do not sufficiently provide for their needs on time, waiting for discount, and although sometimes have reasonable shopping but in other times live with frugality. Others, too, saying it is cheap, buy more than necessary and multiply their expenditure, besides, often are cheated on account of showy advertisements, and what they at first think as cheap later find dear, old, or damaged. For everybody is not able to distinguish woolen

goods from the cotton, silk grass from the silk, iron from steel, or to understand the texture of clothings and the quality of dyes.

Mr. Bloomingdale and his co-opinions would not believe of the disadvantageous situation of small and department stores, as he says, "If the objections of the article-writer are true, business must have been dreadful". The word, 'if' shows his doubting of the dangerousness of the system of modern dealing. Whether he believes or not, the experience of the majority of persons acquainted with secrets and intrigues of business knows that it is in seriously harmful state. Consequently, instead of being satisfied with the benefits observed superficially, it is necessary to redress the underlying principle and abolish the evil from the root, in order to obtain and maintain radical reform, which becomes possible through the adoption of former schemes suggested in this chapter and the following methods.

1. To have small or department stores, in town and cities, in proportion with the demand—provided that it should be possible for them by 10 to 25 per cent. profit to pay the interest of capital, installments, rents, taxes, other expenses, and earnings of laborers, who must steadily hold their positions.

2. Small stores are to be run by individuals, department stores with up to \$10,000 by the competent person investing the fund, but the business of the department store with more than \$10,000 belongs to incorporations.

3. Department stores of silk stuff or clothings, furniture, machines, tools, jewels, (silver, gold, diamond), watch, etc.), musical instruments, and various goods—are to be established at proper quarters of neighborhoods and in market-place, one store for each merchandise or several kin varieties combined. Similarly large markets of victuals and drinks for foreigners, hotels and restaurants.

4. In each of the denoted neighborhoods one store of all sorts of everyday needs, meats, milk foods, provisions, vegetables, fruits, candies, cookies, drinks, smoking necessities, and small articles (so that not a variety should miss), but one store for some varieties of clothings, furniture and repairing of all kinds; are established steadily and run by individuals.

5. Classes of small stores being three, the first should be run with a capital of not more than \$10,000, the second \$5,000, and the third \$1,000.

6. Cash capital is appropriated for small and department stores, in proportion with stock, which later receives weekly credit according to their weekly credits to others, without discount and interest.

7. The public administration superintendents over all kinds of stores, through steady inspectors for department and visiting examiners for small stores—who have the right to look over all the records of business.

8. Department stores managed by organizations remain steady, but individual stores are transferrable with the knowledge and permission of the administration.

9. Any incorporation or individual should have but one store in any place.

10. A small store is made over to the person elected among persons having the required capability and capital, the rest of whom are given other proper positions; but in organizations are gathered those who have ruined such business, by vote and in proportion with the demand, for the management of which preference is given to former owners.

11. Each variety of goods must have the same price in all small and department stores.

12. A store in a neighborhood can not send orders without its assigned quarter, if the quarter of the outside purchased has the same goods.

13. In the case of death, punishment, disability or retirement of the owner of a small store, it is transferred to the worthiest of employees.

14. Any novelty goods, imported or invented, after its utility has been affirmed by the city council and its value fixed by the exchange, officially is put in market for consumption, its permanent sale being a privilege for the importer or inventor.

15. Restaurants, hotels, and boarding houses are run by individuals, the last by able widows.

16. Farriers instead of shops will have teams and in order visit barns to shoe horses, as this method is used in the present for fire horses.

17. At proper location in neighborhoods or market places are established toilet stores, with separate apartments for men and women, which will do shaving, hair-dressing, shoe-shining, manicuring, laundry, and like business.

Subarticle E.

PEDDLERS.

Peddlers form the fifth and last class of business men. The Public Administration has kindly licensed peddlery as a means of living for poor individuals and as a facility for the poor people. Peddlers can secure more or less earning by starting with insignificant capital to sell all varieties of goods on push-carts, and there have been peddlers who have made good fortune by this occupation. Although peddlery seems an independent job when judged outwardly, yet they who are closely acquainted with it testify that it has become a base business, always subject to the persecution of the police and insult of street children, and therefore it is not commendable.

If we consider the matter of peddlery more specifically, we shall be convinced that in cities it is both void of usefulness and disadvantageous.

First, because modern conditions render peddlery unserviceable of every house and establishment should be connected with telephone at insignificant rate, as is imperative for various reasons, then any house or establishment can immediately receive its order, without needing the help of peddlers.

Besides, peddlers may be given more useful employments and become greatly serviceable along other lines of business. The ignorant among them, who are as a rule, Greek fruit-sellers and Syrian and Italian villagers, if unwilling to work in factories or on roads, may become farmers.

Second, because peddlery partly condemns the business of store-keepers, who pay rents and have other expenditures on store, to dullness, while peddlers, who have practically no expense for business, receive the profits of the former. Therefore in cities peddlery may be licensed only for cripples, to a moderate extent.

Peddery is important in villages with scattered houses, since their inhabitants do not have the facilities to get all their needs by means of telephone call. But still I think that the best means is, without having especial peddlers, to have store-keepers assigned for the distribution of every-day needs, who daily visit every house in the denoted vicinity, for an increased profit proportional with their expense of tournure.

Concluding, I suggest to stop peddlery in cities and villages and to consign the distribution of commodities to store-keepers themselves.

BUSINESS OF AMUSEMENT RESORTS.

Amusement resorts are the theatre playstead, bar, restaurant, hotel, dance and concert halls, movies, etc., which are established collectively at assigned locations on mountains or in beaches. It is impossible exactly to fix the bussines rate of such functions, since it depends on the favorableness of the weather and the popular gatherings. But it is possible to moderate the number of such places of business, by having in mind the average function of preceeding five years, and to shut off those unnecessary. Of course the future prosperity of the people may encourage the extension of amusement grounds.

CHAPTER VI.

TRANSPORTATION.

HE fourth branch of business is transportation, which has great significance in all circumstances of life and activities of nations. It is through the efforts of advanced countries that since half a century men are able easily to travel from one end of the world to another, and carry on commerce from continent to another.

The civilized life having made comfortable journey very necessary, men have been compelled to devise more facile means of transportation. Under the induction, they have begun to make every effort for perfecting aerial transportation, without taking into consideration the human sacrifices, and have succeeded to render it serviceable for war, adventure and postal business, which, it is hoped, will be performed, perhaps in the far future, only in the air. Still better inventions of transportation may be created in coming years.

Among the retrograde nations, on the other hand, transportation is inevitable, while in semi-savage countries primitive. There men travel on camels crossing the scorching deserts of Africa or on horses, mules, and donkeys dreamingly passing through the Asiatic mountains and fields, with thousands of hardships and in threatening dangers, and wasting not hours but days; there even their most comfortable means of transportation, carts and wagons, are scant.

Besides, traveling, transportation of merchandise is too hard and expensive in those countries, where, in consequence of this inconvenience, many varieties of goods produced so copiously remain unconsumed and of no use, so that even the near-by cities can not benefit by the affluence in the villages. Moreover, the abundance of supplies in one part can not prevent or alleviate the famine of the other part of a country, because there the expense for transportation from one city to another exceeds that of conveyance from California to New York, as not only there are not railways but even highways. In many parts of Asia, men and women carry loads on their backs, while in Africa, on their heads. Of course the reader has heard or read that in

Asia there is a class of men called porters, whose occupation is carrying burdens on their backs. The story of porters is as long as tragic, but outside of the scope of this book.

As for the United States, we can proudly claim that she is one of the most progressed countries as far as transportation is concerned. 5½ per cent. of her population are occupied with this branch of business. Nevertheless, this also can not be denied that still there is great need of further extension of marine and continental transportation in this very vast country, and the public must double its efforts along this line also, without waiting for new inventions, in order that the percentage should rise to 8 per cent. and travelling and conveyance be as facilitated as possible. It is convenient here to say that since transportation is as necessary for a country as the blood circulation for the body, therefore, it is wise to make all means of conveyance over to the public, because what is the task of the public can not be accomplished satisfactorily by private owners.

Modern means of transportation on land are: highways, bridges, and subways, their proper achievements being the bicycle, horse-team, automobile, electric car, wagon, truck, train, etc. Marine transportation is carried on through oceans, seas, canals, rivers, lakes, and by boats, etc. Aerial conveyance is proceeded by balloons, aeroplanes, etc.

Section A.

TRANSPORTATION ON LAND.

Article 1.

ROADS.

The first means of transportation in a country are roads. It is an encouraging case that the highways in most cities of U. S. are paved and those of villages are not least laid, the extent of which is calculated 2,228,046 miles, and that numerous bridges have been dropped on rivers and bays. However, official reports show that 90 per cent. of roads are in poor condition and require 180 million dollars for thorough repair. Especially since the invention and employment of automobiles at least the fair pavement of the majority of country highways has become a new demand, since the mud and dust during the wet and dry seasons of the year impede driving or walking and discourage public health in the vicinity. We need vehicles for comfortable passage, we need good, paved roads for the use of vehicles, and for the comfort and health of the people, therefore, we must lay good, solid and paved high ways where ever needed and at whatever cost.

Indeed, there will be immense expenditure for carrying on and completing the work of road-making, since there are yet many high ways, to be laid. But the public must be safe that the execution of the plans proposed in

this books will incredibly facilitate the procurement of the expenses. One of the plans is the plantation of fruit-trees on the borders of the roads, and another is new methods of taxation, which will be set forth later.

Article 2.

HORSE-TEAMS.

The horse-team with all its varieties is a comfortable means for tour, by which the rich experience unusual joy and happiness by visiting new and important places and sceneries or just taking rides. Such amusements are very excellent and deserve the popularity that enjoy in Europe.

In great many cities of this country, the usage of coaches is reserved for only the wealthy, who have their own coaches for everyday use, and partly for the factory-owners and store-keepers; but the common people very rarely can find teams to let, since hiring coaches is not customary in this country. Because persons occupied with this business require wages unaccessible to the public, and thus impair their own success. The custom of the country has made indispensable to use horse-teams for funeral and wedding purposes, for which coaches are kept in various streets usually by undertakers, who are obliged to ask a day's pay for an hour. So, both the people are deprived of the pleasure of riding and coachmen themselves have unsatisfactory earning.

In many parts of Europe, on the other hand, there are thousands of individuals or companies that dispose carriages to the people at reasonable rates for every-day use. As in Paris it is possible to hire tours at 20 to 25 cents per hour, also in Vienna and similar cities, where drivers do not receive more than \$2.00 a day; while in New York it is hardly possible to hire a coach at a dollar for an hour.

If we suppose that, according to new made arrangements, a coachman having one team should receive \$7.00 per day and \$1.50 for horse feed, also \$1.50 for rent, interest and employees then it will be necessary to him to earn \$10.00 for each day. So, if the rate should become even \$1.25 or over, still it will not be too high for average person whose earning likewise will increase in the future. Because one may not be able to keep a horse-team and coachman but he must at least hire one by the hour, for enjoying individually or socially, long, refreshing tours.

Article 3.

AUTOMOBILE.

In the present, the automobile affords great many facilities of transportation and is more economic than the coach. Its rapidity, less expensiveness and comfortableness render its employment worthy of popularization.

Nevertheless, the automobile has three defects worth while notice. First,

the nauseous odor of the gasoline consumed by it has the poisoning effect on riders and passers-by as well. Therefore, the means to make vehicles more comfortable is at any cost either to eliminate the smell of the oil or replace it by electricity or some other device.

Second, owing to its high cost the automobile is not accessible for the average people and its usage, by wage or ownership, has remained a privilege to the rich alone. Because an automobile costing \$500 sells at not less than \$2,000, also one sold for \$500 can be prepared at \$200; as the steadily increasing wealth of automobile manufacturers proves this.

Third, the rate of swiftness has not been effectually fixed by law, and although often chauffeurs are punished by imprisonment or fine, yet still it is not uncommon to see or read about auto accidents due merely to carelessness and wild driving. The only remedy for this evil we find only in the strict conditions of license for chauffeurs and in the severe punishment of those acting against the law of driving.

Article 4.

BICYCLE.

The bicycle in reality is a very useful device of transportation, from the standpoints of sanitation and economy. Still, its hiring is preferable to its ownership. If 15 cents is fixed at the rate of the bicycle and 25 cents for motorcycle, then both their employment becomes popular and lenders secure a fairly good profit.

Article 5.

SEDAN-CHAIR.

In Asiatic countries such as China, Japan, Turkey, etc., and among the rich class of Europe women are transported on sedan-chairs. For my part, this custom should be preserved not as a means of amusement for wealthy ladies, but for the transportation of pregnant women of all classes, as these while riding may be injured by the jerks of teams, vehicles, cars, etc. In fact, patients and crippled may be conveyed on push-carts, yet the latter can not be used conveniently for taking pregnant women to and from.

* * *

I present the following suggestions as regards the usage of secondary means of short distance transportation:

1. To establish an organization with branches at important centres of a city, for managing the affairs of short distance conveyance. All means of transportation like horse-team, automobile, motorcycle, sedan-chair, etc., are gathered in the transportation house whence they are hired at reasonable rates.

2. The organization will be formed with the method of others.
3. Undertakers receive from this organization the funeral teams.
4. The rates of wages are made proportional with the legal expenditure of the organization, and fixed with the knowledge and participation of the public administration.
5. Care should be taken not to keep teams and horses not needed; the need of one branch may be supplied by another eight-hour labor for day employees and night workers as well.
6. In front of gardens and near stations and docks, coaches of sufficient number are kept ready; in case of shortage, the desiring person may appeal to the nearest branch.
7. Coachmen will have their turn for day and night service.
8. Without the accompaniment of a licensed chauffeur, nobody can hire any vehicle.
9. Any driver of the organization must write down in his note-book the name, residence, and riding hours of any patron (after seeing his photo script if he is not acquainted with him.)
10. If a bicycle driver should not desire to return it to the proper branch, may consign to the nearest branch and take a receipt for it.

Article 6.

ELECTRIC CAR.

In the present, the existence of electric railways—surface, elevated or subway—is indispensable for a civilized city.

Recently, however, it has been sorrowfully observed that electric cars, so necessary for city life, are not made to serve their object, and have become a source of public dissatisfaction, for five different causes.

First, the carfare is kept high because of unjustifiable motives. Second, employees are discontented on account of low wages and long hours of work. Third, passengers often can not find seats in cars and remain standing. Fourth, owing to the existence of separate car companies, transfers are not satisfactory. Fifth, the profit is made to belong to the owners and the loss to the public.

The only cause of all these inconveniences is the private ownership of street railways. To-day every intelligent and unselfish citizen of this country sincerely admits that if owned by the public their service will become entirely satisfactory to the people. But up to this day not an actual step has been taken on the ground that disregards to the conditions of their contracts is against the spirit of the Constitution. And so the problem still remains unsolved.

On examining the matter from the root, we see clearly that it is entangled with the idea set forth by the official bodies and especially legislature, that "The revenue of a new-laid track being uncertain, it is wise to leave its

responsibility on private citizens and to keep the public exempt from the probable loss of such uncertain undertakings." It seems to me that this objection can not be sincere, because I believe that the official body granting license for a new line is as able if not more, as the private owners themselves, to foresee, roughly, the future result, since it knows well that the cities of the U. S. are steadily growing and progressing, and that so far not a single justifiable failure has occurred.

It is true that the N. Y. Company of the 3rd Avenue was made over to receivers and the Rhode Island Trolley road worth 7 million dollars, since its purchase at \$20 million dollars loses annually \$400,000 owing to the misconducts of the managers, on the other hand, there are thousands of lives which produce twice as much as or more than the profit expected. These facts self-evident as they are lead one to think that the official bodies are aware in 90 per cent. cases of the misleadings of corporations, and probably they have reached a secret agreement with the monopolists.

The propositions of the construction of street railways is first set before private citizens, the desiring among whom contract for a long period of time and for high fares, claiming that the population of the vicinity not being established, the result of the work remains undecided, and, therefore, as a precaution against loss or failure, they want to agree under favorable conditions. Nevertheless, after the contract has been signed, the signs of public loss gradually begin to appear, in the forms of frauds in the distribution of shares and rise of fares. Because, if a company should be unable to obtain the expected result or raise the rate, then it increases the watery capital and divided the profit among managers; but if it should make enormous profit on account of the growth of population, it pockets alone the whole amount, under the form of the interest on watery shares, without lowering the rate or giving satisfaction to employees.

This being so, when workers with the treat of strike demand increase of wages, or if citizens should ask for in accord with the conditions of contract, increase of transfer rate or decrease of fare immediately are answered "Can't be done", on the ground that the company has not only elipsis may cause disorder of payments of dividends among share holders. The story of the majority of car companies is the same; they always seek to cheat the public with their trifling pretexts, but the deep-sighted among the people remain ever cunning-proof, and unmistakably know that car companies obtain fabulous sums. As, for example the N. Y. companies of elevated, surface and subway cars, which have been constructed with 200 million dollars, are annually securing \$38 million profit. If the \$12 million should be considered as interest on \$200 million, the capital by 6 per cent., there remains \$26 million, which makes possible both the increase of wages and the decrease of fare.

Even separate companies do not please to reach some agreement as regards transfers, and so while the public pays 5 cents for 5 miles on one line, on the other hand, it pays 10 cents for 5 blocks on two different joint lines.

Besides the system of ticket-book is irregular. In Cologne the fare of public cars is $1\frac{3}{4}$ cent. for students and daily $7\frac{1}{2}$ cents for workers; in Frankfort the weekly car fare for laborers is 20 cents. Indeed, the ticket method is very available as regards saving time and trouble for changing money, if its use should be based on a just principle; that is, if discount is made for students and poor laborers.

* * *

It can not be doubted that the continuance of this situation is equivalent to public injustice and danger. Because, if some line is not profitable, why should the proprietor bear the loss as far as in such case the public is willing to pay high fares, by which the loss of the company automatically becomes recovered? But if the line produces enormous profit, why should few citizens benefit by it and the employees still remain underpaid or the people be compelled to pay high fare?

Again, why a vital public problem like construction or railways should be solved whimsically by a few representatives, instead of by the Constitution, and later complaints be made against their wrong and dishonest acts? Is it that they are to be blamed, since they are nothing else but erring men and are liable to seek first their personal interests if allowed?

Any business regains its proper direction only when its underlying principle is amended radically. A public business must be run by a public body, under such conditions which shall create no occasions for secret alliance or bribery on the part of the personal, or for dangerous acts by private owners; and these conditions are given in this book.

Consequently stopping where we are, without advancing more in the swamp, we must think out some expedient leading us out of it. In brief, in order to nullify the public grievances inflicted by the present system of electric cars, we must first adopt the principle of their public ownership and then dissolve car companies by impartial negotiation, without wronging any of the proprietors.

So, I present the following feasible suggestions as methods of the right solution of this problem, hoping that the honorable public will please to take them into consideration and hasten their execution:

1. The street railways—elevated, surface or subways—of a city should be purchased from private owners and made over to the public.
2. The purchase is made by the conference and agreement of both parties and the decision of the city council and the judgment of the high court. The fund invested or the watery capital added later or the future profit should

not be taken into consideration; but the agreement must be based only on the present cost of railways.

3. Each city is to have her own organization of electric cars.
4. This organization is formed of officers and employees, managers by an elected board, and controlled by the public.
5. For the raising of capital, shares of a fixed value are distributed first among the employees, then among for every stock holder and last among the public.
6. Uniform system of rate and transfer for all corresponding electric cars.
7. Each car should receive only as many passengers as it has seats; the occupancy of all seats is to be shown by means of a sign-board.
8. To run as many cars as necessary and at short intervals.
9. Future cars must be fire-proof and sanitary.
10. In every car a porcelain vessel for spitting should be put at a proper corner, and changed on every new start from the depot.
11. Two kinds of rates are fixed, the one for rides within the city, and the other for the vicinity, the latter of which increases the proportion with distance. For example, if the fare is 4 cents in the city, it may be 6 cents in the near-by vicinity, and 8 cents in the remote vicinity, and so on.
12. The rate is fixed annually by the proposal of the organization and decision of the city assembly.
13. The organization distributes hundred-sheet ticket-books without discount, as a convenience for passengers and conductors; for workers and students weekly tickets, punchable twelve times; minors below eleven pay half fare and those below three pay nothing.
14. Although my plan affords all the provisions preventing losses, still exceptional mishaps may continue to take place. So, if any detriment should occur, it is recovered by the rise of fares on all lines. But if the profit should be more than what is expected, either the rate is decreased next year or with the consent of the public the fare is kept the same and the surplus profit appropriated for the repair and construction of tracks and cars.

Under this system of electric cars, both the profit and loss belongs to the public, employees are satisfactorily paid, after 25 years street railways become public property practically without any cost, and, finally, the coming generation is enabled to travel on cars as cheaply as possible.

RAILROADS.

Article 7.

Trains are the foremost means of continental transportation. The Administration of the U. S. is deserving of praise for realizing the importance of railroads and giving impulse to this extension, which has promoted the

progress of the country and become the source of the 12 per cent. of her wealth. As only the Pacific Line changed the desert California into an eden, whose one-dollar land was raised to \$100 and choice products can not be excelled.

According to the statistics, in 1908 the total of world's railways amounted to 594,842 miles, which was divided among the continents as follows: America 302,928, of which 248,888 belonged to U. S., Europe 199,346, Asia 56,284, Africa 18,518, and Australia 17,766. This estimation itself shows the railroad activity of this country, which has surpassed all the other continents, with her numerousness of lines, comfortableness and swiftness of trains, etc. As the sleeping cars of Pullman have compelled European travelers to confess the inenviableness of their trains.

But, this is the one side of the medal glittering and dazzling—which I ought to have observed for justice's sake. When we turn the other side, regretfully we see the rust settled on it, because really it is sorrowful that our system of train has been established on a wrong principle, which renders railroads as a means of profit; while its only object must be popular service.

Now-a-days the construction of a railroad being consigned to private citizens, these in case of success or failure are free to use every means, right or wrong, to multiply their profit or to prevent loss. Consequently, in both cases the public becomes subject to the freaks of monopolists of railways, who are skilled in conceiving intrigues and influence opposing individuals and officials as well.

Shameful secrets were revealed recently by the ruin of N. H. & N. Y. R. R. and the confessions of the ex-manager Mr. Mellen. The details of these having been already published, we deem unnecessary to repeat them here, and are satisfied with mentioning the main facts. According to publication, the train line of N. H. & N. Y. R. R. has been constructed with \$93 million, each mile costing \$45,500, and a share selling \$225¼. However, for 50 miles of line added in 7 years and few insignificant marine purchases an expense of \$324 million being shown, the capital nominally was raised to \$417 million and the rate of each mile to \$103,325; in other words, the former was increased by 333 per cent. and the latter by 30 per cent. Another base secret that later was made public is this: Once a country boy has been offered \$200 for falsely signing millions. The author of this act was a self-centered personage like J. P. Morgan, who at another time took upon his company the commission of selling the shares of \$67 million at 97½ with 2½ per cent. brokerage, but distributing them at 107, stored for himself a profit of \$5,360,000.

It has been estimated that among the U. S. R. R. companies there are 1,200,000 stock holders behind a capital of \$6,113,722,633, of which incorporations the fourteen have 370,000 and the eighty-two 565,489 stock holders.

While Dr. Verne, a member of Interstate Commerce Commission says, "20 persons own 171 incorporations, and of these the 16 are railroad managers". But now it is no more a secret that the country had a sole sovereign of finance, a monetary Caesar, in consequence of whose intrigues in ten years the railroad capital of the country being increased by $7\frac{1}{2}$ billion was raised to \$19½ billion, of which, as some claim, the 9 billion was a watery addition. This fact shows that our train function is in such a situation which has made difficult the time by payment of the interests of certain lines, and creates the demand of increase of shares (about one million or encourages advancement of rate.

If that increase of capital or rise of rate were demanded for a justifiable reason, then the demand should have been obeyed instantly as the voice of an indispensable and undisputable duty; but when all experiments prove that such a payment is nothing else but the direct fine for an action based on a wrong principle, then not a just-thinking patriot citizen can help resenting and demanding the reparation of such a public wrong. Because it is by this force of erroneous principle that railroad companies are governed by private monopolists, the dividends are swallowed up by few, for the general gradual increase of watery capital the interest and expense grow heavier, the business is endangered, employees are underpaid, the accident and death victims multiply—all at the loss of the public in general or of classes in special.

R. R. managements reserve the profit in both favorable or unfavorable circumstances, for shares being circulated by the owners themselves, in dangerous cases the last part of stock holders become the losers, on account of the fall or destruction of shares. In time of success, proprietors collect the greater part of stocks, and if even should have sold to the people, in the future circulate them at profits increased.

Likewise, under the induction of greediness, R. R. owners save the necessary expenses for repair and consequently cause great many human sacrifices. As, according to the statistics of Interstate Commerce Commission, in 1909 trains have killed 8420 laborers, and 5813 others; and wounded 54,238 men, 9579 being passengers, 34,982 workers and 9677 otherwise. In other words; out of $3\frac{1}{2}$ million passengers one is killed and 38 are wounded or crippled, while in France only one person is sacrificed out of 60 million.

The 1,502,823 employees of railroad yearly receive \$938 million, the insufficiency of which being set forth, and increase of \$6 million was demanded but rejected. While it seems to me that in order to be satisfied, laborers must remain annually \$2822 million.

These injustices wrought by monopolies of railroad apparently point to the impeding catastrophs which threatens the authors of its sources; and even it is for this reason that in time of elections train proprietors use every means and waste large sums for having friendly personages in the Adminis-

tration, in order that in the future they should not have difficulty in bribing or forming alliance with them, for the obtainment and accumulation of millions of dollars.

The simple majority of the people has been convinced that "Railroad business being controlled, as a rule, by incorporations and its shares being distributed among the public, also the rate being fixed by the Board of Commerce,—it may be considered as being under the control of the people, and, therefore, serviceable for the country". I, however, strongly object to this wrong conception. For these private corporations will always have chance and means to settle every dispute egoistically, since the conditions of their contract favor them. As, for example, they will be able, under pretexts of new changes and resisting rivalry, to raise the sum of \$70,000 mileage expenses to 100,000; under the free system of bourse, they will be able to purchase stocks at low and sell at high value and divide the profit thus obtained among themselves under pretexts of high interest on increased capital, they will be able to raise the rate; finally, they will be able subtly to carry on other intrigues, which to detail would be annoyance, as the reader already may be familiar with the recent mishaps. ..

Some of the intelligent patriots, predicting the dangerous consequence of this ominous situation, since several years are advocating the government ownership of railroad as the sole remedy, taking object lessons from European countries and Japan, Australia and New Zealand, where the government owns the trains. The German government possesses the 34,623 of her 37,955 miles of railroads, the Russian the 21,659 of 27,008, and the Austrian the 22,046 or 24,570, the Italian the 8830 of 10,538, the French the 5510 of 30,686, all the rest having been given to private incorporations for 25 years' contract. Thus, the governments of Holland, Denmark, Bulgaria and all small and great countries own part of their railways and have based the rest to individuals or companies. As the city of Toronto, Canada, daily receives \$2,437 as rent, Paris takes 2 out of 5, and the U. S. also a yearly tax of 90 million dollars.

However let the advocates of this method pardon me that I do not agree with them also, because the governments, too, consider the undertaking as a means or revenue and make every effort to obtain as much profit as possible, by fixing rates arbitrarily, by storing the profit produced in exchequer, and by underpaying employees. As the railroad strikes in England and France showed the inenviableness of the situation.

A class of daring thinkers suggest that, when railroad owners, backed up by contracts, are obstinate in consigning their lines to the government, new lines being dropped right close to theirs and former leases considered null and void. But, in my opinion, this method, likewise, it not commendable, since it is not an act of wisdom to kill time in unnecessary construction,

to waste needlessly huge sums, and by making the old useless to subject that class of owners to loss and danger.

The problem can take over the railroads of the country without the least violence, by respecting previous contracts and satisfying proprietors. This will not be difficult when the principle of keeping them free from rivalry and danger or failure is established, and when they should be assured that their own interests are held equal with public interests, (because to-day they receive roughly 3.87 per cent. interest on bonds and 3.30 per cent. dividend, while 6 per cent. divided on real capital and 2 per cent. installment).

* * *

I believe that the above explanations will suffice to convince the intelligent reader, that railroads being a serviceable means of continental transportation, expecting individual or public profit from it under whatever name—tax, rent etc.—is preposterous. The establishment of this principle makes imperative the satisfaction of train men—heads and laborers included—which in time gives birth to the demand of an increase of \$1884 million on the expenditure and, consequently, of the rise of rates.

The following estimation with modern rates will illustrate the case:

EXPENSE IN 1910.

35.01 per cent. salaries of 1,502,823 men	\$938,000,000	
7.52 per cent. rents, fines, etc.	201,552,169	
26.99 per cent. Miscellaneous expenses	723,059,483	
13.16½ per cent. interest on 9,118,103,813 bonds		
by 3.87 per cent.	352,674,922	
9.89½ per cent. dividend on \$8,030,680,963		
capital by 3.30 per cent.	265,162,208	
3.39½ per cent. tax	90,790,949	
4.02½ per cent. surplus	107,861,589	
100.00		2,679,101,320

REVENUE IN 1910.

From 891,472,425 passengers	\$578,243,601	
From 1,635,215,800 tons of freight, 1.05¼ per cent.	1,720,863,413	
Miscellaneous profits	214,105,749	
Outside profits	165,888,557	
		2,679,101,320

BALANCE OF 1913.

Gross profit	\$2,858,833,824
Net profit	815,387,350
	per cent.
Salaries	44.05
For materials and supplies	9.80
For coal and oil	8.64
Miscellaneous expenses	4.66
Rent for place and road	3.92
Repairing	4.57
Fines	2.26
Interest and installment	13.04
Dividend and supplies	09.06
	100.00

The above account may be replaced with the following calculation made according to new methods:

EXPENSE.

56.55 per cent. salaries, by \$5 to \$60 a day	\$2,822,000,000
18.04 per cent. interest on \$15 billion capital by	
6 per cent.	900,000,000
6.01 per cent. installment by 2 per cent.	300,000,000
19.40 per cent. miscellaneous expenses (same	
before)	968,000,000

100	\$4,990,000,000
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INCOME.

Miscellaneous profits (same as before)	379,994,306
Fares (doubled)	1,156,487,202
Freightage (changed to 2.11¼ per ton)	3,453,518,492

\$4,990,000,000

In this estimation above the following points are noticeable:

First, we have not given any tax account, because to us it seems unnatural to dispose duties on so vital services of electric cars, railroads, steamers, etc. Other methods of taxation will be given later.

Second, not having the detailed accounts of various expenses at hand, we denoted them similarly with the former, which may be reduced on increased after investigation. Also the expense of \$47,258,587 for accidents should be deducted, since such expenditure will, according to our men arrangement, belong to the Accident Insurance Organization.

Third, reducing the capital of over \$17 billion on stocks and bonds to \$15 billion, we have decreased the interest also. Because we think that after all the railroad lines throughout the country are combined their modern cost will fall down to \$15 billion and even less, as railroad lands already belonging to the public, we have to consider only the disbursement for construction and accordingly secure the capital. Only, in order not to cause any loss to the present share holders, it is advisable that the public should recompense their payment by some pecuniary sacrifice. Thus, by fixing \$900 million interest on \$17 billion capital, instead of \$618 million, we shall have offered them more profit on their funds, since in this way we have an increase of \$282 million for payment. Likewise, in order that the legal interests of contract-holders should not be endangered, they are satisfied by some special arrangement, and so extra shares of payment are added on the capital, which I hardly think will exceed the denoted \$15 billions.

Fourth, we have not shown any surplus, because the repayment of capital in 24 years being as an established principle, by \$300 million installment at 2 per cent, no more need of surplus will be felt. The principle of 2 per cent. installment is already a security for the payment of capital within 24 years and the free public ownership of the whole business of railroad, after which interest and installment disappearing the rate also is lowered. While to-day if even a surplus of \$108 million should be deposited, still no possibility is seen for making this property free, even in 100 years under the present system.

* * *

Let us come to the matter of profit. First, in the given amount several funds were mentioned under various names. For example, \$214,105,749 as miscellaneous income and \$165,888,557 as outside revenue, which I left unchanged for not having the details. If these are collected from railroad properties of coal, mine, real estate, etc., then they must be subtracted from the account since hereafter, pursuant to my system, each branch of business will be carried on separately and independently, whether that be commerce, manufacture, mining, or transportation.

Second, on account of the increase of expenses it was necessary to double the present fares and fix the freightage \$1.06. I know that many will object against the change, especially those who observe things superficially. But when they should consider the problem more seriously and judge honestly, then, I am positive, they will be co-opinion with me and earnestly work for the realization of this plan of railroad. For, an honest and just thinking person, zealous for the prosperity of fellow-citizens, willingly will pay double fare, or one cent more on 18 lbs. Under the new system of dealing, as the farmer, artisan, merchant and public officer will receive their satisfactory wages, so it is indispensable that railroad men, too, should be paid justly. If it is desired

to reform the country on the principle of justice, and if it is wished to make life enjoyable for every individual of every class, then it is imperative to better the economic condition of every person.

The New York Committee on investigation of the causes of high cost advocated the theory of cheapening transportation by 25 per cent. decrease of rate through conveyance by aelectric cars. But the respectable committee disfamilar with choice methods of settling like questions as it is, has judged and solved the problem in a manner suiting the present situation. Choice and feasible methods abound in this book, which really promises to create conditions favorable for low cost and restful living. In the present system of railroad there are few questions which are worth while consideration.

In the first place, the method of mileage book, by which traveling is much cheaper than by open tickets, seems ridiculous. Although it is considered as an exceptional facility for steady passengers and a means of securing part of reverence, yet, in my opinion, it is not a device based an justice. For, if it is econocimal for train companies to give out one-dollar mileage books, why, then they sell open tickets for \$3.00; or if it is a legal necessity to require \$3.00 of every passenger, why, then, they distribute ticket books at discount? This is like to convey travelers of same destination at different fares, which is preposterous.

Second, all railroads have not the same revenue. As there are lines which are very profitable, on account of the populousness of their vicinities, while others being unable to pay their interest, drag along their existence by means of high rates. To prevent this inconvenience, it is preferable to combine all railroads. By such an arrangement the less profitable lines benefit by the more lucrative, all have uniform fares and greightages, their existence is permanently secured, and the public is general gains economically.

Third, the freightage is fixed on mileage; that is, transportation from a remote part of a state is more expensive than from a near part, which inconvenience, indeed, impedes the general welfare of the state. So, in order to have uniform cost in a state, it is necessary to fix fares and rates on the principles of state vicinity and not on mileage, just as car rates, we said before, are to be fixed on city vicinity. Also interstate transportation must have a uniform rate, as is the case with postal freights, in order that uniformity of cost should prevail as far as possible, throughout the country.

Fourth, rates of freights should differ in proportion with the cost, and consumption of commodities. That is, freights having different tonages, goods of great consumption, must have as low transportation rates as possible. Because if the tonage of merchandise of big cost or scant consumption should be even \$20, still it will not seem high to the consumer, since the pound has an increase of but one cent; on the other hand, if every-day necessities, such

as coal, wood, stone, etc., should have a tonage of even 50 cents, it will seem a heavy expense for the consumer.

Now, considering that we discussed the question of railroad as convincingly as possible, as a conclusion we propose the following brief suggestions:

1. To consign the R. R. business of the country to an organization by the name of U. S. R. R. O.

2. The combination of steam railways, their organization, management, business, capital, shares, public subscription, installment, interest, etc.—all obey the same rules governing those of electric railways.

3. Fares are fixed so as to cover the expenses without causing loss or producing profit; being uniform for all classes they only differ from station to station. There should be two kinds of freightages, one for state and the other for interstates transportation, both being uniform for all lines but in proportion with the cost and quantity of commodities.

4. Railroad fares are paid by the Passenger Agency and freightages by the Express Service, this neither the passenger nor the freight-owner has any business with the R. R. O.

5. All present taxes imposed on railroads are to be abolished.

6. Rates are fixed according to the previous annual reverence, and the surplus is appropriated for next year's use.

7. The present railroad properties of mine, ship, land, etc., should be made over to their proper organizations, only stations, lines and car-houses being left as they are.

8. Every car of a train will be assigned for one destination, the distinct name of which it bears by means of a sign-board. At every station the train leaves the denoted car behind and continues its course. This method, we think, prevents great many inconveniences and railroad accidents.

Section B.

MARINE TRANSPORTATION.

Article 1.

BOAT.

The American people are not so accustomed to voyages by barks as some European and Oriental people. As a matter of fact, near the seashores or on open seas of U. S. boating would be dangerous on account of the incessant going and coming of steamers, yet it is very enjoyable and refreshing on sleeping lakes and sighing rivers. The immense pleasure and joy which one feels while resting on a sofa in a row-boat coursing upon the calm waters of Constantinople are too strong to be forgotten. Also the trance afforded by the Grecian or Venetian barges is by no means less impressive, especially when

the excursion is accompanied by banquet and concert in the sweet presence of relatives and friends.

Although there are found various kinds of small boats on lakes and rivers of U. S., however, they are both scant and devoid of the advantages of the Grecian. Therefore desiring for the progress of boating in this country, I suggest:

1. To establish separate organizations among expert rowers, for voyages on large lakes, canals, bays and rivers.
2. Small boats and canoes used on secondary lakes or on ponds of Commons should be under the care of water experts.
3. The annual expenses of the Boating Organization are paid by the hour rates fixed by the Public Administration.
4. Strictly to forbid boating on open seas, near harbors, falls, and stormy regions.
5. To accustom the people to excursions by means of facilities on the part of the organization and encouragement of the Administration.

Article 2.

MOTOR BOATS.

We do not have much to say about the motor boat, since the country has all new-invented forms of it, which day after day increase in number. In the present, unfortunately, their usage has been reserved for private ownership. Therefore it is desirable to form motor-boat organizations at proper places, and at a fixed rate to render excursions accessible to the people.

Article 3.

FERRY BOATS.

We have ferry boats in sufficient number on navigable rivers, for the transportation of people living on opposite coasts. Although among these are not wanting the old-fashioned and clumsy ones, yet the newly made are in good conditions and very comfortable. The important is to combine them all and establish single organizations at every sea town by the system of other organizations of conveyance.

Article 4.

EXCURSION BOATS.

It is encouraging that there are numerous well-made excursion boats with various forms, coming and going off sea-shores, and the public is quite accustomed to their enjoyments. However, of course, the reader will sorrowfully recall the disaster of Slokum excursion boat of the coast of Long Island, which, indeed, must teach us hereafter to double our precautions against sea accidents. It is my earnest desire to have excursion boats regulated, sare-

guarded, multiplied and put under the care of an organization at every coast, which will enjoy the control of the public. The expenses may be paid by moderate rates. Thus, the people must become accustomed to excursions, since they are in great need of family or social pastimes on water.

Article 5.

TUG BOAT.

Each coast city must have a municipal organization of tug boats, for running business at a fixed rate and with a definite number of boats.

Article 6.

BARGE.

Likewise all kinds of canoes should be under the care of municipal organizations.

Article 7.

SAIL VESSEL.

Sail ships, which being freight vessels, convey various commodities from one city to another, should belong to one public organization established similarly with the Marine Service.

Article 8.

STEAMER.

The most perfect means of marine transportation is the steamer as far as swiftness and safety are concerned. That navigation is a demand for sea shore nations, even the school child realizes, and so we do not need long explanations. However, seeing the indifference of our Administration, and the insufficiency of our vessels, I, as a true patriot, feel as my obligation to speak in detail.

Statistics report that from 1810 until 1860 the navigation of chief civilized countries was divided as follows: the small U. S. 5,300,000 tons, England, 5,000,000, France and Germany, 950,000 each, so during that period 92 per cent. It is so also with the transportation of voyagers, as it is seen that the ships. In the present, however, England possesses 18 million tonages, and the vast U. S. only 873,000, and if the \$3,773,060,924 conveyance in 1913 only \$322,451,565 was carried on by U. S.; that is, this country's share was 11¾ per cent. and others' 89¼ per cent., of which England alone owned 55 per cent. It is so also with the transportation of voyagers, as it is seen that the steamers working on the waters of America having 7,992,852 tonages the 2,292,729 (28 per cent.) belong to U. S. and of the 3,489,468 tonages from and to S. A. only the 137,913 (4 per cent.) are under the U. S. Flag.

Thus, it is clear that annually at least \$300 million is paid to foreign vessels as freightage. This is a commercial insult, econocimal loss, and national shortcoming, the responsibility of which rests on the superior members of our Administration.

England owes her invincible night, far-extending domination, world-wide commerce, huge wealth, national pride, and everything else mostly to her navigation, which 265 years ago she began to improve and encourage on the suggestion of Oliver Cromwell, and through which besides destroying the power of the Dutch, she became in control of the world's greater part. To-day it is the same bequeath that is handed down from generation to generation, and all wise nations taking and object lesson of England, follow her example. As Germany, obeying the prudent advice of Bismarck, in 1881 began to extent her naval force, and now her Hamburg line, that has communication with 1500 different naval centres, forms her marine glory. Also France, Japan, and even Greece are busy in following England's naval policy. These together with having numerous vessels, year after year increase their numbers to an extent of arousing one another's spirit of rivalry and jealousy.

On the other hand, notwithstanding that we have already much less naval force as compared with our marine possessions of 21,000 sq. m., still our yearly ship-building does not equal even the half of the nations mentioned. It is surprising that we have borrowed and maintained many English customs and laws, but have failed to continue her marine policy. Our ancestors closely were following in this direction, but since a half-century it is being neglected, and this negligence is the most threatening of all others which menace our national dignity and grandeur.

Although, not being closely familiar with the inner secrets of our policy, I can not precisely tell why our Adminisration has followed up this weak policy, yet I can tell this that in the present this policy is a wrong policy. Because many can confess with me that U. S. being a marine and continental country as well up to this day has sufficiently improved her land force but neglectedly left her naval power on a primitive level. If only as much effort as half that made for railroads were devoted for steamers, doubtless both the wealth and the power of this country surpassing those of other nations, she would have been the ruler of the majority of mankind, since she has been, is, and will continue to be, "The home of the free and the land of the brave". The pursuit of such a policy does not require great endeavors, as far as the country abounds in money, iron, ship-builder workers, pilots, captains, sailors, coal, oil, finally everything helping the carrying on of navigation. Consequently, our only lack is that of the adoption of a naval policy, which is not hard, by no means, and which is the right policy, by every means.

In fact, the ideas made public since a time and the recent official movements show the general wakening-up of the country. However, the exact

principle needed has not yet been adopted and always erroneous directions are being taken up. For example, the present Congress, after long discussion, decided to decrease by 5 per cent. the custom duty on cargoes imported by ships under U. S. flag; but, for my part, it would not be possible by that plan to attain the desired purpose, and the legislature itself will, in a short time, be convinced of its being a useless remedy. Because such a legislation would be effective for private citizens or foreigners disobeying it, only when we should have had sufficient ships, ready to be used in time of the impair of our marine intercourse. But so long as we do not have our gigantic naval traffic, that discount of custom duty does nothing but decrease our customs revenue.

In the opinion of many thinkers, the main causes of the retrogression of our navigation are, the heavy tax levied on tonage and the high wages of ship-building, and, therefore, the unprofitableness of ship-building in the country. I, however, together with agreeing on this, consider the chiefest cause rather the wrong policy of the Administration and the general indifference of the public combined. For, the public administration has failed to manage so vital and so huge an undertaking, and has left it to the arbitrary control of private owners, who being too inefficient for the business, can not produce the expected result, especially when burdened with pressing taxes on tonage.

If there should be found daring individuals who will carry on small undertakings, as already there are some, still the country can not find satisfaction, because two pressing factors demand of her to have a strong, well-equipped navy. First, the transportation of ammunition and troops in time of war, second, the impossibility of hiring steamers of foreign nations engaged in war, and, consequently, the impair of the commerce and the enormous economic loss of the country. Besides, private corporations can not satisfy also their laborers, and, therefore, the great majority of sea men are kept in poor condition, feeding on unsanitary diets and sleeping in uncomfortable beds. Every sound-thinking person confesses that sea labor is harder and more dangerous than continental work, since navigation employees live far from home and their lives are always in risk.

In the past, the labor and profit of sail-ships was established on the principle of dividend. Thus, one half of the net profit belonged to the ship-owner, and the other half was divided among employees, the captain receiving 2 shares, and the pilot, clerk and chief of sailors $1\frac{1}{2}$ shares each, and sailors 1 share. Under this system, every employee being a sharer contentedly worked and was ready to confront all dangers, to the extent of self-sacrifice.

Nevertheless, after the invention of steam-ship this just system was done away with, and, so, in the present marine laborers look askance at their employers, and the success of steamer-owners is left in uncertainty, since in

time of failure or accident or bankruptcy on the part of the insurance company, doubtless it is they who will suffer the greatest loss and, sometimes, be unable to continue their business. But in time of success, the larger share of profit goes into the pockets of proprietors and the sailors, furnace men, coal men—all struggle along, always dissatisfied with their earnings, since they have no other means to better their condition but strike, which results in either barrenness or the exclusion of its authors.

Likewise, another important question is the safety of navigation, which can be guaranteed most conveniently by the public rather than any other agency. The losses of lives and wealths are not unusual accidents on high seas; the disaster of the "Titanic" must even warn us very strongly against future marine catastrophes, one of whose preventative means is the public ownership of naval service.

Therefore, in order to prevent all these mishaps of sea intercourse, it is necessary that the public get in absolute control of it, immediately build as many ships as needed, maintain navigation in security by means of latest scientific devices, satisfy all classes of seamen with just wages, fix definite fares and freighages, and through the authority and management of an organization carry on marine traffic.

Perhaps some will object to this plan, saying "In consequence of the establishment of that system, wages and the cost of necessities being increased, ship-building will be more expensive here than in foreign countries; the raising of such a fund is very difficult; increase of salaries would advance the rate; navigation could not be more secure than now; the amount of transportation being impossible to adjust; or on account of rivalry, the rate of revenue would be irregular; finally, the success of the business becoming doubtful, managers would avoid to take any responsibility on themselves."

First of all let us say that the ships to be built are neither going to be put on sale nor leased, so although their construction will be quite expensive, yet we must not forget that they will remain as the permanent property of the nation. Consequently, the only point worthy of consideration is the payment of interest and the payment of the whole capital within 15 years. The possibility of the latter can not be doubted about, since yearly a freightage of \$300 million is given out, and, as those familiar with the business know well, at least the one-third of that sum becomes the dividend of the ship-owner. The public does not need, like naval incorporations, to extend its work for the sake of increasing profits, but what is imperative is to build up all the ships needed at a time and satisfy the exigencies of the country by the result of the steamer business.

Second, assuredly we might say that the raising of the fund is never difficult, since the public itself undertakes it, and especially that the people becomes under necessity of subscription. As for the amount of the sum,

if a thousand ships with 1000 to 50,000 tonnage of capacity should be built, probably there will be need of \$800 million, which the public can, no doubt raise very easily.

Third, if there should be necessary to raise the rate of transportation, for fully satisfying employees or paying the expenses of the organization, then I hope that every citizen concerned will gladly pay his due; but if there be persons too selfish to make such a sacrifice, the law may fix them, indeed. And if the high rate of certain goods should impede their consumption on foreign markets, one part of the loss is added on fares and the other on exports free of rivalry and of indispensable consumption. Also, if foreign nations should adopt our system and refuse to give our ships passengers or cargoes, then it becomes necessary to impose 5 to 10 per cent. custom duty on imports arriving on foreign steamers, and to demand an entrance sum of each passenger; the revenue thus raised may be appropriated for naval expenses, Although I think that no necessity of a very high rate will be felt under legitimate conditions, yet as a means of precaution I set forth the above method.

Fourth, the amount of transportation may be adjusted according to the rate of the previous year, and the difference balanced by the rate of the following year.

Fifth, foreign rivalry becomes of no result, since voyage or shipment on foreign vessels will be prohibited for our people. Certain individuals may think that such an arrangement is likely to become ineffective against the resistance of the foreign nations. We feel that this is a reasonable objection, however in the settlement of disputed in this case, we can choose any one of these three expedients: compensation, non-intercourse, or rightful resistance. That is, if we should convey our passengers and merchandise by our ships, they also—foreign nations—will do the same, and if we should impose a tax on their exports, again they will do the same. Or, if they should refuse to take our ships in their harbors, we, too, shall treat theirs similarly—provided we are not in need of their goods; if they are in sore need of our exports, it is not possible to expect such a treatment on their part. But when they should attempt to encroach upon our rights and declare war against us, it is then that we must be in condition to hold high our national dignity by force of arms, as it will be explained in the part on peace.

Sixth, the three chief dangers of navigation are ship-wreck, fire, and fog against which safeguard is made complete by the use of all old and new scientific devices. For example, in case of ship-wreck the saving bag of Gustav Henrich is of great service, in which it is possible to float on the surface of the water by days with necessities of life. The danger of fire is not so threatening now as before, since steamers are made of fire-proof materials—provided combustible or explosive substances are not found in them, and complete apparatus of fire extinguishment are always ready for use.

Also the fog can be rendered harmless, by keeping the ocean lines considerably apart from one another, by means of dynamo light accompanied by whistle, continual wireless communication, and slow advance of steamers, no matter however haste is urgent. The cause of ordinary accidents is mostly carelessness, including daringness to struggle against wild nature, blind jury, lack of sufficient saving supplies, neglect of repair, conflict of steamers in fog, etc. which would not cause so much damage or even exist; if instead of imprudent individuals, the wise public should have control over the business of navigation.

So, as a conclusion to the above inquiry on our marine intercourse, I present the following suggestions for its regulation:

1. To establish a general organization by the name of S. S. Marine Service of U. S.

2. To collect all vessels of intercourse outside of city and unite their owners with this organization, by shares on the modern value of its business.

3. After defining, by agreement with foreign nations, all the future marine lines, to arrange the class and number of steamers on an estimate corresponding with the statistics of marine intercourse in former years.

4. To distinguish the class of steamers; that is to appropriate ordinary freight and safety ships for coal, oil, and explosive substances; cold storage vessels for fruits, meats, fish, eggs, etc., and small or large steamships for passengers and manufactured goods and other products. All the liners will have capacities of 1000 to 50,000 tonages, and will be made by the best plans of architecture and equipped with all scientific means for protection.

5. To abolish taxes on tonage for steamships built in the country.

6. The procurement of the capital of the Marine Organization, its business, management, etc., are modeled upon those of other organizations, except that the installment is fixed 4 per cent. instead of 2 per cent., in order that the whole business should become entirely free after 15 years, since ships have not durability of long time.

7. The expense of board is subtracted from the class earnings of employees, by legal arrangement.

8. Meals should be sanitary, nourishing, clean, tasteful, and of reasonable price. If the dishes of a first class table are formed of poultry, fruits, etc., on of the 3rd class or for sailors should have simple foods but fresh meat and good potatoes, and not wash-water-like soups or chickery colored coffee.

9. Every steamer must be equipped well with life saving supplies, before and during navigation, which may be made pleasant and enjoyable by various features, such as bands and moving pictures.

10. Fares of passengers are paid by the Passenger Agency and freight-ages of merchandise by the Express Service; thus the Marine Service will have no financial business with individuals.

Section C.

AERIAL TRANSPORTATION.

The means of aerial transportation are the baloon, airship, and aeroplane, the inventors and improvers of which have been Prof. Samuel P. Langley, M. Ader, Sir Hiram Maxim, Santos, Dumont, O. & W., Wright Bros., Otto Lillienthal, and many other sacrificed or living personages. Since the use of none of these aerial transportations has been generalized, therefore we leave their organization for the future.

However, there is an important point in this line of conveyance which can not be overlooked. For some time the daring efforts devoted to the progress of aerial transportation have been too sacrificial, as the loss of lives amounts to 326. Although the achievements obtained and the devotees inspire strong hope as regards the perfection of aerial conveyance, which will open an epoch for the progress of whole mankind.

It seems to me that after such an undertaking, which has close bearing with the general prosperity of humanity, has shown great likelihood for perfection and becoming serviceable to civilization, it is never justifiable to leave its proceeding to individuals and lazily await better results, and the public indifference will be condemned by the present generation as well as by the posterity.

Therefore, I make these suggestions for the improvement of aerial transportation:

1. The public should take charge of aerial transportation and improve it at its expense until perfection.
2. The scattered experts of air craft are gathered into a union, and the public disposes them the needed fund, machines, and other necessities, together with satisfactory wages, and thus aids carrying on experiments.
3. After the perfect improvement, an organization of aerial conveyance is established, under future conditions.
4. Every person making especial advance in experiments is rewarded morally and materially.
5. The dependents of aerial victims are taken care of by the public.

Section D.

PASSENGER SERVICE.

In order that passengers should perform their journey comfortably, be free from difficulties in strange places, their residence and circumstances be known to the public, and in order that organizations of railroad and steamer should not be burdened with confused tasks—it becomes an imperative de-

mand to form a Passenger Organization in the country, under fair conditions and with branches at all localities. To-day we have the Cook Co. established in England, which, through its branches at all leading places in the world, affords travelers many facilities, but its rates not being sufficiently reasonable, as a rule, its service has not gained popularity, and so the travelers in general does not benefit by it.

In the present, all ticket agents of railroad or steamer all have to do is selling tickets and receiving commission for what is sold, without affording any more facility to passengers, the majority of whom, unfamiliar with the language, customs and rules of their foreign countries become the preys of fraudulent interpreters, cheating agents, and deceitful hotel-keepers, and are bothered by thousands of difficulties due to the lack of an international language. Every experienced traveler fully realizes the truthfulness of these points. On the other hand, the existence of a passenger organization with branches at important localities in every country, would stop all these evils of journey and alienship.

Therefore, I deem proper to set forth the following suggestions:

1. To form a general Passenger Organization of all the ticket agents in the country, similar to other organizations.

2. The organization is established, without capital, in a proper center in the country, with branches at all home and foreign leading cities, stations or docks, each branch being composed of one or more agents.

3. An addition is made on railroad or steamer fares, sufficient to pay the expense of the Passenger Service.

4. Nobody outside of this organization can sell passage tickets.

5. Every passenger appealing to this organization and having his or her personality registered after photoscript, receives the desired ticket. Through this method the organization becomes familiar with the circumstances of the departure of any traveler, and no criminal can escape the prosecution of the public.

6. Any passenger receives a reference certificate from the organization at his place, and during journey presenting it to various branches is afforded all facilities.

7. For the vicinity of railroads books of ten or less return tickets worth at most \$200, are distributed without discount.

8. The Cook Co. or the like may continue their business only as guests to the country and for travelers under their care; but they should receive tickets from the Passenger Service of this country and only on presenting their emigrants to the latter.

Section E.

EXPRESS SERVICE.

The express business is as important for the country as the steamer or railroad service. May be some consider it as void of significance, but in reality it is not so.

Let us enumerate some of its chief points:

First, the transportation of merchandise ought to be safe, regulated, and rapid; the contrary of these occurs to-day, since days are spent for conveyance from the depot to the store or house, as compared with the time of transportation from remote places.

Second, conveyance should be performed at the lowest rate possible. While in the present the expense of express in a city is almost as high as that of far transportation. As a box conveyed by railroad or ship from one city to another at 25 cents is charged 30 cents express companies for being carried from a house to the depot in the same city.

Third, express employees should receive satisfactory wages. To-day drivers with robust physique struggle along for at most \$2.00 a day when they deserve \$7.00.

These are the defects of the modern express system, the reform of which has become an imperative demand.

As a matter of fact, recalling the difficult and irregulated transportation of retrograde countries, we ought to confess that the conveyance system of Europe or U. S. is far excellent. But the sorrowful fact is that in the U. S. the express service has been left in the hands of a few monopolists, who, for gratifying their greediness, arbitrarily fix rates and in a civilized manner rob the people. As the last year's report of Adams Express Company plainly showed that this in one year had secured an income of \$24 millions, 20 per cent. of which is legal and 200 per cent. illegal dividend. I am satisfied with just this example, since the scope of this book is too narrow for details, hoping that the intelligent reader can understand the situation of similar corporations, which are more or less alike.

Taking advantage of the erroneous principle that underlies the administration of the country, and being encouraged by the permissiveness of the law based on that principle, such incorporations, hand in hand with railroad and steamer companies, unscrupulously exploit the roads, bridges, harbors, etc., of the country, and greedily absorb the blood of the poor, exhausted, and defenceless people as well as of their underpaid and discontented employees.

There is no doubt that this unhuman behavior can not last very long. As for example, recently the Post Office taking upon itself the colly post, the express rate of \$2.75 fell down to 65 cents. And it was in consequence

of rivalry thus created that the U. S. Express Co. not being able to obtain superfluous profits, is used to become compelled to stop its business.

But, the sudden stoppage of such public services on the part of private owners, is another evil, that condemns managers and employees to unemployment for a long or short time and compels them to undertake works which they are not fitted for, at the loss of themselves and the public as well.

Now, the chief cause of these inconveniences is considered to be the non-existence of a systematic Express Service subject to legal conditions, which lack besides resulting in unnecessary expenditure and hardships, also partly impedes business progress and, above all, encourages the underpayment of workers.

Perhaps many will think that the satisfaction of express employees would promote high cost and make the fall of rate impossible. As it is natural to deduce that when the driver receives \$7.00 a day instead of \$2.00 or less, or the clerk being paid \$8.00 or more, then it will be impossible to carry on transportation even at the present freightage. However, those who have this belief must be sure that the low cost of conveyance is to be sought in other important means; that is, in the establishment of one organization of express service, and, therefore, in the abolishment of rents on needless buildings and barns, decrease of the number of horses, usage of auto trucks, outlay of part of employees, and, finally, stoppage of unemployment of workers.

Because a two-horse express team has a daily expense of at least \$4.00—driver's wage included—which carrying two-ton freight by two returns, produce a rate of 10 cents per 100 lbs., \$8.00 daily. Whereas 10 tons of load being conveyed by an auto truck with 3 returns a day at a rate of 10 cents per 100 lbs. the freightage becomes \$60.00; thus adding the wage of the chauffeur, \$7.00 a day, and the expense of the machine, etc., \$9.00, then we have a daily expenditure of \$16.00, that is, less than half the former; so it becomes possible to fix the rate at 5 cents instead of 10 cents.

It may be said that in the present, too, there are auto trucks used by many express companies. But it must not be forgotten that the result they accumulate goes into the pockets of monopolists, and the same time great many machines often remain unemployed, owing to the too large number of express incorporations.

In concluding I emphasize that the present system of express sorely is in need of reform, a radical reform. Therefore I propose these schemes:

1. To separate the colly or parcel post business from the Post Office and unite with the Express Service.

2. To join together all persons occupied with conditional or unconditional, great or small, express business, by purchasing their license and belongings at real value.

3. To establish in the country an organization called U. S. Express, with

separate branches in all cities, which will be recognized by the names of their respective cities.

4. The organization in large cities is to have four different branches:

(a) One for furniture remove.

(b) A second for parcels weighing 1 to 25 lbs.

(c) A third for transportation within the city.

(d) A fourth for delivering and receiving freights to and from trains or ships.

The number of these may be increased in proportion with population.

5. The business of the express service of a city is to be the immediate receiving and delivering of transportation orders.

6. The rate of express is fixed by the public expense and income and of total repayment of capital in 25 years. Conveyance outside the city will have an additional rate due to train or steamer freightage; similarly exports, according to international conditions.

8. The lowest rate of receipt for a parcel will be 10 cents instead of 25 cents.

9. When the freight is received two receipts are given to the owner, of which one is sent to the receiver, who, if in a different city, presenting it to the local branch, takes what belongs to him. Thus the receiver of freights will no more bother with going to the depot or dock.

10. In villages the Express Service does also the collecting and distribution of postal freights.

CHAPTER VII.

ORDERS OF LABOR.



HE thorough accomplishment of any work is possible by the harmonious co-operation of the mind and body. Also, the reward of a piece of work done, can be, in a sense, the enjoyment of the result produced. Thus it becomes a demand for every normal person to perform his task without failure and to receive the result of dutifulness, as the famous economist, J. Say, who won the Nobel Prize, advocated.

In the preceeding chapters of this part, having already inquired the problem of labor in general, now we come to its classes, which are:

- (a) Private business.
- (b) Official occupation.
- (c) Remunerative work.

Section A.

PRIVATE BUSINESS.

Private business is the occupation which has neither public nor social characteristic, although it is always subject to the common law of right and obligation.

Owners of private businesses are: inventors, artists, and the like, capitalists, being satisfied with the interest of their money, independent farmers, proprietors of hotels, restaurants, and store-keepers, and so forth.

Section B.

OFFICIAL OCCUPATION.

In the organism of society the administration has a great share in the regulation and prosperity of all other lines of business, and the success of the administration in turn depends on the dutifulness of each individual public officer, and the dutifulness of officials is secured by wise selection, rigid rules and impartial laws—the adoption of which is the indisputable obligation of the public.

Therefore, I suggest to reorganize the Administration according to the following principles.

1. In the public administration those are recognized as officials who have their inferiors.

2. Every official is the head of his subordinates and also, naturally, responsible to his superior body. In the present, already the principle of answerability has been adopted, under which the personnel, the President included, are recognized responsible before their electors. But up to the present day experience has shown that this principle of accountability in all cases has not been exercised rigidly and with impartiality, and often on account of the loose treatment of censorial bodies, answerable persons succeed to escape dutifulness. So, the vital question is the impossibility, by which alone officers of incorporations as well as administration can remain loyal in the performance of their tasks.

3. An official is considered independent in his individuality, and his person inviolable outside the limit of responsibility.

4. The principle of the business of our country being, according to the provisions of this book, the election of the proper man for the suitable job, the officer of any position is elected among the competent specialists of that particular work, by competition and plurality of vote.

5. Elections are conducted separately under five different names:

- (a) General election.
- (b) State election.
- (c) Local election.
- (d) Incorporative election.
- (e) Individual election.

Leaving the discussion of the first three of the above to the part on Administration, let us consider the last two.

INCORPORATIVE ELECTION.

6. The managers of corporations, are elected by the majority vote of employees, disregard the subscription of shares, since it is not the capital of shares that will run the business, but the law legislated or the constitution drafted by the majority vote of workers.

7. The inferior officers of an incorporation are elected by its managers.

8. The matchless person has the natural right to become the chief manager.

INDIVIDUAL ELECTION.

9. By individuals are elected those secondary officers who are not elected by the corporation or management.

10. Officers elected by incorporations or individuals hold their positions permanently, except in case of failure, resignation or disability. Always the

worthy is awarded with higher offices and the unworthy punished by being offered lower positions. The half of the board of managers is changed every year.

11. Offenders among office-holders are deprived of any position and considered as workers, after bearing the due penalty.

12. In business lines no person can hold more than one office, no matter however competent.

13. Officers can always be re-elected.

14. If an officer should be absent for reasons independent of will, he may appoint a person to take his place and pay him himself, otherwise the management find somebody to fill the vacancy, for the account of the absentee. But when an inferior officer or worker labors under a disease and his material resources become insufficient for the support of his family or dependents, then the management will pay his successor from the deposit of the corporation.

15. If the work of the absentee has the nature of secrecy, his successor is appointed from citizens on open job, and the vacancy is filled by a foreigner.

16. All business organizations being established on the system of stock-holding, employees of any function steadily remain in their positions until wilful change of work, or retirement, when they cease to have any business with the incorporation, except receiving the interest of their share of capital invested, from either the management or successors. In case of death, the share profit is given to the dependents of the dead person, and his work to the fittest of his sons, otherwise to a stranger.

17. If, on account of death or misfortune, the family of any officer or worker should be in need of support, the public is obliged to take care of it.

18. After the age of rest, 63 or 70, those who have been able to secure properly their future living, do not receive any pension; but those who in the past, owing to various justifiable causes, remain unable of self-support, are paid pensions by the Accident Insurance.

Section C.

REMUNERATIVE WORK.

A worker is one who simply does the work assigned for him. The help of a laborer has greater significance than can be imagined and forms the back-bone of the business world. Although mechanical inventions have greatly facilitated the job of the worker, as to-day we witness their wonderful accomplishments, however, these not being yet perfected in all lines of labor, the assistance of the worker forms the great part of any exertion in all functions.

Upon the welfare of laborers depends the peace and prosperity of a country. If we should, for a while, enter in the skin of the common worker and begin to reason with that simple yet true, cruel yet just logic characteristic

to the laborer, then we shall be acquainted well with his inner deep wounds, and, without condemning him for his ever-lasting complaints, be obliged to obey the voice of our social obligation and do the possible good for him. It is true that to-day the majority of men of all classes carry like a laborer, on their back the burden of suffering, as it has shown in the first book of this volume, yet still it can not be denied that more intolerable is the condition of the commonplace worker, which deserves a most serious inquiry.

Unfortunately the vast majority of laborers are not in condition of moral or material self-control. They have not been able to reform their economic condition, because they do not know how to use the proper method of receiving the just share of the result of their travail, of seeking the source of their interests and of creating better means of living. Also they have not been able to progress morally, because they have not been trained to control their selves and families, to refrain from sinful and dangerous conducts, and to lead manly life. Consequently, until they obtain full consciousness of life, a great responsibility rests on the public, to take care of them and by means of constructive laws based on right principles safeguard their material and propel them onward on the straight highway of morality.

I shun giving features sinister color, but all signs tend to reveal that if the present intolerable situation should not be bettered soon, inevitably the near future will unfold unprecedentedly disastrous scenes even the imagining of which inflicts us with horror. As the reader may recall the past calamitous mishaps in Europe and America. Among these it is sufficient to mention here, as a fresh illustration, the threatening strikes of mines and docks, by whose ruinous consequences judging, we can easily imagine how costly the future trial may be.

Having already spoken of strikes, we deem unnecessary to go here back to the details and are satisfied with their brief discussion.

The threats of boycott has more or less compelled governments to take up preventive measures. As for example, several years ago, Canada forbade any strike without a good cause; also U. S. try by various laws to render striking impossible. But our humble opinion, strikes can not be prohibited by such feeble conditions, because when the rightful boycott is allowed, no doubt rational reasons will be presented for every other also, as long as the laborer lives discontentedly. We think that boycotting becomes impossible only when its radical, and not superficial causes are eliminated. And it is sorrowful to say that up to this day no satisfactory result has been obtained from all efforts devoted to this end, because their starting point and direction are misleading.

There may be thinkers who will claim, "The more laborers are given the more they will demand, as it has passed into a proverb," by eating one gains appetite." This view is not, of course, a good objection against labor reform,

since although it may be admitted that appetite is gained by eating, yet it must not be denied that after a hearty meal appetite becomes fully satisfied. Human discontent is natural, and not only the worker but more than the worker do not find satisfaction, the millionaire and conqueror, as all men naturally are anxious to have what their neighbors possess, but still when any person feels the impossibility of his desires gratification, then it is condemned automatically to oblivion: Thus, when the worker should see that he can receive only the just result of his travail and the law will not allow him to have more than that, then he will shake off dull discontent and become satisfied with what he has, provided that he be able to procure all his exigencies and live independently after the age of retirement.

The labor wage in the U. S. which has an average of \$500 annually, is very insufficient in the present conditions of life, because it is impossible for a family to live on \$10 a week, especially in large cities, and we all know what evils poverty gives birth to.

Consequently, according to my deep conviction, the only positive and true remedy for reforming the economical condition of wage earners is to raise their salary to \$1,500, by certain methods given in this part. They may find inner content also by becoming the share holders of the employ in which they are and steadily established in their positions.

There is another case worthy of mention, which is the case of mishaps. The living of the laborer being secured with the work of his hands, poverty attacks him the very moment when he becomes compelled by some mishap to stop working. In fact, being fully paid he can live satisfactorily, or being a stock holder of his work, he may have no fear as regards outlay. However, in the present, in case of chronic disease or some accident, poverty hastens to cling on him, or in case of death the hopelessness of his dependents becomes uncurable, as we often hear or read about such events. A statistics showed some time ago, that only in the state of N. Y. daily a thousand laborers are wounded or crippled and two killed in accidents.

As a matter of fact, the disastrousness of labor mishaps already being realized by the public and even by members of administration since along time various measures are being taken up, but sorrowfully we see that none of them is of curative nature.

Let us enumerate some of these:

First, for the purpose of confronting sickness or unemployment, labor unions and saving banks have been established, and the pennies deposited sacrificially are spent on strikes. Thus instead of serving as a remedy against mishaps or sickness, they become a promoting agent of boycott, at the loss of manufacturers, laborers, and the people. Therefore, the existence of savings of this class being harmful rather than useful, in our thinking, the

better and natural is to dissolve such petty organizations, which are at liberty to take whimsical steps and create calamitous situations.

Second, the British government, as a labor reform measure, passed a resolution, according to the plan of Lloyd George, to establish a laborers insurance and pay 20 per cent. from the national treasury. However, in the future experience will prove, that without rewarding the worker with the just result of his labor, by such insignificant measures as this the labor problem can not be considered as solved. Moreover, we presume that it is not wise to give out 20 per cent. from the treasury, because it is not the duty of the government to make such a sacrifice for the sake of labor reform, and overburden the people with taxes. The government has but one obligation—to *enable the workers to receive satisfactory earning*, since if their living should be secured, then they can do the rest for class reform.

Third, through the relief of the public and mostly individuals, charity institutions have been established for the care and support of needy workers, unable to work. It seems to us that the public should afford such facilities indiscriminately to all classes of the people.

Some time ago the state of N. Y. passed a law providing, that the loss of a worker in case of an accident to be borne by his employer. However, being understood that this irrational law was placing an unnecessary responsibility on the manufacturer, that the fine of the mishap remaining unfixed it was creating endless dispute and, thus more than the laborer victim to the accident, or his descendants—the lawyer was profiting by this measure.

Later the Workmen's Compensation Law was passed, according to whose provision, all factory-owners are obliged to participate in paying the fine of any accident. Still of this case also the legislation is wrong because the motive being just the principle is erroneous, since instead of the laboring class the manufacturers are required to recover the loss of mishaps.

Now, these defective means just mentioned never give security as to brining about satisfactory reform of labor.

Some may consider as enough the changes made so far, thinking that any further attempt will indulge the ignorant and poor wage-earner in laziness and carelessness for living, and will overburden the public with unnecessary cares. We can assure the doubters that the methods of this book will place the duty on the public to accustom workmen to laboriousness and economy, and to fine them for failure in their tasks.

Finally, in concluding, I present these suggestions for labor reform:

1. The minimum of annual wage-earning should not be less than \$1,500.
2. The worker is to be the stock-holder and the permanent master of his job.
3. Certain rules relating to reward and punishment should govern the labor body.

4. The lazy are punished first by being given harder positions, and in case they show no sign of reform, they are deprived of citizenship.

5. In case of trip, marriage, sickness, etc., an absentee should employ a proper person until his return.

6. Of the annual earning of a worker 6.66 per cent. should be appropriated for the capital of the organization, the interest on which is saved until his pension age or death.

7. The subscription of the workman's family to insurance is to be compulsory, according to the conditions given in the chapter on insurance.

8. To dissolve labor unions and abolish their union savings.

9. Throughout the country to establish one Accident Insurance with branches everywhere, whose subscription will be compulsory for all the classes of the people. The subscription rate is to be so much as to balance the expenditure of the organization, fines on accidents and a surplus of 2 per cent. Thus, worker, manufacturer, farmer, business man, sailor, soldier, etc.—every individual on land or sea, in village or city, in factory or on road, in home or field, and on mountain, in fire or on water, in war or ship, whether should receive a wound, be crippled, or killed, must receive compensation proportional to the injury from the Accident Insurance.

10. The Accident Insurance shall have the right for investigating the circumstances of the victim, for finding out the cause of the mishap and paying accordingly. It has a right to warn managers for defects of a factory, ship, building, engine, etc., and to guard against probable accidents. In any case the author of mishaps will be held responsible to the Organization.

11. Victims of accidents are taken care of by the public hospitals free of charge.

12. A national fund should be appropriated for loans to sick workmen, which later are refunded together with interest; in case of death, if none of dependents is able to pay the debt of the family of the dead person, then the public treasury becomes the loser for the time being.

13. Preference is given to citizens when appointing successors to the absentee, retired or dead; if neither citizens nor foreigners are found, the work is distributed among laborers or stopped for the time being.

14. For running penny stores, housekeeping, office work, cleaning, etc., preference is given to fitted widows.

PART H.

MODE OF LIFE.

CHAPTER I.

LIVING.



THE question of living is the most vital both to the individual and society.

One must live with the desire of making life a period of happiness, and every living individual should appropriate the result of his labor, first of all, for the procurement of his own exigencies of life, and afterwards seek after luxuries.

Therefore it becomes a demand for each person, rich or poor, to know perfectly the mode of good life and practise what he does know.

Does eevrybody have the consciousness of life, and if so, does he or she live accordingly?

Sorrowfully we claim that the human conduct of to-day is inveniabile. Because the majority of men are unconscious of the life worth while living, and many among the intelligent are unable to live so as their judgment. Suggests. And the cause of this sad situation is society and its self-centered leaders or rulers.

The proof of this is, that up to the present myraids of learned individuals have published thousands of volumes dealing with the conditions of living, but, unfortunately, very few have had their strong beneficial influence on the mode of human life.

Indeed, an intelligent person must be expected to select a high mode-of-life; but his choice remains without result, when he is condemned to disability as regards the performance of his resolution, by the obstacle which the community raises. In other words, the individual can not create the conditions of a good life—no matter how much educated—if society should not aid him by every means possible. He can not lead healthful life, if the community does not prevent physical ailments by means of strict sanitary

rules, if it does not regulate and better all his circumstances of dwelling, diet, and labor.

Thus, I wish to emphasize the demand of considering the conditions of life socially rather than individually. Therefore together with showing the importance of individual consciousness concerning the ideal mode of life, I will bring out the obligation of the public for helping the individual in the practice of his or her duties of living.

The essentials of living are:

1. Healthful and long life.
2. Diet.
3. Clothings.
4. House.
5. Furniture.
6. Amusements.
7. Future.

CHAPTER II.

HEALTHFUL AND LONG LIFE.



HYGIENE, which is the science and art of longevity, teaches us that it is a vital obligation for every living person to study thoroughly the fundamental principles of health and practise them without failure.

However, if the past and present should be taken into consideration, it is plainly seen that at all times men have overlooked this demand, individually and socially as well as if life were an insignificant thing. While the real glory of man is his robust physique, of which humanity can not be deprived a great loss.

Centuries ago, the mighty Roman Empire owed its glory to the sturdy Spartans; the Turkish empire to its alert Arabs; the Great Britain to her brave Scotch and Irish men; huge Russia to the strong inhabitants of Caucasus; and Germany and Hungary to their vigorous citizens. Thus, old and new nations have ruled over neighboring weak peoples through their physical superiority and mental excellency born of it.

For this reason the real pride of an individual or nation lies in the ability fully to put into effect the vital principles of hygiene, inasmuch as the foremost condition of moral and material success is the sound body. When a person or community is unconscious of the essentials for longevity, however advanced along other lines of progress, his or its life remains immature. Because, as all hygiologists agree, promoting of health renders mental education, radical, and great and lasting deeds can be produced only through robust constitution.

Aristotle taught "first to be a philosopher and then a good animal". But the fallacy of this doctrine has already been understood by the ancients and modern generation, as well, for which the philosophy of health is the highest of all the others.

* * *

Now, it can not be denied that in the U. S. the Board of Health shows great efforts as regards the promotion of public health. Yet we must also confess that there are imperfect, and as other progressed nations, we, too, have failed to create satisfactory conditions of hygiene.

Because often we come across of pallid children, wan women, weak men, chronic diseases and untimely deaths, unnumerable deaths as the result of not human disability, but carelessness and negligence, whose subjects, devoid of the vitality of those who know how to live along sanitarly poor lives.

Likewise, statistics show that among infants one out of six dies before the end of the first year, one out of three before five years of age, and the half before are sixteen years old, also, according to the recent report of Mr. Stiles, of 1,300,000 deaths in the U. S. 99 per cent. is untimely and 50 per cent. altogether unnecessary. Because the causes of these deaths are: Tuberculosis, that annually reaps 150,000 lives, Consumption which having a half-million victims in this country kills 150,000 persons in a year, Typhoid, that yearly attacking 300,000 sacrifices 35,000, finally, Malaria, which spreads through mosquitos, infects $1\frac{1}{2}$ million and slays 12,000. So, numberless maladies result in untimely wholesale deaths, which can be stopped or mitigated by means of powerful endeavors.

Consequently, for a sensitive person witnessing this deplorable situation, it is impossible not to contemplate and to be stirred up, because although we believe in death as being the natural and inevitable end of physical life, yet we are fully convinced that untimely death is unnatural and preventable. The examination of this problem and the search of obviating measures being far beneficial to the promotion of public health, it is worth while to display here and take up the expedients of longevity.

* * *

So, in conclusion we may say that life in general has two conditions: longevity and health, and these can be acquired by three stipulations:

- (a) Knowledge of causes.
- (b) Discovery of means.
- (c) Practise of demand.

Section A.

CAUSES.

Unhealthfulness, diseases, and untimely deaths have various causes, of which the chief are the following:

(1) All kinds of accidents; (2) habitation in intemperate atmosphere and improper regions; (3) hereditary weaknesses; (4) careless treatment of parents; (5) epidemics; (6) over-crowdness in cities or houses; (7) public or individual uncleanness; (8) indifference for change of seasons; (9) irregularities of diet; (10) excess in smoking and drinking habits; (11) disease-promoting drinks and foods; (12) insufficiency of clothings and infection through the cloths of the diseased; (13) insomnia or irregular sleep; (14) overtime and hard labor; (15) violent struggle for living; (16) sexual immoral-

ity and consequential maladies; (17) necessary or unnecessary hurries; (18) extreme emotions; (19) foolish pursuit of infeasible desires; (20) anxiety for transient glories; (21) ambition for acquiring better positions; (22) defensive sacrifices against the enemy; (23) military service; (24) self-sacrifice for others in danger; (25) religious martyrdom; (26) blind love-making; (27) necessary or unnecessary worries; (28) sadness of soul; and in brief, thousands of internal and external sorrows. Mrs. De Lamber said, "Men so live with their faults as they bear the others which they do not feel, while others become uneasy." There are unnumerable spiritual diseases, such as lying, hautiness, slandering, etc. 750 years B. C., Busse said, "Desiring for the impossible, to be cruel—are great maladies of the soul."

Now, then, all these have changed life into a struggle, and, alas, in this campaign of living millions suffer and hundreds of thousands are sacrificed daily. The 99 per cent. of deaths are caused by the factors given above. For example, in the U. S. typhoid reaps 46.5 out of 100,000 lives, while in Switzerland 4.80, and we know that the cause of typhoid is nothing else but uncleanness.

Philosopher Sorbon has said that "To be born meaning to struggle living is considered triumph because death is nothing if not defeat in existence."

Therefore, because of its hardships life does never cease being sweet and desirable, as the rose for her thorns does not stop to be the queen of flowers.

However, wisdom requires to mitigate suffering as far as possible, by means of dutifulness, and to render life more attractive.

* * *

We find the sources of the mentioned causes of the death are three:

1. Parental.
2. Public.
3. Individual.

Article I.

PARENTAL

It is a well-known fact that parents have a great share in the creation of the individual, since racial hereditary is a powerful factor influencing the healthiness and longevity of the person born. The child of a sick father or mother undoubtedly becomes more or less feeble, as it has been passed into a proverb, "The fruit is known by its tree."

From this viewpoint, it is clear that for the infirmity of the individual is responsible first, hereditary, and second, the careless treatment of its parents, who often become the murderers of their children, ignorantly indeed.

Because, unfortunate persons born in this situation, whether they be diseased by birth or carelessly tended, become unhealthy, weak creatures,

destined to suffer and soon die, who, unfortunately, form a greater number than is thought of. The statistics show that the average age of living men being 33, the majority of deaths occur below 10 years, and only one out of a hundred lives to be 65 or over.

Therefore, when diseased or ignorant individuals, without foreseeing the future inconveniences and misery, marry and indifferent for the health of their descendants reproduce as a mere momentary pleasure, or neglect the proper care of their most beloved young—then they not only become heavily responsible before heaven and earth, but also infanticides deserving of deadly penalty.

It is here that more than ever is emphasized the demand of the compulsory system of eugenics, and the necessity for parents to study the works on eugenics of personages like Pearson, Bateson, Saleeby, Davenport, Goddard, Bell Jordan, Prince A. Morrow, and Galton in order that every individual born may enjoy its full rights of life. Because home can not be considered or must not be made a hospital, assigned for the treatment and care of infirm human beings; nor it is an asylum to tend imbeciles.

Recently the French court was obliged to set free an infanticide mother who killed her fifth diseased child to save the four healthy ones.

To-day part of over two million patients suffering in houses or hospitals, and a half-million dying children and a half million imbeciles—being rather the victims of morbid hereditary and poor care of parents, it becomes an imperative demand to establish the most beneficial system of eugenics.

Article 2.

INDIVIDUAL

The second factor of unhealthiness or untimely death is individual carelessness, or, rather, ignorance. Because when an individual is unconscious of the conditions of health, then it is foolishness to seek physical as well as mental advantages on him or her.

The proverb says, "First of all keep your heart, because it is thence that the springs of life flow." So, when for gaining five minutes one pantingly hurries down the station, doubtless after one gets there becomes out of breath and injures one's heart; or when one is not protected against cold, naturally becomes sick; or when touches the fire inevitably will burn one's self, or judging by the whiteness of color eats arsenic for sugar, there remains no remedy for one's death; or after dusting a chair or desk with handkerchief, takes the latter to one's nose or mouth, no doubt one will swallow up swarms of microbes, which may endanger one's health and life; or when uncautiously performs sexual relations, it is undeniable that by catching some contagious disease, one will risk one's own life and the health of others. Thus, there are numerous cases.

Persons subject to such actions are condemned to untimely death because "The fittest will survive". Consequently, the final aim of a wise individual must be to fight against the abnormal conditions and agencies which derange his organic make-up produce terrible sickness and untimely death.

Article 3

PUBLIC

Other powerful causes of unhealthiness and untimely death are those social unfavorable conditions which having originated centuries ago are still continuing to exist because of administrative injustices and public indifferences.

For it can not be doubted that when a horse is able to cross 5 miles per hour is continually spurred for the purpose of raising the rate to 15, she will fall down to death before the destination is reached, and the driver alone is responsible for her untimely end. So is the case with the uncountable wounded and killed in the past or present wars conducted under the whimsical rule of conquerors.

One receiving insufficient wage becomes compelled to live poorly, and therefore, nourish on harmful foods and drinks, live in airless and damp rooms. As in over-crowded cities great many among the population live in inhabitable houses and underground floors; (those who have not visited subterranean apartments can not fully understand the situation) work, dine, sleep, and do washing in the same room. Also in many unsanitary factories, and mines, millions of workers, deprived of fresh air and sunshine, toil and endanger their lives for the sake of their daily bread. For all these we hold the public responsible.

When a worker, under the fear of arbitrary exclusion, is compelled to execute the will of his employer, whatever it may be; or when he encounters difficulties due to insufficiency of living, often he is driven mad in sight of his deplorable financial condition; thus not only he becomes wholly deprived of the enjoyments of life, but many times is tempted to take his own life. It is not his ignorance alone that keeps him in such a situation, but often the behavior of society.

When the meat is carried around with dirty hands, and after being attacked upon by vast swarms of thousands of billions of germs, it gives birth to epidemics or diseases for being used as a diet, none but the public becomes accountable for this hygienic crime.

Sewerages left open in sea-shores, or rubbish and dead animals remaining on streets by days, are another great cause of the spread of disease. Often in the lower streets of a large city such as New York, I have seen the stinking corpse of a horse, dog, or cat, the abhorable smell of which is felt several blocks afar; and when some kind of sickness or malady attacks in such a vicinity, the cause is supposed to be unknown.

According to the provision of the modern law, doctors refuse to grant abortion to desiring mothers, who in turn become obliged to obey nature and have too many children, the care of which is beyond their ability, and thus endanger their own existence. This is the direct result of the erroneous law of the public. In the same time we admit that this law, as a rule, holds good for wealthy mothers of strong physique.

Mothers, under the necessity of outside labor, are not able properly to take care of their children, and so, besides the birth rate being decreased, the born are left in an inenviable condition, of whom, according to Prof. Burge, more than the half die of diseases caused by unsanitary diet. Again, the public is answerable for this.

In the present situation of society, one is often liable to receive such influences which tend to shorten life. It is true that some give up their lives simply on account of their sore lack of knowledge in the laws of life, and others by giving secondary importance to the care of health; but there are found many intelligent persons desirous for physical culture, who encounter invincible obstacles.

* * *

The individual that does not enjoy full health, owing to hereditary or public causes is a martyr. Therefore, community has greater responsibility for the promotion of an individual soundness than the latter itself.

Section B.

LONGEVITY.

Providence has bestowed upon man such a vitality by which he can live for centuries under favorable circumstances. Men, however, have created such unfavorable modes of life which have entirely changed the conditions of human existence.

In primitive ages, when sanitary conditions were more accessible to social life, centuried life was not uncommon, as Bible stories and fossiles discovered clearly show. While in the present those who live hundreds years or over are very rare, and that in open regions.

As, for example, in a Russian village near Odessa, recently died a man by the name of Koubtza, who had lived 141 years, only on vegetables. In Anatoly I met a mountaineer who seemed more vigorous than his son 90 years of age. In the St. James village of Long Island I saw a 110-year-old woman still enjoy good health.

Likewise, statistics show that in Bulgaria 21 per 1000 live a century. In Hungary 17, in France 4, in England 2, but in U. S. only 1. All of these long-lived persons being villagers, the reason of our inferiority as far as longevity is concerned is the new conditions of civilization in this country,

which have the nature of shortening life. In the present, a person of 60 years is considered as old, and if the majority of the modern generation should continue their irregular mode of living, perhaps after a century 40 will be regarded as the year of old age.

As a matter of fact, hopeful signs alleviating the morbid situation of the present are not wanting in advanced nations. As 50 years ago in England $21\frac{1}{2}$ per 1000 deaths occur annually. Although in this country during 30 years past the death rate has increased 35 per 1000.

In conclusion, we recommend to the reader the hygienic works of Dr. Metznikoff, Jule Roshar, Dranair, and Leor.

Section C.

DISEASES.

Every wrong step against the rules of hygiene tends to sicken some organ of the body or derange the whole mechanism.

The human machine being composed of many and various parts, any obstacle against the harmonious activity of any organ creates some ailment, and the effect of that sickness depends on whether it involves one or more parts and whether those parts are vital or not.

Ailments are of two kinds. If these some are known as individual sicknesses and other as epidemics. Of course, more than the first are dangerous the latter, which reap human beings unsparingly.

Modern civilization has rid mankind of some epidemics such as typhus, cholera, smallpox, etc. Yet that the diseases originated with the modern civilization have more endangered human life, is an undeniable fact.

Indeed, cholera, typhus and other epidemics sometimes kill thousands, but the consumption, syphilis, etc. of this century daily capture millions of victims and deteriorate whole generations. Men are troubled, confused, and appeal to effective measures, when the fear of an epidemic dominates; whereas they are indifferent for more threatening diseases as phthisis and sexual ailments.

This question having vital relation with the future of the new generation, it is deserving of serious attention.

Consumption more than through heredity is received through breathing, dampness, microbes in spit, fear, worries, etc. Since it is the most abhorrible and threatening of all diseases, preventive means are far preferable than treatment. As in Paris the Medical Academy wisely voted for the principle of compulsory report of any case of phthisis where becoming aware of any attack of consumption, the government considers as its task to take up the required measures for the needy consumptive and help his family. Also many states of this country have strictly prohibited spitting in public places, and

in N. Y. the Pine Village of the Sullivan County has been appropriated for the care of the consumptive persons. However, these means remain inefficient and void of the nature to prevent phthisis once for all, so long as the numerous cares and worries of individuals and families continue to exist.

Malaria spreads through a certain species of mosquito named *Stegomyia Calopus*. Recently it was discovered that mosquitos transfer four kinds of epidemics: malaria, typhoid, philarirose, elephandialion. Since there is evidence that these poisonous insects are carried from China, India, and Atlantic Islands to Europe and America, therefore great precaution should be taken against their attack.

Syphilis, which is the most horrible evil of the modern civilization and has spread all over Europe and America, is an infected disease received through illegal copulation. Here the description of the miseries it produces would be inconvenient.

This and other epidemics, which are prevalent in all the corners of the world, besides taking yearly innumerable victims, threaten the living infected, who resist by means of scarcely effectual drugs, and I believe that if some statistics should be prepared, it will show an incredible number of infected, regretful and misery-stricken.

Recently the hygienic exhibition of Dresden had a statistics which showed that sexual diseases alone reap 4 per cent. in Europe. If the report of the other epidemics also are added, doubtless we shall see a tremendous proportion before us.

The poor victims, though continue to live—to suffer indeed—do not have any use for both themselves and their community, since gradually they are wasting away.

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The teeth of 96 per cent. of children enjoy poor health. Europe has just begun to give importance to this fact and is establishing dental clinics, which system must be extended everywhere in the world, as the healthiness of the mouth is the foremost condition of sound life.

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It is encouraging that the U. S. deals with eye-diseases with the utmost precaution.

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Finally, there are uncountable varieties of ailments—slight or serious, contagious or individual—so that often it is impossible to tell whether the cause of a certain disease is poor milk, poisonous money, flies, dogs, cats, diet, cold, or heat. Nevertheless, we may conclude that the 90 per cent. of persons appealing to physicians are those who had intemperate life.

Section D.

PHYSICIANS.

The science of medicine being the improver of health and the supporter of life, has vital relation with the mode of human conduct, especially in case of sickness. Unfortunately, however, it still remains almost in embryo form and requires centuries more for culmination.

For there are diseases which the modern doctor is unable to heal; and there are others which although were curable in the past, yet their remedies have been lost with the originators, because in former ages according to a custom, doctors were forbidden to reveal their professional secrets to others.

As for example, the wonderful knowledge of Dr. Lokeman has disappeared. Great many medical secrets of Arabic and India still remain hidden. Among the Arab and Greek physicians in Egypt, Blineus, Oderamis, Fallobus, Looka, Academi, Jabir, Toughraya, Ibn-i-Sina, Mourtagh, Aboubekir, Safi, and Nousret, most probably had discovered the mysterious substance, which would strengthen the veins, stimulate the nerves, fill the bones with marrow, give power to the brain, renew youth, fill the dimples of the cheeks, and darken the hairs—in a word, lengthen life and eliminate all bodily ailments. But not being popularized, it is thought, it was used only by the makers. Of the Greek scientists, famous Artiste in his 108th age, after giving some advices to his son, has added, "The more I approach the grave the more death flees from me, because I hold the golden key of the secrets of nature"; but he would not give it to his son.

Let us leave aside the history of the past and consider living events, which can be regarded as wonders. Some of these I have seen personally, and others heard from authentic personages.

The sultana of Sultan Mahmoud becomes sick with a tumor, and all the famous physicians then consider her case as a hopeless one. Later an Armenian doctor has her tied to a plump horse succeeds in healing the ailment without touching her. After this wonderful treatment, not only he refused to accept any reward, although he might make a good fortune, but also to reveal the secret of the remedy, despite of the pleas of physicians and the Sultan.

During his espousal ceremony, suddenly a relative of mine was attacked by hernial pain. Physicians not understanding the case gave different prescriptions which remained useless. Thus he suffered for seven years, often taking drugs of various diseases, and fasting, and always anxiously awaiting his death. Finally, one day an old woman who happened to visit him, recognized the situation, immediately stopped the trouble through the medium of a sieve. Fifteen days later the man was perfectly recovered, resumed his business, and lived for 41 years.

My broter-in-law falling down the horse broke his leg. All the common and imperial surgeons unanimously advised him to have it cut from the knee. An Armenian surgeon however, with old knowledge healed him in six months, without leaving a least scar. But unfortunately that surgeon now is dead with his secret of leg-fixing.

Still recently lived in Constantinople an influntial Arab *Shake*, who with an stroke on a piece of ivory used to drop the aching tooth of the person standing before him, without touching the latter or causing the slighest pain. Yet, unluckily, he would not tell his secret to anybody at whatever cost.

Now, then, these and other instances like them show, that many medical and surgical discoveries available to mankind have been lost with their authors.

Consequently, our present doctors and surgeons are obliged to be satisfied with the recorded science of their professions. And it is encouraging that many devoted persons work daw and night to find out some novelty along the line of the healing art. As for example, in the Rockefeller Institute of Chicago, the effectual efforts of the chief surgeon, Dr. Alexis Carel, are pregnant with great hopes to humanity. But still we may be sure in thinking, that men can have long and happy life, if they rigidly obey the rules of hygiene.

Section E.

MEANS.

The means of living long and healthfully are very simple, it is enough that we should be careful in their execution, always remembering that an ounce of precaution is worth one pound of treatment.

Although life is a campaign against the blind forces of nature, yet there will come the day, indeed, when these forces will bow before human skill.

Nevertheless, until then we may prevent many incurable diseases by means of precaution.

Because should every means of precaution be taken, man will never suffer from physical ailments, since sickness is of no secret origin. Through the light of science we can live as long as our hereditary disposition allows, if we should not transgress against the natural laws and adopt the rule of "nothing in excess" through all our life.

Human experience has proved that where there is temperance, calmness, and cleanliness, there ailments are rare. Socrates preached equanimity; Moses emphasized moderation; St. Paul gave humanity the watchwords of temperance, equanimity, laboriousness, and charity.

It has been already discovered that the world abounds in omnipresent swarms of germs, morbid or vital. Our task is to get rid of the first, and therefore, we must inhale plenty of fresh air of moderate temperature.

The harmony of the human body is impaired by any change in blood temperature. Consequently the bodily heat must be kept at a regular rate by seasonable clothing, nourishing on choice diet, by chewing as well as possible, for lightening the task of the stomach; by taking care of the teeth, by taking time of rest both before and after meals.

Besides other conditions are to be considered for the maintenance of the general health of the body.

Sound sleep of 7 to 8 hours in an airy room with open windows by regular times of going to bed and getting up. Eight-hour working in six days of the week, exercising or walking accompanied by music. Living in the open air and taking full breaths of fresh air, also sunbath. Cleanliness of body, clothings, and house. Cold bath every morning, rubbing with alkohol and hard wiping—if accustomed from childhood—otherwise only bathing with cool water. Avoidance of emotions, hurriedness, and mental fatigue.

Extreme care should be taken of children's sleep, diet, and clothings. Hygienic principles should be taught and strictly followed not only in school but also outside and before it.

Louis Cornaro until his 40th age was suffering from various diseases and gradually tired of life; however, afterwards practising certain hygienic rules succeeded to enjoy life for 63 years more.

The noted physician, Dr. Ilea Metznikoff, in his advanced age repairing his health by means of *madzoun* (sour milk), greatly recommends it as a choice diet, saying, "Madzoun strongly fights against the microbes promoting old age and its bacteria decrease contamination in the intestine.

Famous doctors of Japan advise to restore worn organs by eating the same parts of animals. Also they suggest daily to drink three small wine glasses of beet syrup, before meals, after boiling it with plenty of water.

* * *

These form the general hygienic tasks of any individual desiring for health and longevity, for the full execution of which together with personal consciousness the aid of the public also is indispensable. As for example the Milk Committee of N. Y. in 7 years has improved the health of 4100 children by distributing clean pure milk. So it is seen that the administration can greatly better the sanitary condition of the people if should become interested in it.

* * *

There are also moral diseases curable by hope. As for example, a consumptive lady in love was saved in the last moment of her life, on hearing the strong sounds of the drums and of wedding preparations as if for her. Likewise another dying girl regained her health on seeing her lover return.

* * *

In regard to the treatment of bodily ailments we have these suggestions: Hospitals should serve as the home of patients, where any person feeling some physical trouble, while on the way or in business, should appeal for recovery. Moreover, in every house there should be a small drug-closet containing medical preparations for use in cases of any ailment, until the arrival of the doctor, if the case is as serious.

The home pharmacy should contain chiefly: single bottles of pure alcohol, Koniak, Wine, Olive Oil, Vinegar; small glasses of tincture, oil of mint, ether; packages of bicarbonate of soda, boric acid, abson sawe, etc., salts; a little tea, flowers of tilia and useful herbs; a box of vaseline, camphor ice, plaster; a lemon, a piece of castile and naphtha soap; clinical or fever and bath thermometers, one small and one big kettle of enamel ware; a pair of scissors, a knife, penknife, small scale; a medicine dropper and atomizer; a small brush, ice bag, hot water bag, syringe; some unwashed wool, a piece of pure woolen flannels, several rolls of common cotton, a roll of gauze, some fomentation cloth, cheese cloth, makintosh, Turkish towels, etc., and other handy drugs and implements.

* * *

We believe that all these means and rules given above, if excised, will produce the effect of elixir.

Section F.

PERFORMANCE.

The secret of longevity lies in the obedience to hygienic laws.

The safety of the life of the public does not necessarily require the purses of Rockefellers or the brains of Socratoses.

It is not money that fails us, since to-day in the U. S. yearly millions are spent for the establishment of dispensaries and for the cure of patients. While it was more important to appropriate these sums for preventive means.

Also it is not the brains that fail us, since science is daily discovering new methods and means for the struggle against human diseases as well as through the aid of charitable personages the struggle is going on fairly well.

The only thing we lack is individual and public *will*, without which all other resources fail undoubtedly.

The primary principles of hygiene have deserved attention since a very long time, and in the old ages they were presented to the ancients as divine messages.

The Spartans owed their robust physique to their great law giver, Lygarkus, who, in order to prevent greediness, established the system of public table, and made living in open air, daily bathing and exercising compulsory.

The Greeks had comprehended well the benefits of physical culture. Heretic, the instructor of Sicily, trained 12-year-old children in athletics. Still in the present the same ardor of bodily education predominates in this nation. The marble Olympia of Athens inspires the observer with wonder and admiration.

The Romans not only had systematized physical training but also used to practise many sanitary rules; so that with their sewerages, clean pavements, home baths, pure city water, cleanliness and abstinence had surpassed all other nations then.

In the present England which with 1 cent expense per capita every year resists epidemics, and never becomes in need of quarantine for cholera; also through other efficient means has succeeded in 35 years to decrease the half of the danger of consumption.

* * *

Therefore, in order partly to save mankind from the misery of sickness and promote the longevity of the posterity, in addition to the present sanitary expédients, I suggest the following rules:

1. Human life and health being invaluable, the public administration should adopt every principle favoring its improvement and make every effort to secure thorough execution.

2. Through competent physicians to prepare a sanitary code, the full obedience to which will be compulsory to every individual.

3. At the expense and by the undertaking of the Federal Government to establish in the Capital an institution, like the Rockefeller Institute of Chicago, in which most able professors and doctors will carry on medical experiments and investigate the Indian and Arabic art of healing.

4. The Board of Health should have absolute authority in the examination of diets—to prevent the consumption of what is harmful and promote the usage of what is sanitary.

5. In the Capital and state capitals to establish and daily permanent sanitary fairs, like the hygienic exhibition of Dresden.

6. In all schools, boys must have short and girls long courses of hygiene.

7. The government appoints family doctors, chiefly among women, who at its expense will pay visits and report the sanitary condition of every family.

8. All persons infected by any epidemic or contagious disease immediately should be taken to their proper hospitals; but in case of utter impossibility, they are secluded in their own houses.

9. To publish and freely distribute to every family a book on a regular mode of life, which will teach how to work, spend leisure hours, nourish,

take care of the body, in a word, which will show the wise methods of leading healthful and long life.

10. In each city to establish sea-baths for the summer and ordinary baths for the winter, supplied with soap, towel, etc., free of charge, and kept in as a good, clean condition as possible.

11. To extend and make free all play steads, and to establish Greek olympias without entrance fee.

12. To conduct particular examination as regards all sanitary means, including clothings, diets, and houses, and severely to punish any person who directly or indirectly injures his or her own health and that of the public.

CHAPTER III.

DIET.



THE second vital demand of life is diet for whose procurement men have been obliged to appropriate the three-quarters of their labor. We call diet all substances which serve as nourishing elements or produce animal energy.

The dietary value of any substance is determined by its histogenique and denomogenique properties. Because the energy produced by food is changed into heat during the mechanical work of the body, and the standard measure of these two features of dietary energy is the calorie, the unit of heat.

It follows, therefore, that the good or bad property of diet is dependent on selection, combination, and alimentary agreement. In selecting it is necessary to find out what is eatable, digestible, and nourishing; for combining one must become a cook; for insuring alimentary agreement, a person should know the demand of the body.

Diet is two: foods and drinks.

Section A.

FOODS.

All eatable substances are called foods, which must fill these vital conditions: (1) nutritiousness, (2) tastefulness, (3) economicness.

Although the preparation of foods is continued according to racial and local customs, however it is gradually improved with the advance of civilization. As while savage mankind used to be satisfied with uncooked meat, pure milk, and ripened fruits; but when semi-savage inventing the art of cooking, it began to prepare bread of wheat, butter, *madzoun*, and cheese of milk; roast meat and combinations of meat and vegetables, boiled eggs, rice foods etc; and, finally, as time went on, it became able to increase the varieties of foods, flavor and improve them.

To-day cooking has been placed in the same class with arts, because it also is liable to progress just as any other feature of civilization is. History,

science, and experience clearly show the need of change in diet according to the demand of time; while a century ago it was possible to be satisfied with bread and onion alone, in the present the refined stomach demands choice dishes.

Article 1.

NUTRITIVENESS.

In the present, the new conditions of civilization make it an imperative demand to nourish upon the most productive substances in the least quantity possible.

According to physicians, the chief constituents of diet are, (a) water, (b) milk, (c) fat, (d) sugar, (e) egg, (f) meats, (g) vegetables, (h) plants, (i) fruits. Because all the different tissues of the body require their particular nourishment, the choice of which must be selected in all cases.

The race of fruits is divided into four classes, watery, fatty, saccharine, acidic—of which the banana is 60 per cent. watery, orange 27 per cent., chestnut 15 per cent. apple 6 per cent., plum 3 p. c. and date 1 per cent. Among the vegetables and plants the cucumber is 95 per cent. watry, cabbage 23 per cent., squash 18 per cent., beets 2 per cent., and potato 1 per cent. Of sea foods oyster is 82 per cent. useless, lobster 60 per cent., herring fish 30 per cent., cod fish 3 per cent., but of animal foods the cow is 23 per cent. useless, hen 15 per cent., and sheep 11 per cent.

Here I do not feel myself able to detail the order of dietary substances and show their properties, as I am neither a doctor nor a cook and nor a chemist. However, by experience I have been convinced of one thing, that any eatable matter should be, as a rule, fresh, easily digested and rid of harmful germs.

It is sorrowful to say that the Public Administration having not given the due importance to the conditions of popular health, in the present the Board of Health can not meet its full call. Few years ago the Food Law was passed, but, owing to its lack of effectiveness and support, it has become practically of no avail. Dr. Wiley has in part explained the usage of saw dust, injurious acids, sea weeds, etc., as diet. Besides, although the putting of coal tar in oil, formaldehyde in milk, nitrous acid in flour, arsenic in baking powder, sulphur dioxide in syrup, potassium nitrate in sausage, etc. when moderate is excusable, however sometimes makers disregard the required measure and remain unpunished for their injurious combinations.

Outside these the country abounds in unnutritive and harmful foods. For example, the fish kept in ice for long time after being taken from the market to home hardens and instead of affording beneficial work causes much trouble to the stomach.

Eggs being kept in cold storage for months and even a year, lose their freshness and nutritive value. Likewise poultry. Many retailers being obliged to buy more vegetables and fruits than their daily need, after comparatively a long time sell them out, regardless of the fact that such substances devoid of freshness are harmful to the consumer.

Foods prepared of feigned, unnutritious, unsanitary victuals are many-kinded which threaten the health and life of the poor class of the people.

Moreover, despite of the hygienic rule that supper should be consisted of easily digestible foods, the majority of this country's population have made a custom to have hard-digested sausages and pies or oyster and lobster for their supper. It is advisable to make suppers very light, and become accustomed to various soups as night dishes.

Soups may be prepared of meat, fish, heads and feet of eatable animals, vegetables, and cereals. Any kind can be greatly recommended as an excellent diet, since when at 74 degrees it keeps the body in a moderately warm condition. Of these are noted: French soups of vegetables, oriental soups of cereals, and Italian soups of squid—a sea animal and fish chowder.

There are likewise useful and reasonable milkfoods, as French crema, rice pudding, *madzoun*, etc., which, associated with egg omelette, fish or brain salads, become elegant constituents of supper.

* * *

The proper combination of foods is also an important condition for nutritiveness, because all combinations are not fitted for the stomach, as some are instastable and others injurious. For example, according to physicians, fish with eggs or sweetmeats with sour substances derange the activity of the alimentary canal.

* * *

Cleanliness, too, has a close relation with the digestion of nourishment. A delicious, nutritive food in a dirty plate impairs the appetite. On the contrary, the food in a clean dish can be eaten greedily, and, of course, its assimilation is greatly promoted by the sound appetite. It is sorrowful that the important causes of alimentary ailments produced by unsanitary and hard-digested foods so far have not been taken into consideration both by the public and heads of the public.

Article 2.

TASTEFULNESS.

The tastefulness of foods is of great significance as far as digestion is concerned, because it is the diet taken in with appetite that becomes almost wholly assimilated. But in order to have appetite, it is necessary first to feel hunger, second, to take agreeable taste, the third, to have varieties changed.

The best condition for hunger is to eat moderately at regular intervals. The more a food is delicious the more it is eaten with appetite, because even the beasts can not eat the tasteless diet.

Although the individual during childhood is accustomed to what are cooked by its mother, however it is always inclined to choose whatever seems delicious to it. This instinct has led peoples in advanced countries to the desire of flavoring foods, and to-day cooking entering in the class of arts keep steps with civilization.

The artistic classification of foods has been originated by Persia, refined by France, and enriched by all nations, Persians have many varieties of diet, although the majority of them have not found acceptability among other peoples, on account of being too 'fatty' and containing too much spices. France has various kinds of egg omelettes, which are greatly enjoyed by people familiar with them.

Turkey has advanced in the preparation of cookies and prides over *pilaf* as her national food. One who happens to taste the Armenian *dolma*, *kufita* and *fancy cakes* would desire to enjoy them very often. The preparation of macaroni foods is considered as the monopoly of Italy. The fish cake of U. S. is an easy digested, tasteful, and nourishing diet. The Russian salad becomes the favorite of those who have the fortune to taste it, likewise the potato salad of Germany. The *chop suey* of China is liked by many.

Thus all nations have their favorite dishes.

As a rule, cooking in this country is in an inevitable condition, for three reasons: first, the Anglo-Saxon and German people, which form the majority, give more importance to the digestibility than to the tastefulness of foods; second in childhood they have not become accustomed to refined and delicious foods; third, they consider the preparation of foods as killing time.

Now, in my opinion, the German custom of boiling food stuffs as a promotion for digestibility can never be justified, since their sausages and minced meats are more indigestible than roasts of other diets. The boiling custom of the Anglo-Saxons, too, is rather due to their unfamiliarity to most tasteful foods, since the rich among them being accustomed to high life, keep French cooks, those who remain ignorant of the French taste for food or are unable to hire expert cooks, do not want to kill time for learning the preparation of such diets which are worth the trouble, because the majority are busy for providing for their living, and an important part accustomed to rove in streets without any purpose. For this reason, chiefly they are void of the ability to prepare various tasteful foods, which defect often gives occasions to conjugal disputes and complaints, because there is no doubt that the competency in cooking of a wife has a great share in the happiness of her family.

The numerousness of varieties of foods has been considered as a luxury

in oriental nations, the wealthy among which have their tables adorned with usually not less than 20 to 25 kinds, and whose hospitality is determined by the number of dishes served to guests. I do not intend to advocate such luxury and recommend extravagances, however I find it necessary to have 3 to 4 varieties at a time, always changeable. Because only one kind of diet does not correspond with the demand of the body for nourishment, and if continued for long it becomes tedious, according to the common proverb that "One can not nourish everyday even on fancy cake."

The alimentary juices vary in quantity and quality; the saliva glands, stomach, liver, pancreas, intestines, etc., produce different kinds of juices, which act on and dissolve various substances of diet. Therefore, if one variety of food should be nourished upon for a long time, several organs of digestion will be condemned to inertness, while in case of numerousness and changeability of sorts, the harmonious activity of all will be maintained.

Article 3

ECONOMICNESS.

For a cook another important point of consideration is to know the means of economical preparation of foods.

Some among advocated of economy claim the possibility for a person to live by 10 cents a day and for a family on \$2.00 the week, on tea and potatoes. Besides there have been clever persons who have succeeded by weeks to live on but one nickel by buying a cigar from the bar, and after satisfying their appetite of hunger, selling the cigar to somebody, continuing the same method, and so on.

Now, if men are to deprive themselves of natural gifts and condemn the world to inactivity, then I can show them a more economic and better mode of nourishment. That is, I can claim that a family with five members is able to feed on 3 lbs. of Hally Dates, 4 lbs. of stale bread, and pure water. Therefore, a 70-lb. box of dates being purchased at a time, the pound becomes 5 cents, and 2 lbs. of stale bread at 5 cents; the week's expense for date being \$1.05 and that of bread 70 cents, the total becomes \$1.75, which is, as it is seen, less than \$2.00, the proposed expense rate of advocates of frugality.

However, I do not wish to recommend such economy. If an individual is anxious to save his material resources, he can do so within the limit of moderation and hygienic conditions; but those who have the natural desire to enjoy life, they should be able to have sufficiency of living.

So we have to seek economy in other rational conditions.

In my opinion, legitimate economy is possible in three ways: (a) prudent purchases, (b) distinguishment of varieties, (c) economizing the excess of foods.

* * *

First, in the present situation prudent purchase is a great factor of economy, since by means of wholesale purchase at least 10 per cent. is gained. That is, instead of shopping with retailers, by making year's purchases at a time of wholesale emporiums, what the retailer would earn remains in the pockets of the wholesale purchaser.

But, according to the principles of this book, in the future all goods having regular prices, there will be felt no need for this method, since the retailer, too, must earn his just profit.

Another scheme of economy is making purchases from reasonable places. However hereafter there being uniformity of prices everywhere according to my plan, this also becomes without any satisfactory result.

Therefore, there remains other three means of economy in purchase: exact weight, selection of containers, and seasonable purchase.

In order to buy things with exact weight, it is important to take the goods put on the scale only when this stops moving; not to let the meat or butter be weighed in thick paper or wooden vessels; not to make buyings of 5 or 10 cents; to accept what is delivered only after examining and weighing.

The selection of packages, boxes, and bottles is more important than imagined. Because it is necessary to keep goods in bottles or tin boxes or in packages for safeguarding them against impurities. Yet this method is not so required for a class of commodities, which are kept in nice-looking containers and consequently have an advance of price, for which the buyer loses by paying 50 per cent. or over. For example: Tapioca, 12 oz. in 10 cent package is equivalent to 2 lbs. by the scale. Shredded cod fish, 5 oz. in 10 cent package to 10 oz. Ginger snaps, 4 oz. in 5 cent package to 8 oz. Rolled white oats, 1½ lbs. in 10 cent package to 3 lbs. by 12 cents. Tea, for 2½ oz. package worth 10 cents is bought 4 oz. by the scale. Macaroni, for 12½ oz. worth 10 cents is bought 17 oz. Starch, for 13 oz. package of 10 cents is bought 16 oz. Bacon, for 5 oz. bottle of 20 cents is bought 12 oz. Green olives, 6 oz. bottle of 15 cents is bought 1 lb. Vinegar, a quart in bottle is worth 10 cents while without bottle 5 cents.

Thus there are hundreds of varieties of goods whose details the buyer understand without difficulty.

The season differences of prices, which are due to hardships of transportation in the winter, storage expenses, or decrease of merchandise—may be made of no effect if every sort of goods is bought in the proper season. As for instance, the coal useable in the winter, being purchased in the summer costs much less, even if the money is borrowed with interest. Likewise conserves of various fruits, vegetables, etc., being prepared at home, a considerable sum can be saved.

* * *

Second, the knowledge of distinguishing varieties according to season and taste is a safe guard against unnecessary waste of money. Because if the season or kind should not be taken into consideration, a food prepareable at 50 cents may cost as much as \$5.00 or even more. As for example, the green beans bought at 7 to 8 cents in the summer may be bought at 25 cents in the winter, or a cucumber worth 1 cent for 20 cents; or for 15 to 20 cents meat poultry can be used at a dollar. While besides these differences of price, it is evident that fruits or vegetables raised in the winter do not have their summer tastes. Also the poor class may be satisfied with hen instead of dear poultry. An expert cook for 30 cents tenderloin steak can prepare the 20 cent flank steak, which is by no means inferior to the first, if cooked properly.

Many ignorant overlook the usefulness of the head, feet, and brains of the sheep and of the liver and intestine of the lamb. While the head being roasted in the oven yields four different agreeable tastes. The brain roasted with egg and cracker, or being made salad with olive oil, lemon and parsley, becomes a more nutritive diet than meat. If on the feet of sheep or lamb, after boiling, *manuyoz* is put, a choice dish is obtained; and the soup prepared of its water is very nice. If fish head be cooked with some vegetable at Grecian *plaki* becomes a delicious dish, and if fish, clam, lamb bruss or intestine be filled with crumbs of lamb's liver together with rice the result becomes an excellent food. Also sausages prepared of minced meat or rice are of great nutritive value.

As a matter of fact, owing to their popularity, the price of these diets would advance in the future. However, in order not to cause such a cost, it is necessary to consume other cheap foods also, which are prepared of butter, choice fat, and olive oil. As for example, the rice *pilaf* made of butter; or the macaroni prepared of butter, tomato sauce, and crumbed hard cheese; or vegetables and plants cooked with olive oil, all are tasteful (for the accustomed) and nutritive as well. Thus, for meat sometimes fish or head, liver, feet, intestines, other rich or foods being eaten, both diets become changeable and its general cost is kept at a comparatively low rate.

Among the natives of this country, rich diets have not found popularity so far, because no positive efforts have been made along this line.

While it is undeniable that olive oil, especially, as a substance of nourishment is indispensable for the body.

Also part of the people not being used to any sort of flank fat use hard and sweet fat in cooking. However the first giving a hard taste to the food and the second becoming solid in the mouth, both are not recommendable. While if flank fat is boiled with a little onion, apple skin and milk and later purified, it becomes a choice and oil available for meat or vegetable diets and even for the preparation of cookies—as modern butters more or less contain of it.

Also if a half lard and a half butter or flank fat in any measure should be mixed and potatoes roasted with the latter becomes swollen like sponge and flavored.

Finally, there are numerous kinds like those just mentioned, which are tasteful, nutritive, and reasonable, the detailed description of which belongs to specialists.

Here comes to our mind the important point, that the food prepared should agree with the taste of all the members of a family. For this reason it becomes necessary to cook several kinds for each meal, and, especially, after asking the appetite of adults.

* * *

Third, many among the poor families of the country, without the slightest thought of economy, throw away as rubbish whatever is left over after meals. While those diet remnants may be transformed into new foods. Ignorant housewives consider fish heads, also the head and legs of hen as useless, by which they could gain meals.

In food economy care should be taken against persons inflicted with contagious diseases, in all families, boarding, houses, hotels, and restaurants, since wholesale evils may origin from carelessness or neglect under such cases.

It is encouraging that in the recent years the government has passed certain laws dealing with such dangerous occasions. Unfortunately, however, still opponents and transgressors against them are not wanting, especially in low classes, who do not feel the least scruple for sacrificing thousands of human beings for their petty motives. Therefore, it becomes indispensable to make those laws more effective, and inspection more rigid.

Now, a wise housewife, especially when poor, should try every time to furnish a dollar table with 75 cents, without disregarding the conditions of the nutritiveness and tastefulness of foods, and employing the remnants at various meals. This method will save some \$100 in a year, which in the course of years will grow and become a considerable sum.

* * *

Let it not be supposed that by giving these schemes of economy, I mean to lead the people to frugality; by no means; because I realize that the secret of popular welfare consists in production and consumption as well, and that extreme economy or stinginess generates unhappiness for the individual and inertness for the country, as I shall explain in the chapter on economy. Consequently, it should be understood that these economic schemes pertain to the poverty-stricken who sorely need material reform.

So, I present the following suggestions concerning diet:

1. To compel by law dealers to sell all sorts of victuals—meat, fish, eggs,

vegetables, fruits, etc., without keeping them in storage for long time; and to prohibit the sale of injurious, rotten or stale foodstuffs.

2. Eatable animals should be killed in the place of consumption only.
3. All preserved goods should bear the seal of the government, as a sign of guarantee for their wholesomeness.
4. To replace tin containers by bottles as far as possible.
5. Under the auspices of doctors and through specialists of all nationalities to prepare a book of cookery, which shall contain the recipes of all choice, sanitary, digestible and nutritive foods of different peoples of the world; which should clearly show the three groups of breakfast, dinner, and supper diets, and which being published in the simple language of all nationalities, will be distributed among housewives and cooks.
6. The use of this cooking directory should be compulsory for every cook school, house, hotel, hospital, restaurant, boarding house, and the like.
7. The study of cookery is to be compulsory, for all marriageable girls and permitted for the desiring fitted boys. Also private lessons must be given to housewives who are unfitted for school.
8. The foods prepared in ordinary schools may be given to poor children, and those of cooking schools to poor families or orphanages.
9. In order to prevent the mixing and changing of remnant foods in restaurants, hotels, and boarding houses, and to secure the thorough cleanliness of dishes and silverware, sudden and frequent examinations should be conducted.
10. To punish as criminals all the transgressors against the laws of dietary sanitation.

Section B.

DRINKS.

The second branch of diet includes all drinks, which in turn are of two classes:

1. Natural drinks.
2. Artificial drinks.

Article I.

NATURAL DRINKS.

Natural drinks are divided into two parts, the first of which is water and the second milk. These being in the class of chief exigencies of life, it becomes an imperative demand to study their properties.

Subarticle A.

WATER.

Water being a chemical compound is revealed under the name of 'salt', 'bitter', 'fresh' and 'mineral'—the availableness of which all is beyond discussion, although some become mortifying when used excessively.

Water is as much a vital need as air. Without water one can not secure one's necessary nourishment. Experiments have shown that how without any food men can live for a week or more, according to the rate of their vitality, but living without water is doubtful even for a day.

However, as I mentioned all kinds of water, hot having the same composition and property, we can not use any of them for drink. As even a child knows that sea water when drunk in a small quantity deranges the health of the stomach.

But there are waters whose deadly effect can not be determined by their taste. To this class belong the waters of the lakes in the fields of Moush, in Asia Minor, some of which cause constipation, others purgation, some have healing and others sickening power on the body.

Also there are so-called pure waters which receiving swarms of microbes while flowing or running, poison the blood of those who happen to take few draughts. As 30 years ago a friend of mine was sacrificed during the operation of Panama Canal, who drinking some of such water, died one day later. Events like this are not few in certain places.

Aside from this simple experience, the truths set forth by bacteriology daily force upon our mind, that the source of dangerous diseases and shortening of life is the usage of impure water as drink. As it is a well-known fact that diseases like typhoid, malaria, etc., are transmitted directly through drinking water, and that the existence of asarides in the intestines is common for inhabitants of such regions where drinking waters are left exposed and uncared for. Such waters receive eggs of various injurious worms, which being taken in by drinkers, continue living, nourishing, and multiplying in the alimentary canal of the latter. Often it is these worms in the intestines that cause nausea, fits, vertigoes, derangements of digestion, salivation, gradual thinning, palones, adbominal tunors, etc.

These unnecessary events and misfortunes strongly emphasize that men should drink only the pure and vital of water and remain exempt from avoidable dangers of health.

However, it is a question to know whether it is possible to find drinking water sufficient for the use of man, or whether men are able to produce such in their dwelling-places.

There is no doubt that Providence has abundantly supplied nature with pure and vitalizing water, notwithstanding that men are not benefited by it

by neglect or ignorance, and it is impossible not to be moved and resent, when we see the useless waste of wholesome waters and the use of unsanitary waters as drink in cities.

Parisian doctors considering the ample usage of water as harmful, recommend to be satisfied with 1 or 2 glasses a day. Most probably their judgment has been based on the fact that waters in their regions have not the property of natural, pure water. Despite of this fact, in great many places, in the world, there are such kinds of cold, vitalizing waters, of which one has the natural desire to drink 4 to 5 glasses in a day, which act indeed, greatly promotes digestion and keeps one's appetite alive.

However, in mind the regulated system of water distribution in the U. S. we can not help pitying semi-savage countries. Yet still we can not be assured that our country has the most perfect arrangement along the line of water distribution, so long as the vitalizing waters are wasted in vain and the drinking water of the majority of cities is void of sanitary advantages.

According to the assertion of physicians, fresh water is considered drinkable first, when it has not any sensible odor or disagreeable taste, which fact shows that it does not contain animal decays; second when it easily solves soap, which property is a sign of its being exempt from dissolved lime and other salts; third, if it is colorless and translucent, which feature signifies vitalization; fourth, if it contains air and nitrogen, which adds to the value of water. These gases, which aid digestion, are produced during the flow or fall of the watery mass. And it is for this reason that in large cities river and rain waters are gathered and, after being beaten with mechanical force, become suitable for drinking, although they never can possess the vitalizing property of natural waters for drink. Because man should drink water not only to quench his thirst, but also to keep his blood circulation in normal condition.

From this point of view, therefore, it is foolishness to neglect benefiting by the sanitary waters of fields and mountains.

But together with knowing these, the individual still remains unable to make life-giving water flow in his house. For as all popular undertakings, so the gathering and distribution of pure drinking water is made possibly only through the obstinate efforts of the public. Intelligent and wealthy persons can secure the procurement of their water supply, by not sparing money for especial bottled waters; but how about the poor class, whose life and wealth depend upon the career of the public or governments?

Therefore a heavy responsibility rests, naturally, on the Administration, which unkindly or neglectfully gives birth to public inconveniences. As for example in my opinion, the extending of drink habit in non-prohibition cities is, on the whole, due to the famine of refreshing water, where the people once becoming accustomed to beer no more cares about water. Because it

is my belief that if every city should have the full supply of fresh water she needs, and the population begin to realize the vital importance of water, then naturally the habit of beer gradually will be wickened and an evil of drunkenness will die out. Likewise, many diseases and ailments, which are caused by unhealthful waters of impure origin or unsanitary aquaducts, can be ceased by means of the regulation of our water system.

Consequently, the selection of the drinking water of a city and its distribution is one of the chiefest tasks of the administration, and the Constitution itself demands the prompt accomplishment of that task, at whatever cost, since the question is one of death and life.

Then, I make the following motions:

1. To have separate systems of drinking and washing waters.
2. To gather wholesome waters of the mountains and fields and distribute them to near-by cities and villages, for drinking and cooking purposes.
3. To distribute drinking water in enameled clay pipes passing through iron tubes.
4. If the supply should become short, then each person shall have a daily share of a quart of water, through mechanical arrangements, like those in to-day's system of gas distribution.
5. The water supply is distributed, at the expense of the nation, to states, cities, and villages—which by means of proportional taxes pay for their consumption of water, in proportion with not their distance, but their population.
6. Every city itself looks after the collection and distribution of washing water, which is supplied from rain, rivers, etc., and circulated through simple iron pipes.

Now I have been convinced that by these means given above, health-promoting waters are no more wasted in vain; every individual becomes able to have amply pure fresh drinking water; certain cities will not deprive themselves of it for fear of heavy expenses; the use of beer automotacially decreases; and, finally, a class of diseases stop existing once for all.

Subarticle B.

MILK.

Milk is an indispensable nourishment for man, from the third day of birth until death. However, on account of its liability to contain impurities and poisonous germs, like water, in some cases changes its property of vitalization into a morbid one.

The effort of milk is so powerful upon man and especially infants that besides serving as nourishment, it transmits moral traits from the fosterer to the child. As statistics clearly show how through the influence of the milk of

fosterers with low moral great many infants have been sacrificed both morally and physically.

It is encouraging that so far effectual means have been used for the prevention of evils originating from milk. As, for example, the inspection of milks and the sterilization certificates on infants milk are effective means of precaution.

Only, these avoidances not having been generalized throughout the country, our earnest desire is to see them adopted everywhere and to have all adults, as well as minors, protected against the misdealings of milk. Because, owing to their solving property, on the market, there are abundant supplies of milk containing considerable quantities of starch or water. And although sometimes we hear of the punishment of transgressors against dairy laws, yet the penalty not being constructive, the same frauds in milk-dealing continue to exist.

In fact, after the milk reform, the consumption will be a little expensive; but it is far preferable for it to be of higher cost, yet wholesome than cheap yet apt to produce sanitary dangers.

Therefore, I propose the following suggestions concerning the reform of aid dairy system:

1. To prohibit the usage of tin containers for dairy purposes and the sale of exposed milk.
2. All kinds of measures and containers of milk should be of glass, the large being enclosed with mat covering.
3. All the milk supply of a village is collected in dairy, where after the sanitation is ratified by the appointed public officer and the inspector, or being sterilized, is bottled, sealed, and consigned to dealers.

Article 2.

ARTIFICIAL DRINKS.

Drinks artificially prepared, which more or less have nourishing property, may be divided as follows:

1. Warm Drinks.
2. Cold drinks.
3. Spirituous drinks.

Subarticle A.

WARM DRINKS.

Warm drinks are chiefly coffee, tea, cocoa, '*sahleeb*', etc., which having 67 degrees heating and 74 per cent. digestive value, can be recommended for moderate use.

Coffee—in the present, coffee is the warm drink of the majority, and is prepared in two ways, local and Asiatic. Here it is made thus: after

being roasted and fined, coffee is boiled in water for a considerable interval, and then the water of the result is separated and being mixed with sugar and milk, becomes ready to be drunk. In this way more coffee is wasted and its stimulating power decreases. Some boil it with chickery in order to make stronger and economic, however by this its essence disappears. Other add egg to flavor it.

The Asiatic kind, which is called Turkish, French, or Italian, is that which is used without milk and in small cups. It is prepared thus: after being roasted well, coffee is pulverized, and with a cup of boiling water two teaspoonfuls of sugar and one of coffee being mixed; the result three times is caused to foam by holding on fire; finally it is poured in three cups, when the drink becomes ready. Coffee prepared in this way is strong, tasteful, and economic. In the Italian kind, coffee being too much roasted loses its oily juice.

Well-prepared coffee, if used moderately and in regular intervals, helps digestion, and it is recommendable especially for smoking people, since it alleviates the effect of the smoke on the body; because in the morning, or after meals smoking without coffee, produces nausea and a acrid taste in the mouth.

Nevertheless, the frequent usage of this drink is harmful, especially for persons suffering from nervous debilities, because strong or copious coffee has the power to stimulate extraordinarily the nerves and thus weaken them, and, consequently, to make the subject nervous.

Tea—Many nations have made a custom to use only tea such as China, England, Russia, Persia, etc., of which the last two are fond of it. Some nations also, as Americans and the majority of the English usually drink at meal time, because owing to their lack of fresh water and the dryness of their foods, they are obliged in this way to liquefy them. But inasmuch as tea with dry steak causes constipation, this method can not be recommended. My advice to the reader would be to drink a cup of tea three hours before each meal, as it gives warmth in the winter and refreshment in the summer.

Cocoa—whose flour being dissolved in boiled water becomes hot chocolate, is a choice kind drink both a breakfast time and in cold seasons, and is even more useful than coffee.

'Sahleb'—This is the pulverized root of an African plant, of which is prepared a delicious warm drink by the same name. The preparation is somewhat difficult. While a mixture of a quart of water and a quart of milk, together with some sugar, is cooked, two teaspoonfuls of pulverized *'sahleb'* is put in the mixture at intervals and constantly the liquid should be stirred. After the result is boiled until it becomes a syrup thickness, it is poured in a cup and a little cinnamon being added, the preparation is complete. Together with the difficulty of making it, *'sahleb'* has many benefits, also, it is delicious

aids digestion, and serves as a remedy for coughing. The detailed advantages of this are well-known to the people in Turkey and Balkans, so that besides being prepared in houses, '*sahleb*' is sold also in market day and night.

Aside from those mentioned, there are other warm drinks prepared of certain leaves and flowers, such as mint, tilia, etc., which being available as medicines for colds, it is advisable that every housewife should know their preparation.

Subarticle B.

COLD DRINKS.

Cold drinks are: milk, soda, lemonade, flower juices, and various syrups, which have 48 per cent. nutritive value and different properties.

Milk—Cold milk being liable to contain germinal impurities, it is advisable to drink it after heating; is cooled after boiling, it becomes more preferable.

Soda—The advantage of soda as a cold drink being already familiar to the people, we do not need to say more.

Lemonade—The use of lemonade has been greatly extended. Some, for purposes of economy, use tartaric acid instead of lemon juice and thus, invest lemonade with a dangerous nature. For this reason it is wise to make it as a rule to have the lemon squeezed in the presence of the buyer.

Flower Juices—Juices of flowers, especially those of orange and lemon flowers, being very wholesome, the ignorance of the natives of their use is surprising, indeed. A person drinking flower juices in May time, besides being possessed of a healthy body and pure blood, also regains pre-disposition of longevity, as the Grecian Islanders may testify with their own example.

Moxie is already quite popular.

Syrups—There are numerous kinds of drinks prepared of flowers and fruits, which have their particular utilities in proper seasons.

Orangeade is very refreshing and sanitary if prepared of pure juice of good oranges.

Cider made of good apples is an excellent morning drink.

Recently Grape juice became popular, which being very nourishing, its use is recommendable especially to persons with a weak constitution.

Besides these, still there are other cold drinks which remain unknown to the Americans.

Rose syrup keeps the stomach in good condition, and can be used in all seasons.

The syrup of '*kuzurjuk*' serves as a remedy against purgation, and being very delicious and refreshing is worthwhile consumption by every house.

The juice of sour cherry serves as a refreshing drink suitable for the hot

season of the year. The cherry syrup familiar to this country is not so valuable.

The strawberry juice and, especially that of French grapes is a wholesome and sweet drink and useable at any time.

Also the syrup of sugary vinegar prepared of pure grape juice, is a refreshing drink that can be enjoyed with great pleasure in hot days, whose value the Persians appreciate most of all.

Subarticle C.

SPIRITUAL DRINKS.

In many parts of the world, and especially, in the U. S. spirituous drinks unfortunately have become factors in social evils, through the selfish intrigues of a few monopolists, and for this very reason the prohibitionist movement has started since some years to threaten the consumption of intoxicants.

However, it is important to know whether these evils originate from drinks themselves, or from the mode of their use. This is the question. Consequently, I do not feel hesitation here to express myself fully on the matter of drink habit, hoping that I may have facilitated the solution of the problem which so vehemently agitates the minds of philanthropist thinkers.

Many among physiologists and physicians believe in the moderate use of pure, unfeigned intoxicants. Others, on the other hand, are strong prohibitionists through the obstinate efforts of whom ten states in this country, Alabama, Arkansas, Georgia, Kansas, Maine, Mississippi, North Dakota, North Carolina, Oklahoma, Tennessee—have adopted the principle of no-license. Besides, other states are following their example, in which certain cities have entirely prohibited the bar business, while others only on Sundays. Thus, among the 48 states of America only New Mexico and Nevada remain absolute unprohibitionist.

Indeed, the method of no-license would be of great benefit, if it were feasible throughout the country. Nevertheless, we must remember that the end does not justify the means, because the problem is handled from wrong points. That is, all kinds of liquors indiscriminately are denounced as injurious and their use condemnable. Such a conception, no doubt, is altogether fallacious, and consequently, we may claim that both prohibitionist and unprohibitionist states grievously err in their decisions.

So, the best means to remove the evil is first seriously to investigate its causes and then to eliminate it without giving birth to other inconveniences,

* * *

The chief liquors are: Wine, Champagne, Cognak, Brandy, Beer, Whiskey, Gin, Vodka, Mastica, Absenthe, Amber, Yxir, etc., etc., which in turn have more or less varieties, as for example, there are numerous kinds of wine, whiskey, and beer. But their main classes are two: intoxicants, non-intoxicants, that is a group contains those liquors which are slightly sipirtuous by

nature, and a second class includes those that artificially are made strongly spirituous.

To the first belong pure grape juice, wine, champagne, and koniak. This is their preparation: On being squeezed grape gives out a reddish sweet water slightly spirituous, which is capped grape juice; few days later it receives more strength and becomes cider; after a time it contains 6 per cent. alcohol and is called wine, and after being kept properly for years, it becomes champagne. In case their preparation and protection are not made suitably, they turn in vinegar. A sufficient amount of water being poured on the skin, seeds, and branches of grapes, after some time the mixture receives alcoholic property and the liquid being separated from the coarse substance, by means of especial pipes, and boiled, it becomes a liquor containing as much alcohol as whiskey, but not injurious, as the artificial whiskey is. The originators and users of this liquor have been the people of the western Asia, just as the makers of champagne are the French and the first maker of wine, according to the Bible, is Noah.

All wines are not the same, as they differ in color being white and red, so they vary in properties, which are differentiated by the species of grapes, the methods of culture, the nature of the soil, climatic differences, and season of preparation. As for instance the Bordeaux of France containing ferric elements has strengthening property; Medoc Claret, having little sugar, alcohol and acid, is delicious and the champagne containing nitrogen keeps the stomach in comfort.

Ordinary drinks are made of water, colors, alcohol, saccharine, albuminous, and fat substances. Their properties vary proportionally with time; that is, the more they are kept carefully the more their effect becomes strong.

But the drinks artificially made stimulous are those prepared with alcohol, whose varieties gradually increase by means of new devices or frauds. Thus artificial liquors are divided into two classes: useful and harmful.

Among these too, there are some which are made of pure alcohol in moderate quantities such as the choice kinds of beer, cognak, etc.—which have their particular uses when consumed moderately.

* * *

In order to make the question of liquor clear, before setting forth my own views, I deem suit to mention here the attitude of various personages in regard to intoxicants, who by words or deeds have affirmed the usefulness of pure and unfeigned spirituous drinks.

By turning water to wine and even drinking in the wedding, Jesus approved the usage of that liquor.

St. Paul recommended the use of wine. Moses permitted the regular employment of wine.

The priests of Osiris offered beer to their gods as a substance of esteem.

Thomas Jefferson advocated the moderate use of spirituous drinks.

In its session of 1907 the Medical Association of Paris unanimously admitted the usefulness of daily drinking a pound of wine mixed with water—provided the wine is prepared of fresh grapes, is not very sour, and does not contain more than 10 per cent. alcohol.

The experiments of Atwater, Benedict, and Rochman prove that wine with moderate alcohol may be used at meal time together with water, with absolute security of gain in health (1 liter of wine with 7 per cent. alcohol is the approximate need of a person weighing 150 lbs.; that is each pound containing half gram of alcohol.

Referring to the experiments of Benedict and other authorities, Duklo, the French chemist, says, "Alcohol not only is not a poison, but also it is equivalent to fat, starch, and sugar. Therefore, it should be used but never abused, since when in moderate quantity, it soon warms the body and strengthens, protects the albuminous tissues, causes cream tartar and phosphates to be digested, which provide the needy parts of the body with potassium and phosphorus; finally it puts the subject in condition of good health."

Professor Landouzy asserts, "Intoxicants are suitable for the persons who having insufficient diet their bodies gradually are impaired for the adult who works hard and eats little, for the individual who just has recovered from sickness, for the old person who wastes away". As it has passed into proverb, "Wine is the milk of the old".

Dr. Labe, an eminent physician, recommends the daily use of 80 grams or one liter of wine for hard laborers, 60 grams for average workers, 40 grams for persons with sedentary positions, and 27 grams for women workers.

Dr. Morrel allows the daily use of $32\frac{1}{2}$ grams of alcohol for an average laborer with 140 lbs. of weight, which is equivalent to half a liter of wine.

From the discussions of Dr. Dolores and Dr. Sabrazes—of the members of the academy of Medicine in France—and Dr. Meurisse and Dr. J. Gagey of the academy of Medicine of Paris—we deduce, that alcohol can supply the body with calories of heat and for the accomplishment of this task it requires three conditions: (a) it should be substituted for an equivalent food, (b) must not be poisonous, (c) should be taken in a moderate quantity.

Almost all of the Parisian chemists assert that wines which are prepared of pure grapes and contain 6 to 8 per cent. alcohol, enrich the blood, slightly stimulate the brain, put mental faculties in action, refresh the body, facilitate muscular movements and alleviate physical fatigue. Besides, one-third of wine with two-thirds of water can be power or destroying dangerous microbes. As it has been established by experiments that typhoid bacteria are wholly deprived of existence in a second when taken in a glass of watery wine; and the cholera bacile can not live in wine more than a half hour. So, wine

being recognized as a disinfective, it is highly recommendable as a drink in time of epidemics.

19 out of 20 cases of appendicitis occur among persons not using wine.

From all these facts we safely deduce, that wine for its nourishing, strengthening, and building properties fits all men of any age and sex.

* * *

Similarly, pure and choice beer is considered more nutritive in the summer than wine. It is prepared of barley, wheat, oats, rye, corn, etc., with hops and orgeat. Of these hop gives color and bitterness, and barley produces alcohol and carbon dioxide to froth the liquid. Beer containing water, nitrogenous, fatty, gummy, moderately bitter, and coloring substances, also salts and a little alcohol, becomes less stimulation, sweating, and nourishing. The Hungarian and German varieties being lighter have become popular, the choice of which is clear, gray, translucent, fresh, bitter, and moderately foaming.

The discovery of beer is very old. For its refreshing nature the Egyptians continued its usage until their adoption of Islamism; as the pharaohs had established a famous beer house in Belousion "for the benefit of the people."

Aristotle specifically stated the advantages of beer.

Hipocrat, the father of medicine, used to prescribe beer for his patients.

Among the modern scientists, the famous German chemist, Liebig, Prof. Adolph Cluss of Royal College in Vienna, Dr. Henry Davy, president of the Medical Society of England, Prof. Willis King, of Kansas City, Mo., (U. S.) and many others unanimously testify that beer is as much a natural diet as bread for the worker, and it is germicide, so that cholera microbes in beer are destroyed in 6 to 7 hours.

In the last exhibition of Dresden, it was shown as established that a glass of beer contains 13 grams of nourishment, equivalent to 25 grams of bread. Only all physicians agree that beer is not recommendable for individuals with stomach trouble and plump persons, inasmuch as it has the nature of burdening the stomach and building flesh. Besides these two cases, in all circumstances and, especially, in hot season beer is greatly valuable as a diet.

Recently the scientific Alienist claimed the usefulness of 2 oz. of alcohol for each day, and the poisonousness of more than 3 ounces.

Moreover, it has been proved that nations using beer or wine have progressed more than those holding the principle of abstinence. As for example, the extraordinary mental alertness of the Arabs before their acceptance of Mohammedism was due to the use of beer and wine. Greece, which has made unsurpassable contributions to civilization, always has been a friendly country of wine. The inhabitants of Italy, owing to their use of wine, since 2000 years, enjoy the reputation of a great nation, for their wonderful achievements and manners worth while imitation. Their love for wine is so strong

that not being satisfied with their yearly production of 856½ million gallons of wine, they import also 189½ million gallons.

France owes her prompt advance mostly to her regular use of wine, so that through the consumption of this liquor, which is 1343 million gallons out of her annual product, 1,710,900,000 gallons, she might be a leading power had frequent wars not broken her.

The progress of Germany is ascribed to her moderate employment of beer, which is 1782 million gallons, together with 113½ million gallons of wine. While the U. S. that has one and a half as much population as Germany, consumes 1751½ million gallons of beer and 61 million gallons of wine, and her production of wine is so poor that scarcely amount to 34 million gallons, equal to that of Turkey, a prohibitionist country. And if the U. S. shows greater advancement than Germany, it is not because she refrains from the use of spirituous drinks, but because she has enjoyed peace for a considerable long time, as it is seen that Germans here, who are exempt from military service and unnecessary expenditure, show great advancement.

The Christian people in Caucasus consider pure wine more important than bread, as during their collection of alms for the relief of the poor, in order to explain the economic condition of an extremely needy person, instead of saying, "He has no bread to eat", they say, "He has no wine to drink."

The Spaniard after eating his bread dipped in wine begins his labor with greatest content.

The English and Hungarian, like Germans after drinking a glass of beer resume their work.

Because all these people by experience have been convinced, that in his hardships a worker can be refreshed and continue his labor more ardently, after drinking a glass of beer or wine, and that in a gathering party, or feast friends find great pleasure in toasting one another.

Here the reader may recall to mind, that in these nations the evil of liquors works terrible ruins. However, that France, Italy, Spain, Caucasus, etc., whose favorite drink is wine, or Germany, Hungary, etc., whose favorite drink is beer have a smaller number of drunkards than the countries which are fond of whiskey, vodka, gin, amber, absenthe, etc. Because as our so their drunken persons are rather those who use intoxicating and poisonous liquors, since gin, whiskey, etc., are mixed with wine and beer, and it should be confessed that the effect of any spirituous drink depends upon its quality and quantity taken in the body.

* * *

As for my personal experience, since my twentieth age I have made a custom to drink a small cup of grape mastica before supper; during supper in the winter, a half glassful of wine with an equal amount of water; and

in the summer a glass of beer. I do this to have strong appetite, to eat with pleasure, and to comparatively more benefit by what I eat. Also before retiring at night, I drink a small cup of choice koniak, which as I feel promotes digestion and sleep. Owing to this practice, I think, since 45 years I have not had any physical derangement; on the contrary, always I have been enjoying good health.

Besides, by trials in exceptional cafes, I have been convinced that a glass of beer in daytime during warm season refreshes the body and in the winter a glass of wine or a small cup of cognak or good brandy with tea, for their strengthening nature are indispensable for men with hard occupation, mental or bodily.

* * *

All the instances, statements, and proofs we have set forth together with my personal experience, may convince the reader, that the universal use of spirituous drinks is justifiable and beneficial as well. I am not inclined to considered useful whatever is popular, yet in the meantime through personal trial I have formed a firm conviction as regards the utility of liquors of unfeigned and successful preparation.

By trying one can be assured that a small whiskey glass of pure grape mastic promotes appetite, a glass of pure wine enriches the blood and strengthens the body, a glass of good beer nourishes and refreshes the physique, and a small glass of choice koniak, encourages digestion, brain activity, daringness in speech and sleep.

Therefore, confidently we can deduce that a glass of spirituous drinks, is a remedy against dark thoughts, energy for the body, brightness of the mind, boldness of speaking, vanishment of worries, and an agency of sweet friendship.

* * *

Now while the usefulness of liquors has been affirmed by so many experimental and scientific proofs, why then should spirituous drinks be considered as poisons, a source of immorality and a cause of ruin?

* * *

Having unnumbered the benefits of liquors and practically proved them let us come to consider their disadvantages or, rather evils and the consequences of these.

Statistics plainly show that in all the world spirituous drinks destroy more human beings than war does, and that 95 per cent. of various evils originate from indulgence in drunkenness. As it has been proved that 60 per cent. of the children of drink-users dies in their teens, while only 14 per cent. of those of prohibitionists. Also 10 per cent. of the children of persons with drink habit and only 1.08 per cent. of those abstainers become consumptive. Be-

sides, of the descendants of drunkards one out of five is born insane, one out of three lunatic, and the two-thirds imbecile.

Some time ago, the London "Times" reported that in England annually 270,000 drunkards are arrested, the 125,000 being women, and we do not know besides how many remain free. This fact is as it is shameful indeed, but more alarming is that the habit of drunkenness, has extended in the fair sex also, which is the architect of civilization and the tutor of mankind. And anybody with common sense can easily imagine the impending wholesale degeneration of the human race, if this situation should be allowed to continue and spread all over the world.

As a matter of fact, sociologists investigate and set forth the causes of the evil of drunkenness; but could we say that legislators also do their best to prevent them. In the present, all they do is to decide the arrest and punishment of victims of liquors, without making the least effort to eliminate the causes of drunkenness.

Is it possible to think that these learned law-makers are ignorant and unable, as far as the radical prevention of the drink evil is concerned?—Indeed not. These honorable leaders of the public, who, as a rule, have obtained their offices through personal worth, remain powerless against social degeneration, because in most cases, they do not earnestly desire for reform, on account of base motives. For example, the legislative lords of England together with being aware of the successful trials of certain laws in New Zealand, which is an English possession, still do not want to pass them for the mother country, of course for certain motives.

According to the recent statistics, in the U. S. there is a consumption of \$1724 million of spirituous drinks; that is 1,752,624,426 gallons of beer, 61,779,549 gallons of wine, and 121,130,035 gallons of alcoholic drinks. This great consumption instead of encouraging the health and activity of the people, has helped to crowd hospitals with deplorable patients, asylums with hopeless beggars, orphanages with children uncared for; and to impoverize families and ruin homes. Besides, it is this huge consumption that should be held responsible for the increasing number of waifs, insanes, suicides, homecides, and the disaessed. It has been estimated that in this country each bar causes three deaths in a year, 600,000 together. Likewise, according to Representative R. P. Hobson, the decrease of \$14 billion in production that is almost the half of the general production, which is \$32 billion is due to intoxicated labor.

The moral evil of drunkenness with which the nation has been inflicted is tremendously disastrous. For by it the majority of the population of this country is gradually being degenerated. And it is in consequence of this degeneration that in most of the election of unfitted individuals to public offices taken place under the influence of bars and through the votes of

drunkards. So the voices of really sound judging sections of the people become condemned to silence and the cause of the public subject to the freaks of private citizens.

Thus these brief facts picture the dreadfulness of the evils of spirituous drinks.

Here advocates of prohibition would claim "Let us forbid the use of liquors in order to stop their evils". But such a step would resemble the ridiculous attempt to set a house on fire, instead of keeping a cat in, for getting rid of the mice, swarming therein.

Let us seek, therefore, the causes which render spirituous drinks sources of evils.

In my thinking the radical causes of the evils of liquors are three:

1. False preparations.
2. Drunkenness.
3. Mislegislation.

False preparations—In the present, the majority of liquors, especially the cheap, are more or less, imitated. Consequently, on the whole they are injurious rather than useful. Some cordials being prepared of alcohol and others of worthless substances, are invested with the power of immediate intoxication.

For example, years ago, on the 11th Avenue in New York, the whiskey made of metallic alcohol sacrificed many drinkers. Also, in one night on Christmas, 161 persons were poisoned in Germany through amber of whom 75 died; the amber as reported later, was prepared of metallic alcohol. Similar incidents have occurred in Russia and Hungary. Likewise the trail of Hammond revealed the medicinal frauds in whiskies of injurious preparation.

These are the strong intoxicants, besides still there are in the market many varieties of liquors with weak nature but unworthy of being called wholesome drinks.

Some time ago, when it was wanted to levy a tax of \$1.10 on a gallon of wine, indications or disapproval were shown in the Congress, which fact made evident the scant use of pure wines in this country. Because all varieties of grapes not having same properties, wine-makers change the taste and effect of liquors made of cheap grapes by mixing alcohol, sugar, colors, tartaric acid, etc. Moreover, in order to lower the price of alcohol, they themselves prepare it by giving a tax of three cents on the gallon; thus some of them ruthlessly mix alcohols made of saw dust, sea weed, corn stalks, etc., with wine. Who remains ignorant of the fact that the so-called Californian wine sold at 40 cents a gallon is a colored alcoholic drink? So are the majority of beers and whiskies. By this we do not mean that there are no choice liquors in the market, but that the consuming people being both ignorant and unable to select the choice, as a rule, drink the worthless varieties.

These realities, then, lead us to believe that a great part of evils originated from spirituous drinks are due to frauds in their preparations.

Drunkenness—The extravagant use of cordials is encouraged by sad circumstances and worries rather than by parities and feasts. Many on seeing themselves in hopeless situation, appeal to drinks as to antidotes, and once addicted they find themselves in an inextricable abyss full of horror and torture. Because it is not easy to get rid of a habit, especially when the circumstances of the subject favor its continuance.

Latest statistics report that only in unprohibited places in this country twenty-five million persons are liquor users, twenty million being temperate and four million immoderate users, and one million drunkards of whom 300,000 die annually. In the non-prohibitionists parts of the U. S. there are 215,144 bars, each having 20 intemperate and 100 temperate customers. France few years ago reduced the number of her bars and appropriated one for every 200 individuals instead of 80; but since among us less wine and more alcoholic drinks are consumed, it is necessary for us to adopt the proportion of Sweden, which is 5000 persons for bar, if not that of Norway, which is 8000. While Ohio has 500 persons for a bar, New York 382, and the whole country 462. These numerical facts plainly show the checkless extension of drunkenness here. We do not have objection to the moderate use of liquors, but we certainly dread the army of alcohol, which threatens the bright horizon of the nation with dark, thickening clouds.

Mislegislation—The legislation of the country, in obedience to the principle of the full liberty of the Constitution has left the question of liquors undecided, and consequently the people has been divided into two sections: prohibitionist and unprohibitionist.

In licensed places, the government, as an accomplice with liquor manufacturers and bars, cruelly has promoted the extension of self-intoxication, because through this it collects a big revenue from the people. As this year's statistics show the revenue tax on cordials to be as follows:

On 143,200,000 gallons of wine, whiskey, etc.	\$157,542,000
On 2,022,626,000 gallons of beer, 6,524,600 barrels at \$1.00	65,246,000
Bar licenses	44,780,190
	\$267,368,190

The collection of this huge sum by the government is very condemnable, indeed. For the liquor factory with its false preparations and the bar by its unlimited sale becomes as much a great cause of the extension of the use of injurious drinks and of misery and deaths, as the administration itself, because of its pecuniary greediness, which it tries to satisfy partly by means of bar businesses.

The mayor of Varrenton, Oregon, Miss Clara Cythin Munson—criticising the attitude of the government towards liquors some time ago, who advising the people to stop the shareholding of the Administration. In my opinion, however, the government not only has the right to expect revenue on drinks, but also, as a paternal obligation, to facilitate the moderate enjoyment of harmless cordials.

In places of prohibition also the Administration follows a wrong direction. For indiscriminately it forbids the use of any kind of liquors and, thus deprives the public of a useful class of diet. By this method of strict prohibition, the government not only can not succeed in its pursuit of prevention but also directly leads the people to a more dangerous career.

Because the prohibition of cordials facilitates the use of poisonous whiskey, as long as there remain licensed cities or states. By this the drink habit of the people can not be stopped, on the contrary, it is more strengthened, according to the proverb, "persecution is followed by extension". Tipplers or drunkards will, no doubt, use every means to obtain spirits openly or in secret. If the open method should be prohibited, they will take up the subtle schemes, and thus instead of nourishing wine or beer they will be obliged to get whiskey, which is the stronger intoxicant. As from Ohio, which is the center of whiskey factories, liquors are carried to prohibited places by express, which after delivery are used intemperately.

Even some maintain that in Maine, which is prohibitionist, there are ten times as many drunkards as in Italy, notwithstanding that the former is the one-tenth of the latter as regards population.

The failure of this attempt has been already proved in Turkey also. There the prohibited Islam resorts to the stores of Christians, who are licensed, and becomes obliged to tipple alcoholic mastica for pure, or life-giving wine, and for fear of arrest hurriedly swallows it up, at his own risk, indeed, since in this way the burning nature of the liquor becomes more effective.

Also it is a well-known fact that serious cases of drunkenness take place beyond the sight of the public, at night or in the corners of closed bars. In Paris or cities of similar fashion, on boulevards or in the market place there are established licensed coffee houses, casinos, and commons, where in public gatherings full intoxication is very rare, since resorters, as a rule, are satisfied with a glass of drink for hours of friendly pastimes. On the other hand, bibbers crowd in subterranean corners and secret bars, where they spend their last pennies under the spell of the bar-keeper.

The concealed location of bars in some parts of the country inspires the enterer with assurance of intoxication, and makes the observer from outside perceive that inside some sinful action is going on. While the fact is that every resorter of bar is not necessarily a sinner; some enter there for refreshment. Therefore, it is more proper to carry on openly like all other

functions, the bar business also, since secrecy is a stimulous, just as prohibition is, for the continuance and extension of drinking habit.

In the country the radical prevention of liquors would be possible only if the existence of alcohol were stopped, by disallowing its entrance in the custom-house and its manufacture here; however such an act would result in failure (as it did in Persia some time ago) so long as the use of alcohol is indispensable for medicinal purposes.

The whimsical prevention of a substance whose injuriousness has not absolutely been proved and whose usefulness is being advocated by many, is condemnable and not lasting, especially in the case when it has not been based on the just principle.

Centuries ago men gave prohibition the nature of a religious commandment, supposing that in the name and by the fear of religion it would be possible to discard the use of spirituous drinks. But this experiments, too, has failed utterly; as to-day we see that in Turkey the number of Mohammedan drunkards exceeds far that of the Christian bibbers.

Therefore, since the public is not and can not be unanimous for prohibition, and since in non-prohibitionist places there are many advocates of liquors, backed up by the local Administration, then tyrannical prevention becomes ridiculous. Because as far as all states and cities have freedom in differing in such principles and pass diverse resolutions, them license places serve as open doors to prohibitionists, and these can quench their thirst for liquors through the former, even conforming to use the injurious kind. The example of licensed Boston and prohibitionist Cambridge illustrates this case well.

Also, absolute prohibition is unfair, because liquor manufacturers become deprived of the source of their just earning, without being offered equivalent positions.

Perhaps legislators should justify themselves by the prohibitive disposition of the majority of the public. However, I hardly think that in this way they can get rid of responsibility. For if they themselves were not of the same opinion, then as the intelligent leaders of the people, they would make every effort to dissuade voters prior to the final decision of the question.

* * *

Now, the fallacy of both principles of prohibition and non-prohibition having been made clear, it remains to judge whether it is possible to enjoy only the benefits of liquors, and if so, in what ways.

Since long centuries, leaders of mankind have preached, and in the present also honest thinking editors, eminent professors, and physicians advocate the moderate use of certain spirits, but unfortunately thus far not a decisive remedy has been put to test for preventing the evils of cordials.

As formerly we said, the first cause of the disadvantages or dangers of intoxicants in their fraudulent preparation, whose remedy is in the hands of the public. If the public should please to take up the matter seriously, then without much ado it can immediately stop the employment of injurious substances in the manufacture of drinks; first, by prohibiting their importation, second, by disallowing their manufacture in the country and by supplying proper positions for persons in such business, third, by compelling dealers and bar-owners to sell the choice kinds of liquors.

Mislegislation is, we said, another important cause. Without having a conflict with any difficulty, it is possible to produce the financial profit or revenue on spirits from the people by a different method based on some just principle, as we shall explain in the chapter on taxes. Besides, the law may be changed to be serviceable for the good of the country, thus:

It is evident that the imprisonment of the drunkard adds to the tax-burden of the people; and his being left free disclosed obscene sights on the streets; but when the bibber and his bar-keeper are subjected to fine, then the question is radically changed. As in some parts of Europe, instead of imprisoning the drunkard, policemen take him in a coach to his home at the expense of the bar-owner, who intoxicates him. And when it should be made as a law that the owner of the wine-shop will pay the fine of a needy drunkard, then the precautions of both become compulsory. This is the one-thousand of feasible remedies we intend to set forth, whose beneficial result can easily be comprehended.

Drinking habit is another significant cause, we said, that gives birth to liquor evils, especially in the case of excess, when it can not be stopped. Although always preventive medicines, like Baccium powder, etc., are prescribed by certain doctors, yet it is doubtful whether any artificial means is able to stop fondness for spirits. In my opinion, the most effective remedy is, first never to become accustomed, second gradually decrease the rate of usage after indulgence.

As for the first, it is necessary to take up means discouraging the birth of occasions which are likely to abandon individuals to drinking; for example, by securing the means of everybody's living, reforming the morals of individuals, alleviating their hopeless situations, changing friendship gatherings into family parties and above all, making drunkenness hateful from birth.

It is unquestionable that the material of the individual being reformed, cases of intoxication lessen, since by virtue of occupation and business activities he does not have chance for indulging in drunkenness; experience shows that bibaciousness is more common among the lazy and poverty-stricken.

If through the efforts of the family, school, and business-world the individual should be led in the path of morality, he becomes quite safe from the danger of drunkenness.

The sad circumstances of the individual can be alleviated, by means of new hopes and actual remedies which can keep him away from bars and liquors.

If entertainments should take place in the atmosphere of home, any probably case of intoxication will produce practically no harm, since all will take care of one another for fear of insult and disturbance; and should any case of drunkenness happen, in the gathering at least one person can be found who will look after those losing consciousness, or prevent any danger through police help. Besides, intoxication of this sort shows very little probability of becoming a habit.

As for hatred for drunkenness by birth, which is the most vital it can be born with the individual who inherently has no predisposition whatever for drink habit. Such a person, in however compulsory or forsaken circumstances, never will show the wish or will of addictment to intoxicating beverages. But in order to be born with this disposition, it is necessary to be born of drink-hating parents or of a mother who during conception and fostering abstains from liquors and cherishes a strong hatred for them. On the other hand, the preparation of mothers with such feeling requiring the lifetime of one or two generations, in the present it is wise to moderate the drink habit by other means.

* * *

Concluding the discussion on spirits, I propose the following suggestions as principles of drink reform:

1. Uniform allowance for the use of harmless liquors throughout the country.
2. Abolishment of all taxes on intoxicants, except the patent fee on factories and bars.
3. Stoppage of manufacture and importation of injurious cordials.
4. License only for beer of pure barley or its equivalent, also for whole-some wine, champagne, cognak, *mastika of grape*, etc., with moderate alcohol.
5. All containers of intoxicants manufactured should be stamped under the supervision of appointed public officers, with the seal of the government; likewise imported drinks are taken in the country after strict examination in the custom houses—in all cases the condition of the acceptability of any liquor being absolute wholesomeness.
6. To instruct the people in general and mothers in particular in the hygiene of alcoholic drinks; evils and benefits originating from different varieties of liquors and the mode of their use.
7. To accustom the people to the use of choice beer in the summer and pure wines in the winter. Also to promote the use of *yxir* for the fair sex, which cordial being a combination of alcohol and syrups is more recommendable than cocktail or other intoxicants.

8. Bars are to be established according to the system of modern ice cream parlors, with separate rooms for smokers and all innocent features of amusement.

9. At the doors of amusement houses in which spirits are sold civil officers stand as cashiers, ticket-sellers, and record-keepers. Thus those who wish to have drinks (similar to the system of hotels) after having their names put down, receive drink tickets by whose colors the varieties of liquors are distinguished. Each person is entitled only to two glasses, and the intoxicated are wholly denied the right of drinking.

10. The public officer in charge of tickets every night sends a copy of his record of suspicions to the excise board, where during the comparison of names, if a name should be seen more than the allowable rate, the owner of that name is instantly fined, if he is not intoxicated.

11. To houses spirits are delivered only in closed bottles, after receiving order notes from the mother or father of a family. The house ordering liquors in considerable quantities must be taken under the watch of the police on the notification of the dealer.

12. The officer selling to any person more drink-tickets than permissible or the owner or tender of the bar attempting to sell cordials without tickets, shall bear the due penalty of fine.

13. Any drunkard must be consigned to the police, who taking the former safely to his house, the following day will bring him before the court, where both the drunkard and his bar-owner are fined; in case the former is unable to pay his due, the latter does. In order to prevent officers, policemen and detectives from any fraud in such circumstances, they must be required to have a witness or witnesses.

14. The person intoxicating himself in several places is punished alone; fines of women is to be double that of men.

15. The police should enjoy the help of detectives for the utter prevention of drunkenness.

16. In hotels or restaurants, at meal time each individual is given at most two small glasses of *Mastika*, cognak, etc.; or a pint of wine or beer, or else a pint of both; fine for violation of any of these rules.

17. Drugs of spirits with description on containers are sold by only pharmacies only to bearers of prescriptions.

It is my firm conviction that by these preventive means it is possible to decrease 90 per cent. cases of intoxication and eliminate many miseries originating from the abuse of spirits.

Section C.

GUM, SNUFF, TOBACCO.

Although substances used for chewing, snuffing, and smoking purposes are not considered as dietary, yet since some of them hold an important place in the exigencies of to-day's life, we deem their discussion not void of interest.

In the first group fall gum and quid, in the second only snuff, and in the third, morphine, *tambacky*, and tobacco.

Gum being a mixture of sugar and peppermint, may be recommended for non-smoking people, especially for the fair sex. Against its waste of saliva, it has the benefits of cleansing the teeth and comforting the stomach, for which it has largely become popular and has an annual consumption of 2500 million packages. The chewing of quid, however is an unclean habit. This has been encouraged rather in factories and offices where smoking is forbidden, and in turn has given birth to the morbid habit of spitting, adopted by the chewer, who can not help ejecting saliva wherever possible, thus creating nauseous scenes before those present.

Although snuffing has been a custom for adults and especially the old—against catarrh—through which the country has a consumption of 3,320,000 lbs. of snuff and the government obtains a revenue of \$2,657,000, however being a dirty habit, it can not be recommended to the young generation.

The poisonous effect of opium on the body long ago having been recognized by all powers of the world, its use already has been prohibited everywhere. But in China and Arabia, where the employment of morphine is very popular, it has not been possible yet entirely to discard the opium habit, and the accustomed still continue openly or secretly to enjoy their old favorite. Fortunately, a while ago becoming aware of the mortifying consequences of morphine, the government of China passed a law providing for the annual decrease by 10 per cent. of the consumption of this deadening substance. Would that Arabia also follow her example and stop the unnecessary sacrifices of uncountable human beings.

It is encouraging that through the unfailing watchfulness of the government, the existence of morphine habit is in embryo condition throughout the U. S., and the secret cases very often being revealed and obstructed, any fear for its generalization is ridiculous and unjustifiable. Nevertheless, as since Chinese quarters and accustomed foreigners are scattered in different parts of the country more care should be taken for the stoppage of the importation of this mortal stuff. As for the sake of securing the custom on a piece of diamond, even the pockets of immigrants are searched, so all persons on board nearing our shores—sailors and ship officers included—must be

inspected with the intent of finding morphine about them or in their luggage. Because the escape of diamond causes the loss of some custom duty, while the escape of opium causes the untimely deaths of men, at the irrevocable loss of the nation.

As for smoking, the use of cigar, cigarette and pipe—which has originated from the Indians, has been transmitted to Europe by Spaniards, and thence spread in Asia—to-day is encouraged more than ever and has become a radical custom in all the part of the world, enjoying more popularity than the drink habit.

For example, statistics report that only in the U. S. in 1912 there has been a consumption of 7,699,038,000 cigars, 14,276,777,000 cigarettes, and 436,608,000 lbs. of quid and smoking tobacco—two billions more than in 1911 and four billions more than 1910. This numeral fact clearly shows the fast extension of tobacco habit.

Opinions as regards smoking substances vary; both the critics and advocates of their habits form a considerable number.

Physicians maintaining the harmfulness of smoking assert that, "As a rule, smokers become subject to asthma, nervous debility, pulmonary disease, breast ailment, cough, dullness of appetite, and other bodily disorders". Advocates, on the other hand, claim, "Smoking, for the accustomed, is promotion to digestion, refreshment for the tired brain, consolation in sad circumstances, encouragement of good sense in pleasure time, and a spur in conversation"; and the famous member of the Imperial Academy of Berlin, Prof. Wencke going further, states, "Tobacco is the destroyer of cholera and other poisonous bacteria, and microbes of epidemics can be destroyed in the mouth in five minutes by means of quid."

Now, not being a doctor, I avoid reconciling these two diverse conceptions, only through experience I have come to the conclusion that the usefulness or injuriousness of smoke habit rather depends on the quality and quantity of the tobacco smoked, and on the constitution of the smoker.

Quality—Smokable substances are divided into three groups: *tombaky*, which being produced in Persia is used in that country and others as well, dark leaves raised in Cuba and elsewhere, whose cigars more or less are consumed everywhere; the real tobacco, which originating in America was spread all over the world, and is smoked either in pipes or in the form of cigarettes.

The varieties of the last two are, also, being many, are distinguished by certain properties. For instance, everybody knows that the kind of tobacco containing more nicotine is effectively poisonous. As there are cigars which are worthy over a dollar each and others which are scarcely worth five cents each, so some kind of tobacco may be worth over \$5.00 a pound and

another not valuing more than five cents—due to climatic influences, positions of leaves while growing, and methods of cultivation.

Moreover, health is fatally endangered by the worthless varieties prepared with injurious colors and harmful perfumes intended to vanish the acrid taste of the tobacco. Similarly, cigarettes made of common paper encourage coughing and ailments in the chest.

Therefore, these facts evidently show that the first cause of injurious tobacco is its low quality.

Quantity—A second cause of harm from the use of tobacco is the quantity. Because, tobacco containing nicotine has, like spirits, poisoning a characteristic, and so, when used beyond moderation, its benefits are changed into injury, especially in the case when it is of poor quality. Even a most accustomed smoker on smoking too much at a time, instantly will feel some kind of giddiness in the head, which is a sign of the poisoning effect of the nicotine.

By experience I have been convinced that a person after meals smoking daily three cigars, or 9 or 10 cigarettes, or else four pipefuls of tobacco, may benefit greatly; but more than this is harmful.

Constitution—Nobody can doubt that any kind of tobacco has an injurious effect on the weak body, and that feeble individuals who have the habit of smoking, physically suffer much and hasten their death. Already we have explained how the worse varieties of tobacco and its exaggerated use leave their morbid influence on subjects, so that the reader can easily imagine what dangers an infirm person, a young man, or a delicate woman, can undergo through the deadening practice of smoking.

In this country, the tobacco habit is fast extending among the minors, and gradually becoming a fashion for the fair sex, who probably have imitated Turkish women in their custom of smoking cigarettes. It is quite alarming, indeed, that our fair sex, instead of adopting the excellent characteristics of chastity, cleanliness, and domesticity of the latter, assimilate their smoke habit, just as the Turkish fair sex in turn adopt corrupted manners in Paris, disregarding their demoralizing nature.

But what shall we say for 8 to 10-year-old children who induced by the desire of being "like big", begin the practice of smoking. Among the young slaves of tobacco, especially those of the poor class, being forbidden or unable to buy a great many pick up on the streets the waste pieces of cigarettes and by them satisfy their aspiration of smoking. And the passer-by adults are either indifferent toward this debasing action or condemn it uselessly.

Let the reader not overlook such matters as trifles, because it is so-called insignificant things that mostly shape the future as well as the present of a nation.

If this smoking habit of women and children should not be stopped by

powerful means before it is too late, the consequence will be more terrible and disastrous than ever can be imagined. To-day any attempt to stop smoking throughout the world would be an unprecedented tyranny for mankind, since large multitudes have become slaves to it. Nevertheless, there are comparatively very few persons who through their strong will immediately get rid of it on becoming aware of its morbid results. Therefore the instantly stoppage of the smoke habit at least among children and the fair sex is much more expedient in the present than in the future.

* * *

The taxation of tobacco, which produces an annual revenue of \$96 million for the government, is another problem worth while discussing in this article.

In my judgment, taxation on either spirits or smoking substances is wholly unnecessary, wrong, and dangerous.

It is unnecessary, because it is unfair to collect taxes from the people through various intrigues, as long as the public can be convinced of its obligation toward the Administration and pay fully what is due in a more direct method.

It is wrong, because part of the expenses of the government is paid by smoking people alone, and the non-smoking class remains exempt from taxation on tobacco. Taxation on bread would be very just, but on tobacco it is altogether wrong. If considering smoking as civil offence, the Administration subjects smokers to some sort of fine in the form of tax on tobacco then it ought to have been wise enough to take up other preventive means and entirely abolish the smoke habit. But if the consumption of tobacco is allowed as harmless, why, then, should part of the people remain exempt from its taxation? Or if taxation on tobacco is used as a method to safeguard against excesses in smoking, we must admit that it is a weak method, since it is not by this that an indulging person will respect the rule of moderation.

It is dangerous, because taxation raises the cost of tobacco, and the poor or stingy who are accustomed are inclined to consume cheap varieties and, thus, incur various bodily ailments, for which the government becomes indirectly responsible.

For these three strong reasons we claim that taxation on tobacco should be abolished.

* * *

In conclusion to my inquiry on the question of smoking, I present my humble suggestions to the public:

Individuals not accustomed to chewing or smoking tobacco are very fortunate and should be wise enough to remain so. Persons of infirm physique, especially women and children, who have already formed the smoke

habit, must, before they hear the doctor's warning, make every effort to decrease the quantity little by little and thus get rid of it, which they may replace by the custom of chewing gums, or by the use of dry fruits, candies, or beads. Adults with robust constitution who have adopted the habit for long time, may remain free from the dangers of smoking by means of careful selection and moderate use of tobacco.

We might add also, that the size of modern cigars is unnecessarily large, because the full smoking of one at a time causes dizziness. Although some have the custom to use the same piece at various intervals, yet in this way its taste and effect gradually decrease. Therefore, I think, it is more proper to lessen their size for preventing these inconveniences. Also the Persian *tambacky* is more recommendable for one having leisure hours.

As for the obligation of the government towards the question of smoking, I do not deem unnecessary to call its attention to these principles:

1. Abolishment of taxation on tobacco, some the license fee.
2. Prohibition of both importation and manufacture of false or worthless varieties of tobacco, and license for the kinds which the Board of Health considers wholesome.
3. Allowance for the cultivation of only choice tobacco, which will be carried on under the direction of specialists.
4. If it should be impossible to produce all the tobacco consumed in this country, then to import from foreigners, without any custom duty on leaves—which may be imported from Havana, Turkey, Greece, and Persia—and with very high customs on preparations.
5. Permission for the preparation of only paper made of rice or some other kind having no harm whatever; in case of insufficiency, free importation.

* * *

By these individual and public means, I hope, all the inconveniences of tobacco will be removed, and its benefits of production, commerce, and pleasure enjoyed in this country.

CHAPTER III.

CLOTHINGS.

FROM time immemorial clothes have been an urgent need for the human kind, and from the form of leaves have advanced to the grade of silk stuff apparel.

In the present the use of clothes has five purposes:

- a. Chastity.
- b. Protection.
- c. Cleanliness.
- d. Becorum.
- e. Charm.

Section A.

CHASTITY.

One of the features holding man higher from the animal level in his custom of dressing. It was the sense of shame that induced Adam and Eve to make coverings of leaves and hide their nakedness, whereas we see none of the species in the animal kingdom possessed with the instinct of chastity. Human bashfulness in olden times is established also with the story of Noah, who chastised his son, Kam, for jeering at the bareness of his father.

Our semi-savage ancestors, not having the invention of apparel, or being ignorant of the art of clothes-manufacture, were obliged to cover only their nudities, as in the present we see among uncivilized sections of mankind.

In the civilized world, however, men are under the necessity of covering all their body except the faces and hands in conformance with the generalized consideration of elementary modesty characteristic to man alone. As going further, Islams have made a requirement for woman even the covering of face.

Among the Christians of the world, men and women generally consider the clothing of all the body but the face as a demand of natural chastity.

However among us there are individuals in the fair sex who if do not dare, owing to legal prohibition, to appear in the public wholly in naked condition or with dresse revealing the entire body, but, encouraged by the modern custom, take up other scandalous measures.

One of the scandalous measures is the decollete, which gradually takes unnatural proportions. With the present psychology of man in mind, I am tempted to say that a woman wearing such a custome does not obtain any advantage except exciting the sexual feelings of men and the jealousy of her husband, as daily experience shows. Consequently, it is advisable officially to prevent this fashion, like the state of Ohio.

Also in Russia and Roumania, bisexual bathing has become a custom, where a visiting foreigner can not help resenting at sight of this scene. Although the natives have been convinced that ocular practice does over with obscene thoughts due to members of opposite sex, however, I never believe that ocular practice does kill the sexual instinct and stop temptations. Bareness of bathers is to some extent excusable when these belong to the same sex, but in the case of mixed gatherings, I think, it is demoralizing.

Let us consider the bathing custom of our own country. Although this with bathing suit differs from the former, yet the mixed system here, also, seems incongruous with real civilization. Because bisexual gatherings in the water or on the shore, no matter ir dressed, are liable to create immoral thoughts in the observer. So, in order to keep our moral position on the highest level of civilization we must adopt only chaste manners and customs, and obstruct the advance of any ugly social feature throughout our dear country.

Section B.

PROTECTION.

The chief advantage of clothings is sheltering against cold, wind, rain, and sun, which requires three conditions: (1) seasonableness of apparels, (2) precaution against sudden changes of weather, and (3) custom of cold bath from childhood. Although these three conditions are equally important always but the most necessary is the practice of dressing from infancy, in thin apparels, and with slight changes according to the season. As many poor children accustomed to partial nakedness or light clothing are less disposed to coldness than those of the rich who are wrapped in thick woolen clothes.

In fact, woolen wares are unexcelled in keeping the body warm, however they suit rather adults and old persons. As in warm season it is necessary to quiet the rapid circulation of the blood by means of thin and light clothes, so in youth wearing heavy vesture disturbs the general vitality of the body by over-heating it. Therefore, it is advisable to thicken dresses

of the young only in proportion with the severity of the changes of weather, always preferring cotton wares.

Similarly, the walking of children in barefooted or naked condition is never allowable, because the barefoot, open head, and naked body are always subject to injuries. The feet are apt to be wounded by thorns, pieces of glass, sharp-edged stones, animal or insect bites, and infection of poisonous bacteria. The head may incur sun-burn. The body is liable to change of complexion, under the influence of the weather.

Sitting in the draft of air is a strong cause for catching cold, for however thickly dressed, the subject is exposed to the wind.

The person accustomed to cold bath from childhood is equipped with a strong shield, better than the most protective apparel, which in 99 per cent. of all cases safeguards the body against cold, especially when rubbing of alcohol accompanies after bathing. Nevertheless, one not used must avoid this practice.

Section C.

CLEANLINESS.

Besides bathing, dressing with personal clothes and their regular changes are other indispensable conditions for cleanliness and exemption from diseases. Because the soil produced from the pores of the skin being gathered on underwears, it becomes indispensable to change them once in few days, or several times in a day if necessary.

Inhabitants of Asia Minor have a custom to put on linen underwear and constantly wash the body. While in the U. S. especially the majority of the poor class and immigrants not only do not take bath and change clothes at proper intervals, but also which is worse owing to the insufficiency of their earnings are obliged for the sake of economy, to use second hand apparels, and sometimes unconsciously wearing infected clothes of diseased persons, are attacked by some epidemic, and thus their economy results in their misery and even death. Because the second hand clothings of the rich class are put on sale as they are or with but little change and without distinction between the wholesome and infected.

Aside from this precaution, care should be taken to keep clean collars, the inside of hats, nails of the fingers, and the face alike.

Section D.

DECORUM.

It is a fact that suitable dressing adds to the attractiveness of one's appearance.

However, suitability having been changed into fashion, and the collective models of fashion being uniformly adopted, this has strayed from its purpose and become a cause of oddities and miseries.

Modern fashion causes great many oddities, because if the latest model should not suit the wearer until the eye has become used to it this appears in an uncomely form, and until it becomes customary to the sight, some other odd custom is put on the market.

Fashion being subject to some limit, and the invention of new models being gradually made difficult, persons fond of fashion, become obliged to renew the old, or, in hopeless cases, appeal to oddities much like the transformation of the present Parisian fashion.

A milliner of Copenhagen who used to provide the hats of noble ladies, seeing that her customers had turned to another, since the latter was able to order directly from Paris various large hats, secretly purchased twenty hats of the largest size from her and gave them away to the poor women, who finding that the wide-trimmed hats protected them against the sun, wore them with great pleasure and pride. When the titled ladies in the city saw that women selling fish and poultry wore hats exactly similar to theirs, immediately forsook the model, saying that it was old-fashioned. Such are the beginnings and endings of fashions. Lovers of fashion do not consider conditions which beautify or deform them but they pay attention to seasons, styles, and intrigues of clever persons—that often deprive one's appearance of modesty and decency.

Lovers of fashion sometimes put on odd ornaments, fancy buttons on dresses, extremely large ear-rings, many-kinded necklaces, ridiculous head-ornaments chiefly made of false diamonds—similar to the ornaments of the fair sex of the Indians here of the Kurds in Asia. As a matter of fact, such adornments instead of beautifying very often deprive women of their otherwise becoming forms.

Modern fashion, we said, has been a cause of misery, because being carried to excesses by many, it has inflicted some with poverty, some with immorality, others with physical losses, and still others with all. Let us explain this briefly.

Poverty—Lovers of fashion in the poor class are obliged to spend their money earned with great difficulty for fashion and always remain in an enviable economic condition.

As many young men wasting the important part of their earnings for showy models, although leave the impression of sports on observers, yet they become penniless. Such ignorant fellows deceive themselves in thinking to command the esteem of others and to attain their purpose. Nevertheless, they sorely deceive themselves, because the intelligent observer never is fooled by external appearance however dazzling, and the chances offered

them always will be proportionate with their personal worth and not the texture of clothes.

Similarly, the majority of women desire to make their costumes equal, for example, that of Mrs. Vanderbilt or Mrs. Astor. However, they must realize that the rich who spare nothing for fashion are not affected by the expenditure in the least; while working women pay their one or two week's salaries, earned with so much hardships, for a hat to be used only for three months. Under this system, their whole annual wages do not suffice for only dresses and ornaments, not to say that the procurement of the exigencies of their life remain an insolvable question. So, it is easy to comprehend that such economically unable slaves to fashion in 99 per cent. cases will be condemned to live in poverty, since without having a clean chair in their house, wear silk gowns, or without having regular sanitary diet, bear the dearest kind of furs.

Immorality—Many among short-sighted young men, who can not provide sufficient money for fashion and their earings do not correspond with high tone customs of their environment, think themselves as compelled to obtain the money short by some fraud in their works, the practice of which idea results, sooner or later, in their disgrace and exclusion from their positions.

Also the majority of imprudent young women, who being fond of fashion are not able, through the earning of their parents or husbands, to provide for the desired custome, appeal to the favor of a third person, disregarding the sense of self-respect. Thus, after enjoying that favor, they become obliged first with a kiss and then with their honor recompense it and approve their moral ruin. As a great many girls sacrifice their most precious treasure—virginity—for a pair of new shoes, and a large number wives, under the induction of rivalry in fashion and unable to find pecuniary satisfaction from their husbands, corrupt their conjugal sacredness and create entangled problems in their families.

Individuals of this class, once feeling their bankruptcy of honor and moral, begin for some time unmask their faces and threaten parents or husbands and at least openly declare in their face, "If you don't do yourself, somebody else is got to."

If it should be wished to uncover the hidden fire under the ash of modern fashion, and a secret statistics be prepared, shuddering immoralities in family, his conjugal disputes are unheard of, unnecessary miseries, and abhorrible scenes will be pictured before the public.

I do not wish to stop on these longer, only I feel as my obligation to say that the government by its neglect to give sufficient heed to the question of fashion reform leads the nation slowly but surely into a dangerous and intrexicable situation. As a matter of fact, we never can make sin vanish from the

world, but we do can decrease the chances of sinning and this power is in the hands of the public.

Physical loss—physical evils born of fashion are numerous, some being permanent and others transient.

Permanent evils are:

1. Worries.
2. Wrapping of babies.
3. Construction of feet.
4. Fingerless stockings.
5. Corset.

Worries—Every male and female individual with self-respect who is unable to conform with the demand of fashion, unconsciously is subjected to pressing worries, which, finally, result in consumption. In fact, such imprudent persons are to be blamed to some extent, for unrisking their lives with irrational wishes, and they form a significant number in the country. However, these can not get rid of their sad situation by themselves alone, as far as factors independent of their will power create their intolerable circumstances, such as the irregulated system of fashion, insufficiency of earning, defective education, etc. Because when one sees one's neighbor dressed up so charmingly naturally a desire is born in one's heart to have his or her fortune, and when neither material resources nor conscience allow one to satisfy that desire rightfully or wrongfully it is then that worry nests in one's heart. Also when one, on account of insufficiency of earning can not be dressed suitably, automatically is worried. Likewise when one is unconscious regarding the danger of life inflicted by the unnecessary wish for fashion again he or she is liable to have an inborn grief. And the remedies for each of these cases are very simple, and their securement is the task of the government rather than the individual suffering.

Wrapping of babies—In all the parts of Asia there is an old custom as regards the care of the new-born. Mothers wrap their infants in several suits of coverings so tightly, that the poor young one even can not give the hands or feet slight movements. Some time ago the same custom was prevalent also in this country. And it seems to me that under the influence of baby bandages former gigantic physique of man have sprinkled into the present form.

Fortunately this unsanitary custom has entirely disappeared in this country, but it is sorrowful to say that it has been replaced by the fashion of pinning swaddling clothes of infants, in recognition of whose dangers, intelligent mothers use safety pins instead of simple ones.

Constriction of feet—The Chinese by means of tight bandages keep the feet of the girls exteremly small, who not being able to maintain the balance of the body physically suffer much. Some physicians advocate to keep bodily

balance on four feet, while the fair sex of China derange even the natural shape of their feet. For this ridiculous custom we, also, have the fashion of narrow shoes, and thus a great many people that are fond of fashion wear too small shoes, which produce corns on their toes and bother them for years. The proverb that "What benefit can the vast world yield when shoes are narrow"? explains well the torture of a wearer of narrow shoes, who can neither walk nor work nor think.

Stockings—Experts have emphasized on the unsanitary model of modern stockings and advocate the making of them with fingers, just like gloves, in order that the accumulated sweat coming out of the pores on the touching sides of toes, instead of remaining between the toes should be absorbed by the stockings. Although persons accustomed daily to wash their feet and change stockings, are exempt of this inconvenience, yet the majority, on the other hand, especially the members of lower classes, keep their feet in an unsanitary condition.

Corset—The custom of wearing corsets, which is common in the fair sex of Europe and America, is very dangerous to the body. Because although the corset gives the body a good shape externally, yet with its sprinkling nature it wholly disturbs the natural posture of the internal organs, especially affects the free circulation of the blood and displaces the womb. As medical statistics show that the cause of 80 per cent. of woman diseases is the use of corset. As a matter of fact, formerly this pair of stays has been invented for the purpose of keeping the body in a pleasing form and against coldness, and, indeed, its use should be maintained, but only within the limits of legitimacy and harmlessness.

* * *

Transient evils are:

1. Wig.
2. Pointed pins.
3. High and stiff collars.
4. Narrow pants.
5. High heels.
6. Elastic bands.

Wig—From the beginning, the copiousness and length of a woman's hair has been considered as an important part of her beauty. Mosaic and Roman laws provided for the shaving, as a punishment, of the hair on the head of immoral members of the fair sex.

The ornament of hair has undergone various changes through factors of race, environment, and time. As while among the ancients the loose tresses were considered decent, in modern times, as a rule, they are gathered on the top of the head. Recently, however, it has become a custom of fashion to appear with as much hair on the head as possible, and a considerable

number of women not having as much a supply of natural hair as is considered enviable, becomes obliged to wear wigs. As a matter of fact, wigs may add to beauty, yet their sanitary danger surpasses far these benefits, since they may serve as nests for the germs of epidemics. Because who can deny that the majority of wigs are gathered from various parts of the world, unfamiliar to the buyer, and often without being disinfected are put on the market as wholesome hairs? These may have been made of hairs of the dead or diseased, which being abound with dangerous bacteria, may inflict wearers with various maladies and even untimely death.

Pins—It seems that the purpose of long, pointed pins is, more than keeping woman's hat on the head, to serve as a means of selfdefence for the fair sex against undesirable members of the opposite sex. And unfortunately, owing to their use, often faces and heads of the innocent are wounded, and even eyes blinded, especially in crowded gatherings.

In fact, taking those inconveniences into consideration, the state administration of N. Y. recently passed a law providing to use pins made in moderate size and with buttons at both ends. However, this law not being compulsory for the manufacturers of pins in particular and all the country in general, long and sharp-ended hat pins still continue their work of injuring.

Collars—High collars, stiffened by means of starch or celuloid, have the nature of pressing the neck and disturbing the blood circulation from and to the head, and, in serious cases, of causing various ailments and even death. As some time ago a man with high collar died on account of blood waste from a rupture in the neck caused by his high and stiff collar, after he fell off the electric car. Events of this sort being rare and the same time ailments and deaths caused by collars not having been taken into consideration through statistics, the public has failed so far to direct its notice to this matter. But, in my opinion, this point is not devoid of significance, and if everybody should take pains to notice his uneasiness in the neck and nerves, will see that the use of high and stiff collars is really dangerous and worthy of serious consideration.

Pants—Owing to the demand of fashion, sometimes the upper part of trousers is given a tightening form, which disturbs the harmony of the body. Although the form of wide pantaloons worn the some people of the world seems queer to us, but from its sanitary point it is the most convenient model, as far as the comfort of the body is concerned. If this model is unacceptable, at least our fashion of pants should be so changed as not to ail the body.

High Heels—Being led by the demand of fashion, the fair sex is obliged to wear shoes with extraordinarily high heels, and together with deforming the natural shape of the body cause the disturbance of the activity of the stomach and womb. This is true especially for those who are on feet from morning till night. But still, shoes without heels, too, are not recommendable,

since flattening the sole they cause nervousness. Also tight shoes should be avoided.

Elastic Bands—These are used, as a rule, for holding up shirt sleeves and stockings. But users of such are liable to impair the harmonious circulation of the blood.

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Some consider fashion as a demand of civilization. However they vainly insult civilization, since by such changes of costume not only we do not keep pace with civilization but also retrograde. Because civilization suggests restful and productive life and not suffering and death. The majority of honest-thinking persons confess, that the question of fashion in the present has become a vital one, whose solution can not be delayed. Great many educated husbands, together with becoming familiar with the irregularities of fashion, out of necessity approve the unfair propositions of their wives and daughters, and find themselves in an inextricable situation, which disables them to oppose the environment and general customs.

Fashion day after day takes a more dangerous course, because the matter of its reform is handled unwisely, as we have given the example of the hat-pin law of N. Y. Let us mention another also.

In the last century, being moved by the losses caused by fashion to her people Queen Victoria took off all her precious ornaments and dressed herself in the simplest costume possible, and with her example compelled all classes to adopt the principle of simplicity in costume. Thus at that time England excelled all European and American nations, as regards simpleness in fashion. However, is it possible to say that this applausable method had a lasting influence on the people? Inded not. Because although to-day its remnants are seen in English life, yet the vast majority of both the noble and average classes are fond of the Parisian fashion.

Therefore, the personal example of royal personages or leaders is a defective means for the solution of the intricate problem of fashion, of whom some living simplicity and others being fond of spruceness, can not set a lasting example of simplicity of costume to their people. And what need is there for awaiting the love for simpleness on the part of queens or noble classes? Those who have the taste and resources, instead of keeping or piling up their wealth uselessly, will do far better if should wear most expensive costumes and with daily changes if necessary, in order that part of the people may be supplied with means of living. The poor, on the other hand, must be satisfied with linenwares, but on the condition of having the clean, simple and suitable varieties. Should a financially unable person be dressed up costly in silkwears, then besides being jeered at by his or her neighbors as a scandalous person, ignorant of the ideal of living, must bear the due punishment also; in order that if not ridicule, at least penalty may

stop a foolish career. However, considering these means as secondary, let us notice the radical remedies.

We find the radical cause of the disease of fashion in the method of the activities of modists, who month after month achieve new costumes more or less fascinating, and convince the consuming people of their advantages, saying, "It is the fashion." Consequently, the key of the regulation of fashion being there where fashion is created, it becomes necessary first to obtain that key.

Of course it is beyond our ability to exert influence on the *Nymph du Pavé* of Paris, which is free to act as it pleases. Yet I never deem excusable for a nation of 100 million population to hold a passive attitude toward the society of fashion in Paris, to be subjected to its freaks, and to be dressed after its designs. Such a position is a mighty moral blow to our national dignity, against which I protest with all my power. Let the Parisian society do what it will, what do we care? It is my firm belief, that the American people can produce the most excellent models and costumes without the aid of any foreign people, and that our fashion in time may be imitated by the very Parisian people. In the meantime let us be always willing to adopt any useful fashion not only from France but from any part of the world.

As for our own societies of fashion, they, under the new system, being joined into one organization enjoying the care of the public administration, must be aided by the counsel of experts representing the administration, the class of physicians and economists, produce becoming sanitary and economic models and costumes. If ever any branch should be condemned to inactivity, owing to the long continuance of some model of costume of another, then it is offered other chances of occupation.

Section E.

CHARM.

Another use of apparels is the attractiveness of appearance. The same person in rugs and a good costume presents a sharp contrast of mien. The same woman appearing in odd clothing when dressed in suitable attire becomes incredibly fascinating.

Inasmuch as members of the fair sex have an inborn desire to attract attention of young men before marriage, and to increase their husband's love and win others' esteem after marriage, they must dress as neatly and charmingly as possible. How many wives thinking that they have already commanded the love of their husbands, ignorantly have indulged in carelessness as regards neatness and, thus, disturbed the happiness of their home.

So, men and women by choosing suitable and sanitary costumes may have enjoyed fully all the benefits of apparel. Of course women may dress more

neatly and luxuriously, but always avoiding needless paints and face powder which after a time fade the cheeks; odd styles which change whatever natural beauty they have into ugliness, and produce physical inconveniences; and finally, excesses.

In conclusion, I make the following suggestions concerning clothes:

1. Allowance only for neat and seasonable costumes covering the whole body except the face and hands.

2. Fine for the following: (a) decolette, (b) covering of the head in church, theatre, etc., both for men and women, (c) open head in the sunshine, (d) barefootedness, (e) bisexual bathing, (f) odd, luxurious, or unneat costumes, (g) fetidness or mouth or feet, (h) going out with contagious wounds, (i) long finger nails, (j) unclean appearance, (k) abhorrible scenes.

3. Establishment of free public baths of land and sea, in proportion with the poor population of a city. More baths for women, who naturally need more cleanliness.

4. Fine for parents of boys and girls below eighteen who wear woolen wears without any medical permission.

5. Prohibition for individuals are regards the collection of clothes from houses and their sale.

6. To establish only one emporium of second,hand apparel in a city.

7. Any part of clothings—from shoes to hats—which after some time of use is wanted to be sold, only after bearing the appropriate medical seal showing exemption from dangerous microbes, is sent to the denoted emporium, whence it is distributed to stores.

8. The apparel which is suspectable, or does not bear the medical seal, wherever seen is to be confiscated and burned up.

9. Stores renewing second hand clothes should leave the medical seal on.

10. Prohibition of the extraordinary gatherings of copious hair on the head, and allowance for wigs whose exemption is shown by both the public and medical seal.

11. Poor persons who dress extravagantly after warning are publicly disgraced; any woman who is found out, by feminine detectives, to wear dear costumes for immoral purposes, is subjected to fine.

12. Both the importation and manufacture of the following must be prohibited: (a) long hat pins without button at the pointed end, (b) high heeled shoes, (c) corset with iron stays, (d) high and stiff collars, (e) stockings without fingers, (f) elastic bands, finally, anything harmful to the purse and health of the people.

13. To establish throughout the country a general society of fashion formed of expert modists, with the participation of the public administration, and by the joining of competent physicians and economists. According to the allowance of this organization is to be imported or manufactured the suitable

of hats, sanitary of shoes, stockings with fingers, linen underwear, corsets made of only bones of whale, the decent and exempt of gowns, and so forth.

14. To allow the people to dress during the ten festival days of the year in the costumes of the modern Mardi Grass, when all the people can wear whatever clothes they choose—old and new, restic and princely—but avoiding the use masks and demoralizing features. All hired costumes should bear the seal of disinfection.

15. Outside these ten days disguisement is not permitted for anybody except officers on search or detectives.

Through these means, I believe, the people of this country will become accustomed to costumes suitable, decent, neat, sanitary, economic and appropriate for all classes.

CHAPTER IV.

HOUSE.



THE fourth need of living is the house, the necessity of which we do not need to discuss, since it is known to whole mankind that even the majority of beasts have their permanent dens. All men, except waifs, at all times have had their private or hired houses, whether these be huts or palaces.

As a matter of fact, the caves and busterranean dwelling places of our savage ancestors compared with the houses of the modern civilized men, the latter appear as princely, with their elegant looks, erection and comfortable character to civilization. However, since in the present comfortable dwelling is not enjoyed by people in general and the houses of the poor crowded in large cities are in an extremely inenviable condition, it becomes a demand to examine the causes of this deplorable situation and hasten the remedy.

In these days in order that a house should be considered worth while living in, must fill four chief conditions:

- a. Inviolability.
- b. Sanitariness.
- c. Sufficiency.
- d. Comfortableness.

Section A.

INVIOABILITY.

In his quarter and house the individual must be free to have his own mode of living, and independent of unnecessary interruption from outside as long as he behaves himself. From the beginning for just reasons the inviolability of a house and family has been considered as a primary yet fundamental principle of human conduct.

Under the modern system of tenements, however, the tenant has been subjected to such a passive position, that never can he be exempt from outside

interference. Because at the time of hiring a house certain conditions are drafted, such as the unchangeability of any part of the house; avoidance as regards disturbing co-occupants by talking or coughing loud after ten o'clock at night and by similar actions. These rules and regulations like these restrict the freedom of a tenant, who however desirous for civilized living, will, undoubtedly, not wish to resign happy features characteristic to family life.

To-day is a general tendency—due either to material disability or imprudent carelessness—to choose living in either tenements as occupants, or in apartments. And this tendency, is so fastly extending, that it seems there will be a time when all the inhabitants of the country will be tenants in apartments.

We see three conditions responsible for the vast popularity of this custom. First, tenants are at liberty to move any time, in search of a suitable climate, environment, quarter and house. Second, apartments are more economical than cottage houses. Third, living in private houses requires unnecessary expenditure and hardships, people prefer to stay in tenements.

Now, in my opinion, these three causes are not strong enough to compel the population to crowd in tenements.

First, because the change of house becomes necessary rather in the case when this does not correspond with the need and taste of the occupant, and therefore, the demand of remove becomes rare when the house has been built according to the desired plan. But he who soon gets sick of his dwelling place, or is forced by circumstances to move, can at any time exchange his private house with another by means of purchase or hiring, since in the country there will be tenants so long as immigration continues, and after the country is fully populated, still there can be changed one another.

Second, the saving of a little more expense necessary for the sufficiency and solid erection of a house can never be considered as economy, since without it the owner, besides securing the privilege of free living, becomes exempt from hiring or superfluous rents payable with installments until the absolute ownership of the house.

Third, facility in domestic work lies in perfect knowledge as regards the managements of a house rather than in the fewness of rooms or janitors' help. Because even the poor housewife, without the help of a maid-servant, and with several children, when has a good command of the art of house-keeping, can divide the family function, instead of one, in two floors, and perform her tasks regularly and on time. For example, when the upper floor is appropriated for bed rooms and the lower for daily use, after fixing the beds and cleaning the bed-rooms in the morning until sleep time, she will not have any business whatever there running every now and then up and down stairs, and will save the trouble since on the lower floor alone can do

all her work, which will be greatly alleviated, especially when she may have facilities like glass cover on the dining table. As for the janitor work of the house, ashes and rubbish may be emptied in a pipe connecting the kitchen with a deposit barrel by the house; the government may consign the emptying of the deposit barrel and the cleaning of sidewalks to street men.

Therefore, if the reader still should raise objections against house-ownership, with them he should bear in mind that ownership is much more advantageous than renting. Because house-ownership has at least four benefits; the safety of the future of a family, independent dwelling, suitability of house, and culture of children.

The safety of the future of the family—The foremost obligation of a husband or father is to own permanently a dwelling place, in order that his family, besides living in certainty while he is living should have the security of not remaining in the streets after his death. It does not seem credible to me, that any sound-minded father may fail to consider very seriously this vital problem, he who daily is the witness of the cold reality, that every week or month he is obliged to pay first of all expenses his rent, since otherwise his furniture is thrown out of the house and he is left without a dwelling place. For this very reason the father who under this situation indifferently continues to be a tenant, must be considered stupid enough as not to object lessons from the examples of some of the occupants of gorgeous houses who in time, on account of some weighty misfortune, are impoverished and, finally, left homeless.

Independent dwelling—The best means of independent dwelling is house-ownership.

Suitableness of the house—In order that a house wholly should suit the occupant, often it needs various changes. But in the case of hiring, the tenant is deprived of the right of making the slightest repair in the house, and often is compelled by the unsuitableness of the house to remove at considerable losses on furniture. While after a house-owner, he can make any change he pleases.

Culture of children—The modern system of tenement has created a very great obstacle against having children or tending them properly. Because in time of renting the first question that the owner asks the tenant is, "Have you got children"? and if he should receive a positive answer, returns, "Excuse me but I can't have children in my tenement." Wander as he or she will, the same answer given, and if ever should find some house, flat or apartment to let, that also is either too expensive or in a low quarter. Thus although at the first minute the tenant realizes it is not suitable for the family, yet he or she becomes obliged to conform with the existing circumstances.

The house-owner does not let children live in his tenement for having his present interest in mind. Because he does not want to have the wall-

papers, doors, stairs, etc., scratched or soiled and new expenses of repair. And he has right to take such precaution, since many families with mischievous children, besides night and day disturbing neighbors or co-occupants, open a big door of expenditure for him.

If ever such families should be admitted in apartments, still it is impossible for them to train up and tend their children according to conditions of eugenics, as far as the inner rules of apartments demand a quiet life of the occupants, and they have to either deprive children of amusements or send them out doors to play in the streets, where no matter however refined, these are corrupted to rude companions.

So the essential conditions of life make a demand for every father to have his private house for his home.

Section B.

SANITARINESS.

The second vital demand for a house is cleanliness and sanitariness. To-day large cities are overrcrowded with tenants, in which millions of men spend their lives. Although outwardly they look like palaces, yet internally they are dirty houses, whose basements with dampness, middle floors with darkness, and upper flats with soil tend to shorten life.

Some of the European governments having unjustly imposed tax on windows, their people are accustomed to have as many windows less as possible, and as a consequence of this, the people of this country also have got used to live in dark rooms.

In the present, owing to the too small area of city lots and their high value, buildings have been erected too closely, and thus are deprived of fresh air and sunshine. While in order that a house should be sanitary, it must be open on four sides and ventilated well. I believe that the time is not far when men will live on mountains and near forests, for the sake of enjoying good fresh air and undisturbed health, since modern improved means of transportation can prevent inconveniences due to remoteness.

As for dirt gathering in the house, cleaning is within the ability of the occupant, who must have a clean and neat housewife to shine the house like a mirror. Often we come across such neat houses which not only promote the health of those living in them but also inspire the observer with admiration. But housewives who neglect the care of their house, should be warned and corrected through the sudden inspections of women detectives, and even punished whenever necessary.

Section C.

SUFFICIENCY.

A house must sufficient for the dwelling of its occupants to the extent of being an average civilized abode.

We lay aside the importance of compartments necessary for a mansion; that is the reception hall, waiting room, counsel room, dance hall, music room buffet, smoking room, dressing room, gymnasium, library, office, gallery, rosary, art room, sitting room, large and small dining rooms, the apartments of every member of the family, together with separate rooms for washing, sleeping, dressing, toilet, bathing, parlors, and rooms of valets and maids, and the annex of the kitchen connected with a lane, etc.

Considering the case of an average family, when a house does not have private bed-rooms, for every member of occupants, a parlor, a hall, a dining room, a kitchen, a play room for children, a bath room, a wash room, dress closets, a cellar, a storage, a coal room, and the like, then neither it can be comfortable nor house work is ever finished in it.

Because when the house lacks a so-called insignificant play room for children, these are likely every day to turn the rooms upside down and, thus to keep their mother busy from sunrise to sunset, or else she has to send them out to the street and get rid of their mischiefs disregarding the perversion of their moral.

Also, if a house should lack a sitting room, the dining room or the parlor being used as such, both daily work of cleaning is furnished and the furniture is soon worn out, also in some cases suddenly a guest entering the house and finding it in disorder, it will be a cause of disgrace for the visitor and the housewife as well.

Again, if the house is devoid of a cellar, the housewife can not make her dietary preparation properly and, thus have acted economically. Besides she either daily will have to run several times to the market, or not being able to conceal the victuals and the sort from children, constantly will be annoyed by them, because however satiate and well trained, they openly or secretly will continue stealing or seizure, as far as by nature they are fond of cookies, fruits, candies, etc.

But what shall we say as regards the narrow cells in apartments, which not only are unfitted for inhabitants, but also are like the cells in steamers, in which no room for stirring can be found, because if a chair is set by the bed-stead, no room is left for dressing, and instead of filling the heart of the occupant with cheer, they intoxicate his brain.

Therefore, these inconveniences render the sufficiency of an abode for the occupants very indispensable.

Section D.

COMFORTABLENESS.

The comfortableness of a house is a vital demand, because although the embellishment and cleanliness of the parlor inspires the visitor with admiration, yet it does not alone satisfy the occupants, as the case is with the majority of families. The comfortableness of a house depends on the order of its kitchen, cellar, dining room, bed room, bath room, etc.

The comfort of the occupant, on the other hand, depends on the sufficiency and make-up of the abode. For as a house lacking sufficiency never gives comfort to the occupant, so when it has not been built in accord with the personal taste of the individual who will live in, is unable to afford ease to him, no matter if millions have been spent on it. Everybody through personal experience can affirm that it is impossible to find any rented building fully satisfactory, whether that be a private house or tenement. Because these having been made according to various tastes and purposes can not appease one as much as a house built in accord with one's wishes and taste.

The ambition of each family should be to represent a sweet home, and in order that an abode may be sweet, besides being under the care of a skilled housewife, it is necessary that it should correspond with each member's need, health, freedom, comfort, pleasure and taste; and the only means that enables a house to fill this condition is house-ownership.

It is for these irrefutable reasons that in the chapter on ownership I have presented the principle of granting every rich as well as poor family a private abode.

* * *

Here arises in our mind a case worthy of consideration, which we do not want overlooked. May be some, together with accepting these true facts, will object that in unfavorable situations any attempt for house-ownership is dangerous, especially in the case of uncertainty of business.

In answer to this, we can refer them to the wise method of German families in the country, which, as their foremost task, save part of their earnings for the purchase of an abode, and even the unable among which by means of installments buy houses or lots, and after a time of pecuniary anxiety become proprietors and, thus, secure their future. Many of them selling out at high cost what they had purchased cheaply, move to remote places, there to establish with double or triple property. The majority of streets or quarters in certain cities first have been inhabited by German families, which later have transferred them to others at gross profits. As a fact, Germans have the talent of economy and realize the advantages of house-ownership—freedom of living, healthful climate, liberty of children, etc. etc.

Here positively we assure the reader, that the principles of my system of business are adopted by the public, all the masses of the people undoubtedly will have their steady means of living, and sufficiency of earnings, and neither any danger of uncertainty of situation nor worry as regards installments will continue to exist.

But if it should be objected that "A big sum is needed for sufficiency of dwelling", we may assure the doubters that a smaller fund than they imagine will be enough, as they will see in the following pages.

Section E.

FIRST STEPS.

In conclusion to former discussions, we emphatically set forth the following.

Foreigners in this country may as guests be tenants in apartments, but the established native, rich or poor, without any business or economic considerations, must be compelled to have his own abode. The family desiring to change residence, may exchange its private house with another or lease it to foreigners—the vital question is that, it necessarily must own a dwelling for security against any probable economic panic and for the permanent sheltering of its members. Therefore, in order to obtain that security, it is indispensable that the public administration should make compulsory, as a constitutional law, the principle of house-ownership for every native family, so that the ignorant class of the people should not be kept in an unprepared situation, since this can not by itself foresee its future and it is probable that carelessly lavish its earning and remains homeless.

As the Constitution is the loyal guide of the people, so it is the guardian of the illiterate mass of the people. Thus the public, which is the author of the Constitution, is supposed to have the responsibility to secure the future of each citizen—rich or poor, and learned or unlearned—and besides compelling the ignorant to ownership, even to provide the means of ownership for the unable among them. Also after showing the municipal demand, sanitary conditions, and form of architecture, the government is to leave the rest to the management of the family, for building and furnishing its abode according to its taste, ability and needs.

Ending here my discussion, I consign to the attention of the honorable reader these suggestions concerning house ownership:

1. According to the ownership law to be established, (except central state cities) each native poor family being granted a 40 x 100 ft. lot, on this is made their house, which is to be at least 20 ft. wide and 35 ft. long, and externally 25 ft. but internally 28 ft. high. The cellar being 8 ft. high is used for keeping victuals, fuel, etc.

On the top floor with 7 x 18 ft. lane of doors and stairways, will be three airy rooms, 10 ft. high; the 1st as the parlor 12 x 18 ft., 2nd dining and sitting room 10 x 16 ft., 3rd kitchen 9 x 15 ft. (Although some doctors advise to have the kitchen in the attic, but this method is rather commendable for restaurants.)

On the second floor, with 8 x 10 ft. lane, four airy rooms, 10 ft. high, the two for bedrooms 10 x 17 ft., the 3rd play room for children 8 x 12 ft. and the 4th bathroom, 8 x 10 ft.

In such a house a family of five members can live very comfortably.

2. If it is not appropriate to make the kitchen and bathroom on the northern or western side of the house, then it is advisable to put an air pipe on either of the said sides, like the system of steamers, in order that all bad odors should easily pass through.

3. The existence of wash and drink water, electric or gas light, telephone, etc., being indispensable for a house, their pipes or wires previously are connected with it by the public; also it should be compulsory to have the bathroom and kitchen made with the latest system, equipped with all necessities.

4. Families composed of more than five members may have two high and illuminated rooms in the attic for sleeping.

5. Tracts of land around the house, that is 5 x 20 ft. on the front, 20 x 100 ft. on one side and 20 x 60 ft. on the back are appropriated for garden use; these besides being well ventilated from all sides, the house supplies plenty of manure for the culture of vegetables, flowers, and trees.

Section F.

PRACTICAL ESTIMATION.

As for the case of the house-ownership of the poor, it seems to me that it is possible to obtain an abode like one described above with \$3,500. Because it is calculated that for a person earning \$5.00 a day in the lower quarters of any city or in the vicinity a lot of 40 x 100 ft. being purchased at \$1,000 a wooden house can be made for \$2,500.

As in the vicinity of New York, the most valuable city of the country, house lots 30 to 40 minutes from the main city, whose carfare is 5 cents, today do not value more than what we mentioned, whether they be in the vicinity of Brooklyn or near Long Island. By this the land cost of all other cities can be determined.

Already our purpose being to show the means of security for the last wage-earning citizen, we hold the lowest example as a standard. While the worker making \$10.00 a day is able to own an abode valuing \$6,000 to \$7,000, in more refined quarters; or those earning more may possess the more valuable property.

Taking the lowest cost, \$3,500, and the poorest person, unable to make payments of installments, we present the following plan for his house-ownership:

First of all, an average fellow earning \$1.00 to \$2.00 a day and giving an annual rent of \$150 for 3-4 rooms in an apartment, after being able to earn \$5.00 a day, can pay \$300 a year easy. Consequently, instead of wasting every year that sum as rent, should appropriate it for the installment of the house to be owned, which will be larger and more comfortable than the present one hired by \$300. Therefore, the same \$300 being paid as yearly interest and installment for the denoted abode, it becomes possible to own it within 16 years. As a proof of this statement we give the following account:

Detail of the payment of \$3,500.

Year	Sum	4 per cent. interest	Payment	Remnant
For receiving key	3,500.00		10	3,490.00
1	3,490.00	139.60	300	3,329.60
2	3,329.60	133.19	300	3,162.79
3	3,162.79	126.52	300	2,989.31
4	2,989.31	119.58	300	2,808.89
5	2,808.89	112.36	300	2,621.25
6	2,621.25	104.85	300	2,426.10
7	2,426.10	97.05	300	2,223.15
8	2,223.15	88.93	300	2,012.08
9	2,012.08	80.49	300	1,792.57
10	1,792.57	71.71	300	1,564.28
11	1,564.28	62.58	300	1,326.86
12	1,326.86	53.08	300	1,079.94
13	1,079.94	43.20	300	823.14
14	823.14	32.93	300	556.07
15	556.07	22.25	300	278.32
16	278.32	11.14	289.46	
		\$1,299.46	\$4,799.46	

This table above clearly shows that in 16 years \$1,299.46 being paid as interest, although the house worth \$3,500 is considered to be bought at \$4,799.46, yet the fact that by only \$10.00 as prepayment and installments paid as rent one can own in 16 years a good house and secure his and his family's future, is positively true.

As a matter of fact, in the present situation it is impossible through this method to become a house-owner, even by the union of 2 to 3 families, because of five chief obstacles.

First, for the contract of an abode worth \$3,500 at least 10 per cent. prepayment is required, and an average person has not got ready \$350.00 for immediate payment and, remains in the same situation.

Second, owing to the increase and high rate of interest, mortgage and like expenses, it becomes impossible by \$300 payment to finish what is due in 16 years.

Third, tax being collected on the house of the poor, both the date of payment is lengthened and in the future the family becomes subject to continual payment of tax as a little rent; and this fact does not encourage the average man to own a dwelling place.

Fourth, in uncertainty of business, a common person does not dare to take upon himself the responsibility of annual installment of \$300.00, since both he has not a sufficient earning, and he is not safe of what he has.

Fifth, no confidence or security is given for the continual hiring of two-tenement houses suiting the poor.

It is these causes that render the case hopeless.

However, in accordance with the principles of my plan, the stopping of prepayment, the abolishment of mortgage and other expenses, the fixation of 4 per cent. interest, the extinction of property tax, the making of foreigners' help not necessary, steadiness of works, and sufficiency of earning—all these secure the easy payment of installments.

Here if there is a doubtful point, it is the retirement of the workers from employment on account of sickness or untimely death.

Against these it is possible to struggle by these means: In time of sickness the period is prolonged without difficulty; and in case of death, the ready wealth of the subject that is his capital invested in the undertaking, insurance fund, or whatever else he has, are appropriated first for the payment of the house. But if the subject is devoid of any material resource, and none of his dependents is working or is fitted for work, then, without causing the family much loss, the half of the payments done until that time for the house being returned to the heirs, the family is joined with the class living on the charity of the public, and the abode remains in the hands of the Administration, for transmission to a future citizen.

Section G.

HOUSE GARDEN.

We have already explained in the chapter on agriculture, that it should be compulsory for every family to cultivate a garden around their house. Because without that legal compulsion a city cannot have a perfect aesthetic appearance.

In the present, many tracts of valuable land in famous cities are left dry and unplanted, on account of the carelessness of some part of the population and of the lack of taste of the other part. We can affirm this being so by taking a walk in the quarters of any city, where immediately come before the eyes the naked joint buildings and the nakedness of untilled lots enclosed by posting boards; while beyond in other quarters one catches the sight of flower gardens surrounding large or small houses enclosed by fancy fences. The observer receives from such a city two strikingly contrasting impressions—unpleasant and fascinating.

Therefore, it is the pleasing and acceptable way to beautify surroundings, since there is possibility without sensible expenditure and hard work to change all unoccupied lots into perfuming and tinted gardens.

As a matter of fact, the desired plant or tree can not be cultured in any climate, but by the aid of science it is possible to make it adopt itself to the environment. As on a tract of land besides raising up flowers, it is possible to have trees and vegetables grow, which will lessen the dietary expense of a family. Because in many places trees of cherries, pears, apples, plums, apricots, pomegranates, *kuzuljaks*, vines, and even lemon, orange trees.

Besides yielding sufficient quantities of fruits, these by their flowers create alluring scenes in their seasons. Similarly, on the back tract, 20 x 60 ft. of a house it is possible to plant cucumbers, radishes, peppers, mints, and other vegetables, and thus have enough fresh soil products at the service of the household.

Aside from the aesthetic and economic benefits just mentioned, gardening has a good effect on the physique of the cultivator. Because it has been established that an individual, no matter what his occupation is, on account of busying himself in gardening from March till November, both receives physical refreshment and mental pleasure, besides in old age he finds comfort in it as his amusement.

Moreover, the children of a family actualize what they learn in school about natural science and especially botany, by helping the elder after school. Thus they quiet mischiefs, have innocent amusements, and daily are more refreshed and strengthened through gardening.

The cultivation of a house garden may be carried on through the help of changing members of the family, without any expenditure of gardening, as many German families do. In this way within a year the city receives a charming village scene, which gives content of the heart to the inhabitants and observer.

So, I commit the following suggestions to the attention of the public:

1. To make compulsory the planting of fruitless trees on the borders of quarters in the city, and the cultivation of tracts of land around each house.
2. Through experts to instruct the house-owner in regards to the selection of seeds and trees, which are to suit the soil and climate.
3. Neighbors should exchange plant trees, plants, seeds, etc., and thus lighten one another's expenditure of gardening.

CHAPTER V.

FURNITURE.



FURNITURE is the most important among the needs of a family, without which a house can not be inhabited, no matter if it is much like a palace.

With the advance of civilization the furnishing of a house became more and more complicated and luxuriant, and gradually is made indispensable for comfortable living.

Truly it can be said that one significant part of civilization is the progress of furniture, which to-day affords all facilities and ease to man at home and elsewhere. Because when the old modex and new mode of life are compared, when we just have in mind, that the ancients were enlightened with the flame of woodpile in the hearth, while to-day we enjoy electric light; that they used to sleep on the ground, while we on bed-steads; that they used to sit on skins spread on ground, but we sink in arm-chairs; that they were employing potteries, but we use chinawares; that they drew up their water from wells, while we have it ready in pipes of our houses; that they did their washing with hands, while we employ machines; and so forth; then amazingly we confess that the improvements, facilities, comfortableness, and refinement of furniture to-day are more perfect than ever.

However, it is a question to know whether the people in general has succeeded in enjoying the benefits of the progress of furniture. Unfortunately not everywhere. For, leaving aside the life of semi-savage people—which eat with fingers, sleep on the ground, and which devoid of new-invented articles, being accustomed to the old, continue to live satisfactorily—and considering simply the living of advanced nations, we see that the vast majority of the progressed sections of mankind although feel the needs of luxury, yet remain unable to obtain them.

As a matter of fact, there exists in this country great or small establishments of furniture, which are considered as giving facilities to the desired, by means of installments on purchased goods. But these can not satisfy

the needy class of the people on account of their inaccessible conditions. Thus four chief obstacles prevent the common people from obtaining the furniture necessary for them.

First, the modern system of installment requires security of payment and 10 per cent. prepayment, and, therefore, many not having that security or, above all, the prepayment, even do not dare enter furniture establishments.

Second, the full payment of purchased furniture being demanded within at most two years, in order to have a house furnished fully at least weekly \$4.00 must be paid, which is far beyond the ability of the poor, who, wisely shun any contract of this kind.

Third, the value of furniture delivered on condition of installments is fixed too high and the 10 per cent. profit is but nominal. This secret is familiar to those who by cash purchase have found the difference. Nevertheless, furniture dealers, too, are to some extent justified for their sale at more than 10 per cent. profit, since sometimes they suffer losses, which they have to add on the prices of goods. Under this system for obtaining all the furniture needed, the poor become obliged to pay large-summed installments, but in their uncertain situation they avoid such an heavy responsibility, especially when their earnings are insufficient.

Fourth, those who under the induction of an unfounded hope, dare imprudently to agree on such a contract of with a heavy installment, often become unable to fill the conditions, when the deliverer of furniture has the right to take back whatever house equipments he may find, disregarding the former installments on them. In such a case not only the family is left without furniture, but also the creditor loses when the damage on his goods exceeds installments already paid.

The real causes of these four inconveniences above are the instable economic condition of the people and the irregularity of the functions of furniture emporiums.

Now, in order that the furnishing of a house should be perfect, its furniture must fill the conditions harmlessness, and durability.

Section A.

COMPLETENESS.

It is indispensable that a house should be furnished with all the utensils it needs, because even a child knows that the lack of a needle impedes the work of the wife. It is possible to remain without cut glass wares, since these serve simply as ornaments, but not without plates, chairs, or even arm-chairs; in the present, the arm-chair, too, has become indispensable for many, who are obliged to alleviate their tire by it.

So, it is made clear that every house should have all the necessary furniture, according to the owner's material resources, in order that both the work of the house should be lightened and its attractiveness and comfortableness be secured.

Section B.

HARMLESSNESS.

The uninjuriousness of furniture is a foremost condition for their choice-ness. To-day the danger of agate kitchen wares is quite serious. Owing to their cheapness, they are bought by the poor class of the people, for the sake of economy and in a short time crumbs of enamel coming off them are mixed with the foods they contain and unconsciously being swallowed hurt the intestines and, in some cases, cause death.

Manufacturers seeing that the people ignorantly prefers the cheap varieties of goods become obliged in their liberty to prepare the worthless, regardless to the health of the public, since the government has failed to raise some obstacle against factories, and some sections of the people remain ignorant of the advantages of good preparations.

Because of man's tender constitution characteristic to modern times, these so-called unimportant points must deserve the serious attention of the people and the care of the public administration; in order that no injurious furniture of whatever sort should be prepared and used. Enameled utensils may be replaced by best aluminum kitchen wares, which seems harmless.

Section C.

DURABILITY.

Durability is another quality to be sought on furniture, since the lasting kind is the profitable. Because, for example, everybody knows that oil cloth, although cheaper, becomes more costly than inlaid oil cloth; or knife made of iron will cost more than that manufactured of steel; or not only a wood bedstead is worn out soon and becomes more expensive than a brass one, but also bed-bugs keep the housewife busy in cleaning the former every once a while.

Therefore it is advisable to have only the durable kind of furniture. The person is considered economist who spends his money, in proportion with his natural resources, only for furniture made of metals, hard woods, hard stones, silks, wools, etc., which last from generation to generation. Of course the rich prefer gold or silverware and the poor choose iron wares; but he who buys zinc for iron for the sake of its shine, after a short time will realize its costliness.

So, a rich person may furnish his house, wisely, with various important and ornamental articles, for whose quantity and quality or dearness no limit can be marked.

A poor man, on the other hand, must eventually have daily necessary furniture, no matter if the simplest.

Years ago, in the tuberculosis exhibition of the N. Y. armory was shown a set of furniture used by the poor, such as chairs made of boxes, a table used as a box, drawer etc., and other unexpensive articles, which can be made at home by anybody who can handle caprenter's tools.

However, my purpose not being to encourage such a sort of economy, I desire that any poor family should be able to have their house more or less decently furnished.

Furniture is of two kinds: second hand, new.

Article 1.

SECOND HAND FURNITURE.

It is evident that the luxuriant rich soon become sick of many of their household articles and desire to have what is new and costly, who selling whatever article is less valuable or has been used for some time replace them by expensive utensils. Besides, rich hotels, clubs, steamers, offices, strange residents and movers often sell part of their furniture.

Therefore, those who for the sake of economy are satisfied with second hand furniture may choose what is durable and worth while buying and pay for them cash or in installments. Only they should take care to find out which is infected and which is not, because they may have been used by diseased people. We think that as all kinds of clothing, so any sort of furniture only after being disinfected should be sent to emporiums; in doubtful cases it is advisable to burn them up and keep the people free from contagion.

Thus far second hand furniture being sold in cash at auction markets or stores, it has not been a custom to buy them with installments. Consequently we advise to form an organization of second hand furniture in every city, which purchasing from the auction shall deal at 10 per cent. profit.

Article 2.

NEW FURNITURE.

In my opinion, for a poorest family it is indispensable to have \$400 worth of entirely new furniture, which must be had for the furnishing of a house with seven rooms and the comfort for a household with five members. The following is a brief account of this purchase:

A rug for parlor, carpets for 5 rooms, inlaid oil cloth for kitchen and lanes	\$100
Simple and durable utensils for kitchen	40
Simple and durable utensils for dining room	30
Tables, drawers, sofa, chairs, arm-chairs, etc.	100
Bed-steads	55
Curtains, mirrors, pictures, etc.	50
A musical instrument	20
Garden and tools	5

Total.....\$400

Therefore, as a poor family will be enabled to own a house by \$10.00 prepayment, so it must be given all the furniture by only \$6.00 prepayment. And if the buyer should feel himself unable soon to clear his debt, yearly at most \$50.00 installment must be fixed with 11 years as the period of payments, in order that these may be done imperceptibly. The following is the detailed table of this arrangement:

Year	Sum	Interest 6 per cent.	Payment	Remnant
Prepayment	400.00		6.00	394.00
1	394.00	23.64	50.00	367.64
2	367.64	22.06	50.00	339.70
3	339.70	20.40	50.00	310.10
4	310.10	18.61	50.00	278.71
5	278.71	16.73	50.00	245.44
6	245.44	14.73	50.00	210.17
7	210.17	12.62	50.00	172.79
8	172.79	10.37	50.00	133.16
9	133.16	7.99	50.00	91.15
10	91.15	5.47	50.00	46.62
11	46.62	2.80	49.42	
		<u>\$155.42</u>	<u>\$555.42</u>	

For the above estimation it is seen, that for furniture worth \$400.00 in 11 years interest \$155.42 being added, it becomes necessary to pay \$555.42. But the facility of having one's home furnished with \$6.00 prepayment and \$50.00 annual installment is far excellent, indeed. Thus a poor family having even \$16.00 and it is possible to have that sum very easily—becomes able to have both an abode and all the furniture needed.

Also, the regular payment of the annual installment of \$50.00 is secured without difficulty, since a poorest person will earn yearly \$1500, under my system of business. It is possible therefore to replace one's old utensils by

the new and continue the payment of installment by part of that earning. And after the total has been payed, the same installment can be appropriated for other parts of furniture still wanting.

But if families of this class should be attacked by misfortunes and condemned to disability of paying installments, then arrangements are made similar with conditions of installment on real estate. Only in hopeless cases the furniture is sold at the auction-market in account of the debtor; because it must be admitted that under circumstances household goods belong to the buyer and not the seller.

So, if it is necessary to establish in each city one organization of furniture under the auspices of the public, gathering from factories and emporiums all kinds of furniture, and adding 10 per cent. profit on their real worth, the organization sells to the desiring poor by installments and 6 per cent. interest during the term of payments, in this very way both the interest of the capital is secured and 10 per cent. profit balances the disbursement of the organization. By this method both the organization becomes exempt from loss or failure and the economically unable mass of the people can have all the furniture they need.

CHAPTER VI.

AMUSEMENTS.



WE call amusements all the pleasing acts and features which tend to make one happy and forgetful of worries. Amusement is as much a natural exigency as health itself and it is born with the individual to die with it. For as one is born under the condition of working, so one is born with the right for enjoyment of amusements. After birth the child considers its subjection to some uneasiness as a labor, which it tries to make others understand, and when it feels comfortable through the care of its guardian, instantly shows a smile as a sign of content.

The labor of a child is its hardships and anxious efforts for studying its environment, the fruitfulness of which rejoices the subject.

The labor of a youth is his actions to overcome all difficulties preventing his advance in life, which trials make amusements indispensable for him.

But the labor of an adult is his burdens of functional activities, for the continuance of which he needs various sorts of pleasures and pastimes, since these refresh and enable him to resume his business with inner content.

Consequently, the individual who is deprived of amusement at any time, he has a right to consider himself unhappy. In such a case, as the child makes those around itself uneasy, by its open or secret mischiefs, so the adult takes up troubling means and gradually becomes dangerous for both his environment and society.

It is a sorrowful fact, that in the U. S. the poor class of the people together with being condemned to hard labor, hopelessly has been deprived of important amusements.

Nevertheless, let it not be supposed that only the laboring class is affected by privation of amusements, since we can not overlook the bereavement of many business men as regards pastimes, who by worries of heavy responsibilities or greediness for money, are condemned to drudge and live far from the happy features of society and who cause absence of late hours.

Now in my opinion, another obligation of the public administration is to procure means of legitimate amusements for the people, since harmless pastimes not only lead the individual to accomplish his task satisfactorily but also ennoble him.

Amusements are of two kinds: sinful and innocent.

Section A.

SINFUL AMUSEMENTS.

Sinful amusements are all socials accompanied by intoxicants, adultery, gambling, competitions in race, sports, etc., wrestling, immoderate physical exercises, illegitimate hunting, overnight dancing, immoral features, etc., etc. At first these seem pleasant to the majority of men, but in reality they are factors promoting social corruption. Because after some time victims, besides ruining themselves, cause irrevocable loss to their dear ones and to the public.

Consequently, a vital duty rests on the shoulders of our leading legislators, to shield the people against such pastimes by severe punishment and moralizing measures rather than mere prohibition. Indeed, it is greatly encouraging that this work of popular salvation has already been started.

Section B.

INNOCENT AMUSEMENTS.

Innocent amusements are chiefly the following: Marine and continental tours, lawful hunting, fishing, boating, visits to parks, museums, and exhibitions, picnics, field days, sea baths, gardening, decent dances, innocent evening parties, concerts, moralizing moving pictures, enjoyments of lectures, theatres, good reading, visits to amusement resorts, playing billiard, cards, etc., without gambling; harmless physical excercises; house parties, etc., etc.

Amusement being a matter of taste, everybody does not receive the same rate of pleasure from a pastime, and an amusement which is the favorite of one may be tedious to another. As some are lovers of sports, while others are fond of some other kind of amusement.

Therefore, leaving the choice of innocent pastimes to the free will of the people themselves, the government should extend free all kinds of social amusements, or at least enable the people to enjoy features of pleasure through accessible means.

The chief means of pastime that the Administration must facilitate are:

- a. Tours.
- b. Country resorts.
- c. City resorts, (gardens, playsteads, exhibitions.)
- d. Music.
- e. Theatre, movies.
- f. Balls.

Article I.

TOURS.

Among innocent amusements the most sanitary and refreshing is touring, on sea and land, for the enjoyment of which the first thing to be considered is the expense. Because although the rich can travel on their automobiles at any moment they please, however the poor class is under necessity of planing first all the details of their tour. So the only means which is able to facilitate the enjoyment of excursion is the lowering of car and ferry-boat fares, if not for every day, at least on holidays and at nights; or the establishment of a second class fare. Either of these methods will enable the poor to participate in outdoor sports and tours individually or socially.

In the present on account of high rates of transportation, the average class, not to say the poorest, is deprived of the enjoyments of social amusements and visits to resorts.

The care fare from New York city to Coney Island or North Beach is 10 cents, and the rate of excursion of several miles on sea is 50 cents, so that a family with five members becomes obliged to pay \$3.00 at a time, not to mention expenses of lunch, refreshments, bath, movies, etc., which amount to \$4 to \$5. One can hardly visit the Luna Park or Steple Chase by 50 cents. It is so with the fares of North Beach, South Beach, etc. Even the rate from Bronx to Prospect Park or from Brooklyn to Central Park is 10 cents. Under this system, which is prevalent in all cities, the poor class of the people is unable to enjoy outings.

The secret of the highness of transportation rates seems to be its private ownership. It is an economic fact that the lower fare the more coming and going, and therefore the more the profits of such companies, which unfortunately have not realized this truth.

To-day's system keeps the one or the other section of the people away from amusements of resorts, as scarcely one out of five is enabled to enjoy them. Whereas it is my deep belief that if there should be fixed a low rate for holidays and amusement hours, say half the present fare—and this is possible through public ownership—both companies will be profited more and all the masses of the people enabled to participate in almost all public pastimes.

Since the working class can have leisure hours only on holidays, then it is necessary to make the said arrangement especially for this time. The Eden Museum adopted this method, so that on Sundays the people can visit there free or with an insignificant fare.

Article 2.

COUNTRY RESORTS.

There is no doubt that visiting vineyards, gardens, meadows, forests, hotels, museums, and villages with sanitary climates is a good source of refreshment and pleasure; similarly the beach life; which lighten one's cares, make the heart happy, restore appetite, and lengthen life.

It is encouraging that summer and winter resorts are not wanting in the vicinities of any city; but unfortunately the majority have been left in uncertainty and subject to the freak of selected few, who, either on account of poor business or greediness, have fixed rates so high that these places of amusement remain inaccessible to many, especially to the poor, who form majority in the people.

Another inconvenience is the highness of the bill of fares of hotels in such places, which to some extent prevents the people from visiting there for years. This same factor has originated the custom of taking lunches along, which chiefly consists of sandwiches, pies, tomatoes, fruits, etc. Even in picnics, instead of roasting meat and having hearty meals, people are satisfied with dry lunches. While the natural and wise way is to make in home good preparations of meals for outing.

Moreover, myriads of persons take their lunch while sitting on the shore, and thus—no matter how much careful—become liable to swallow sand, since often this is blown to everywhere and on anything, and especially that children can never keep their hands clean of sand. In consequence of this, kidney trouble gradually becomes popular, and nobody seems to understand their origin.

To prevent all these inconveniences, it is advisable to establish public restaurants in beaches, with warm dishes of all classes and at the fare of the cheapest cafes in the city.

Article 3.

CITY RESORTS.

PARKS—As a matter of fact, thus far every city has had its own park, however this, too, we must consider that commons of populous cities are either insufficient or unsatisfactory. As a family can not find free lawns in

the parks for amusing children, or for visiting there has to pay car fare, since in the vicinity of certain parts of most cities there are no commons whatever.

So, as I have said before, a city must, besides a public garden and forest, have on every five or ten blocks small parks and playsteads for children; or in order that all classes of the people may enjoy them without any expense of travel, and minors devote their leisure hours to physical culture.

Amusement Places—In the present, the chief places of city amusements are: the clubs, public halls, hotels, winter parks, ice cream parlors, bars, coffee houses, etc. Some of these being reserved for only men, have received the nature of Mohammedan amusement places. Let us consider these in order.

CLUBS—The extension of clubs has become a new custom for all classes, which has its beneficial effect upon society, indeed. However the separate clubs of men and women more than being amusement resorts are factors of evils, which produce conjugal and social tangles.

The husband leaves the wife and children alone in the house and goes to the club, where until midnight or later he enjoys pastimes; while here in vain his wife and children wait for him to come home. Consequently after a time disputes begin to busy both the wife and husband. In some cases, husbands who pretend to go to the club, are caught in immoral actions, which result in the ruin of their family. The same is true as regards wives, some among whom start from home as for going to club and engage in vicious relations.

If the club according to its original purpose, is to be the place of social gatherings, its time must be limited to three hours a week, from 8 to 11 o'clock at night, in order that husbands of wives of club members should not have any cause of dispute or suspect. Or if the club is to be used as a place of everyday amusements, then it should be open to both sexes, so that the wife and husband may resort there together. However, if there should be found jealous mates who do not want their wife or husband to have relation with undesirable persons in the club, they may amuse themselves in separate compartments for each sex in the club, and at the end go home together, thus avoiding any cause of disagreement. Parents who can not leave their children alone at home or take along to the club, will do better if both the wife and husband should resign resorting there, and this much more preferably than ruining their home.

HALLS—Halls, as a rule, are used for the assemblage of various public organizations, such as charity, societies political parties, masons, and anarchists.

Here it is not convenient to discuss the organization of Masons, since all their activities and purposes are unknown to the public. But if I may be allowed, I should say that any secret organizations naturally seems to be of dangerous nature.

As a matter of fact, the public opinion is favorably for the Masonic Society, since it is composed of most influential personages, whose earnest purpose is to help the foreigner, poor, and sick members. If no dangerous principle whatever exists in Free Masonry, it is very proper, I think, to uncover its beneficial life and actions to the people.

Winter Parks—As in the sections on 'city' and 'spirits' I have explained, winter parks, ice cream parlors, coffee houses, bars, etc., should be changed into amusement places in neighborhood parks, whose features will be music, newspaper reading, innocent games of billiard, nard, cards, etc., and enjoyments of all kinds of cold and warm drinks and sweetmeats, in order that every desiring family (including husband, wife, children, sister, brother, etc.) may enjoy these social in day-time or at night. In these a central hall surrounded by open rooms and balconies is assigned for smoking, playing, conversation, etc. In many places in Europe there are casinos more or less like ice cream parlors, which are surrounded by winter gardens; but we could have ours more improved by the above given method. In any case, in them should be prohibited durnkenness, immoral dances, gambling, individual musics, and all misdemanors, so that they may receive a chaster atmosphere characteristic to home.

Exercise—Physical training is a hygienic demand and an amusement as well, since it causes great pleasure to spectators. However, it should be observed that some of sports such as base ball, boxing, etc., instead of promoting the health of players and amusing watchers, gradually grow dangerous for both.

They grow dangerous for players, because they are conducted in a savage manner and often result in wounding and even death. Only in this country, as the statistics shows, annually 918 vulnerations and 35 deaths occur on account of boxing.

They are dangerous also to observers, who watching the inimical actions of players receive cruel sensations. The waste of fabulous sums spent for competition is another gross evil of the sports.

From the beginning, fighting as a sport, has gained much popularity in various countries. Once the fate of two nations was decided by the result of the fight of their respective single heroes, the side of the vanquished being considered defeated. This method was far better than the custom of war, as disputes between two nations were settled by the loss of only one person. Fighting as a sport is, of course, a cruel amusement, unsuited to civilization.

The Spaniards gave more importance to bull fights. Many nations on the other hand were fond of horse-races, which are choice amusements if not attented by pecuniary competition. The English, finally, replaced fighting by boxing and ball games, which have become popular here. But these also are not devoid of dangers, which we just mentioned

We recommend as harmless sports, running, jumping, uninjurious ball games, ship-coursing, horse-racing, etc., which in moderacy serve best the purpose of sports.

Exhibition—We do not hame much to say about exhibitions, since they take place in this country regularly manner and both instruct and amuse the people in general.

Section F.

MUSIC.

Music, natural or artistic, has a great influence on the feelings and thoughts of man. There is no amusement, pleasure or joy, that may sweep human nerves so powerfully and change man's spiritual disposition so wonderfully music does.

Music is a cheerfulness or drowsiness to the body, brightness or tears to the eyes, smile or wrinkles to the lips, valour or docility to the heart, tenderness or cruelty to the conscience, power or weakness to the mind, ardor and refreshment in labor, oblivion of grief, consolation, stimulous of joy, and, in a word, the transformer of the entity of the individual, it is a supreme power which impels man in the path of goodness or iniquity.

Although Schiller's saying that "The wicked have no song", gives many the occasion to think "A lover of music never thinks evil," however numerous experiments prove the fallacy of this conception. As Sultan Hamid of Turkey together being fond of music, is known as red murderer of mankind. Miller, the famous German violinist, under the influences of violin killed his violinist mate, not standing one wrong tone produced by the latter. Likewise often we witness nervous lovers of music, who under its spell forget themselves and act unconsciously.

It is not music that ennobles man, but the tune. The melancholic canticles of the church or the sweet intonation of the organ take man's mind and imaginations into the heights of heavens; while roaring tumpets and national marches lead man on to war and induce him to kill his fellow-being.

In Italy there is a hospital where nervous and gastric ailments are healed absolutely by music. After each meal the patients are gathered in the hall, where every one falls asleep while listening to his or her favorite piece.

The half of the prisoners of Iowa are reformed by making musicians of them.

Music not only inspires men, but also charms, tames, and refines beasts. As for example, the horse in war under the influence of the sounding trumpets becomes spirited; the bear is trained and dances in acord with ape beams more easily its play; a snake furiously crawling towards a man on the tree,

under the enchantment of his music has remained relented by the tree, drown its tongue in, and retreated; also there are birds which are made spell-bound by music.

Sound and intonation being of natural origin, every individual has **had** its especial voice and every nation its proper music, according to their degree of progress. As uncivilized people have their rude drum and rough trumpet, so civilized nations have their lyre, violin, piano, harp, flute, etc. Justly it can be said that the civilization of a nation may be determined by its music.

Thousands of years ago, Greeks felt the need of the regulation of singing by means of notes of sound and invented 8 rude notes. Later Arisdopus and Arisdonus traveling all around the world appealed to the learned of all nations for obtaining the improvement of their notes, but finally died in despair. At least the talented wood cutter carefully listening to the resonance of his ax, succeeded in achieving the modern notes of music. In the present, efforts are made to improve them more, since expert musicians gradually find missing sounds in musical scale.

Centuries ago, Hebrew had their organ, which by degress being improved has been popularized in these days. David the Prophet under the influence of his melancholic harp, of which he was a lover, wrote the great part of Psalms, and our present piano has been modeled on the same musical instrument.

Of Romans, who aided by oriental nations and Greeks carried on civilization and introduced into the barbarous Europe then, the progress and might is ascribed to their music, which through talented personages of various nationalities they advanced and improved continually and hastened triumphantly the civilization of retrograde nations and tribes. As to-day we hear pure hamony in the speech and music of Italians who are, as a rule, the survivors of the Romans.

Thus, all civilized nations of to-day either previously borrowing or originating their typical music, have produced masterpieces, which enjoy international reputation. For example, the sweet operas of Verdi (Italian) the ecclesiastic, melodies of the Greeks and Armenians, the Hijaz songs of the Persians and Turks, the harmonious sonnets of Goethe—sweep the nerves of the listener. One hearing the "Luluby" of Chobanian, the talented Armenian poet, desires for its repetition; the sublime operas of Wagner (German) sink the sensible listener into metaphysical thoughts and imagination; the most enchanting pieces of Beethoven, Mozart, and Mendelsohn hypnotize the player and the hearer as well; the charming waltz of Hayden (German) and the melancholic waltz of Chopin, ennoble the heart and make the feet tap; the dance-songs of Brahons (Hungarian) and Mozhowsky (Spanish) throw energy into the heart of even people hating to dance; the popular songs

of Puccini, Bizet, Liszt, and Burns fill the hearts with courage and hope, certain marches like "Les Marseilles" not only spur soldiers onward by miles of road, but even cause beasts to gallop.

* * *

As for the American music, it is possible to say that the 99 per cent. of the people of U. S. has realized the sublime influence of music, but is hardly as fond of it as certain other nations. Because if we, too, were lovers of music like Italians, then undoubtedly through our modern educational efforts we would have progressed more and excelled many nations in all lives. Our nation being the collection of immigrants, from almost all the nationalities of the world, as the Roman was in the past, we should have gathered all musical masterpieces of all peoples and adopted and popularized. As a matter of fact, the music we had a quarter of a century ago being compared with that of the present, evidently it is seen that the latter as a combination of oriental and European music has the nature of internationalism; such is our national march. But still it can not be denied that we are in great need of musical progress.

Similarly, a second point of consideration is, that music, as a rule, is loved among us, but it is not given individually the importance it deserves. In both sexes there are many who know neither how to play music nor to sing, especially in the fair sex there prevails a general indifference as regards musical progress and popular generalism.

There are two chief causes which are responsible for that dangerous indifference. First, among all the musical instruments only piano has found wide popularity, but, owing to its expensiveness all who desire can not have one and study its playing for years, especially the poor who can afford neither time nor the expense for such a luxury. Nevertheless, individuals of this class could instead of piano own some cheaper instrument such as harp, flute, lyre, etc., and learn its use comparatively in a shorter time and at much less expense, since each has its particular sweetness. Likewise, although all naturally do not have strong voices suited for operas echoing in spacious halls, yet everybody has the opportunity to cultivate his or her voice.

The second cause is the demand of sarring in business before having any chance for studying music. In my judgment it is indispensable to have the fair sex instructed in music before sending them into the business world. Victor Hugo justly said, "Music forms part of the education of the girl", because everybody can comprehend that the sweet intonation or the harmonious musical play of a chaste wife is inspiring for both herself and her dear ones, through which she may change her home into an Eden. While the silence of a woman untrained in music is a defect of beauty. Who does not know that any feast or gathering becomes inattractive if not attended by music?

It is true that now-a-days a great movement has started in the populariza-

tion of music, as this forms part of the education of the young generation. However it can never be refuted that a considerable part of efforts aiding this movement are slow and defective. Because in my opinion, it is wholly useless to teach a school-boy piano who can not have a piano at home, or a girl who would rather learn violin or flute but can not attain her desire until she pays for. These facts lead us to the conclusion, that it becomes a demand to take publicly charge of the regulation, compulsion, teaching, and extension of music—to the full satisfaction of the people.

Section G.

THEATRES.

Theatre is considered the most enjoyable and moralizing place of amusement. For although picnics, enjoyments of natural beauties, sea excursions, and feasts are a source of happiness, yet the various decent features of the theatre are factors of inner content and mental progress. For this reason it should be admitted that theatre is an indispensable popular institution.

Thousands of years ago, the Greeks established the system of theatre, and later all civilized nations borrowed and improved it, so that everyone of them owes much of its progress to its theatres.

Because in the theatre it is possible to have before the eyes the pictures of all inaccessible scenes, features, actions, events, relations, crimes, wrongs, justices, regrets, virtues, prejudices, and everything. In a word, on the stage all the consequences of happenings of life in the palace as well as the cottage instruct the audience.

As a matter of fact, schools train the mind, form good character; but they fail to enable students to study all phases of life so vividly as these can in the theatre. Consequently we must regard theatre as the school for adults, a school that revolutionizes the minds of the people; and casting the mode of thinking, ideas, conceptions and convictions of diverse elements into one builds the thought of the community and moralizes the conduct of society. The theatre, then is a rebel against inferior life, a factor for the abolishment of rude customs, a leader for the ennoblement of manners, a shrine of righteousness, and, finally, a temple of consolation. In the theatre, in a few hours, without taking the trouble to read, and under the influence of music, besides learning a whole story, the spectator sees objectively the buildings, furniture, sights, costumes, actions, in a word, all the plot with actual presentation in all details.

Notwithstanding that some consider the theatre as a mere place of pastime, the majority of our young generation have felt its great social value. Turning over the pages of the statistics of the world, proudly we see that there are 1720 theatres in U. S., while only 596 in France, 544 in Italy, 372 in England, 356 in Germany, 257 in Austria, 228 in Spain, and 149 in Russia.

Thus it is proved that by the American people more importance is given to theatre than by any civilized nation.

Nevertheless, we can not over-look the gross defects still existing in our theatrical life, the chief of which are: Insufficiency of theatres, Highness of their rates, Wrongness of their system.

Insufficiency—We have a right to pride over our 1720 theatres, but in the meantime we must accept that this number is not enough for the modern population of this country, no matter however large they are. Because when we consider the demand of going to theatres at least once a week for a family, then we come to the conclusion, that this country should have at least 2500 theatres. That is, we must have one theatre for every 25,000 population, in order that each inhabitant, if not in villages, at least in large and small cities should have its especial theatre, and have sufficient chance for the enjoyments of the benefits and pleasures of theatre.

Rate—the modern rates of theatres, if not high for the well-to-do, are almost inaccessible for the poorer class of the people, the majority of even the desiring among whom are deprived of the instructive amusement of theatre. Therefore we think, as the public spends large sums for the free education of children, so it must make theatrical arrangements favorable to the needy, in order that the common mass, too, easily may resort to theatre for receiving education from episodes of life.

System—The present system of theatre is wrong as far as ownership is concerned. Now-a-days, theatres are owned by private citizens, who consequently, on account of uncertainty of revenue, use every means to snatch noted actors, and actresses from one another, and, for the sake of good reputation make heavy expenditure for advertisements and also free distribute free tickets to stores and the like. Thus, under the necessity of recompensing these heavy expenses, they raise the rates and, in some cases obtain superfluous profits. Through the over-crowded resort of the people, and sometimes suffer great losses on account of the scant visit of lovers of theatre. While the theatre being as the school of grown-up people, should have its revenue secured and public resort there must be compulsory.

Because, in my thinking, it is possible to secure the revenue of a theatre, through contribution of the well-to-do class in the local people, and through compulsory resort by reasonable rates. Let us express ourselves more plainly.

First, from a theatre's expense of property rent, salaries of employees, costumes, pictures, light, printing, etc., that of advertisement should be cut, since under my system the official paper of the city will do free of charge the business of announcing the happenings and features of theatres. Besides, at the end of each show the printed description of next week's features, which can be prepared at an insignificant expense, are distributed to the people. So

the present custom of advertisement can be replaced by the two methods just given.

Second, in all theatres of any kind, seats should be divided into four classes: the lodge, front seats, balcony—of which the last is entirely appropriated, free of charge, for poor families (those having \$5.00 daily earning are considered as poor). Each family is given yearly 50 free tickets, which entitles two of its members to one resort in a week for six months. Thus, instead of distributing free tickets to stores for advertising purposes, it is far better to give them to the poor, disregard to the largeness of their number; because public interest demands that the low and ignorant should be refined. If it is not wanted to overburden the public with such expenses, then the whole necessary expenditure of the theatre can be divided justly among the remaining three classes.

Third, the three classes are to be formed if well-to-do people (earning daily over \$5.00) each family receiving weekly two tickets at denoted class rates.

Under this system, all sections of the people become obliged to resort regularly to theatres, the unable with free tickets and the well-to-do and rich with previous subscriptions. Subscribers unable to resort for causes like journey, sickness, etc., may sell their tickets to demanding foreigners or return them to the proper theatre; but free tickets can not be transferable in any case.

Moving Pictures—Truly the inventor of movies is worthy of infinite gratitude for his service to mankind. Moving pictures, though speechless, as a sort of theatre holds a significant position in the circle of amusement places, and day after day finds versal acceptability through its historic, instructive, experimental, and recreative exhibitions, especially that with a rate of 5 cents in some places it offers people excellent pastimes.

Only two inconveniences are seen in moving pictures, the one being the show of demoralizing scenes and the other their nature of injuring the eyes. As regards the first, we are glad to say that the government realizing the dangerous consequences of evil-producing scenes, has prohibited their presentation. As for the second, still not any harmless device having been achieved, the people must take precautions while in theatre; that is, they may use farsighted eye-glasses, sometimes twinkle the eyes, avoid looking for long time at electric lights, etc. We can not advise them to resign resorting movies for the motive of keeping the eyes uninjured because of their moral education.

We think it advisable to extend moving pictures more and introduce them in schools for free exhibitions in behalf of students and the public as well. Besides, it seems as good scheme to have a theatre of movies with 300 seats every 5000 persons, in each neighborhood.

Section H.

DANCING.

Dancing holds an important place among features of amusement. As a demand of movement it was born with man. Even beasts have their own dances, as we witness them making individual or social motions very regularly and in a fascinating mode.

Dances are of two kinds: useful and harmful. There are dances that promote health, amuse the heart, give conduct to the soul, and ennoble the dancer. On the other hand, there are dances that injure health, fill the mind with suspicion, trouble the soul, empty the purse, create domestic tangles, and finally, open doors to various inconveniences.

Great is the number of those who ignorantly have been lovers of such dances, but who, finally becoming aware of their evil consequences, have accursed them regretfully. For this very reason the question of dance long time ago has entered in the series of social problems.

There are three general views as regards dancing; (1) that any kind of dance is excusable, (2) that dancing is not an innocent amusement, (3) that some dances are ill-effecting and others beneficial. It is not possible to accept the first view, since the immoral influence of certain dances, such as salome *Keochag* tango, and cabaret masquerades, is evident. Also it is irrational to defend the second idea, as far as there are many innocent dances. It follows, then that it is not dancing itself that is sinful or innocent, but its mode, which deserves broad discussion.

As we said, dance as a natural obligation and need was born with man, but later human skill created various it modern ugly forms. From the beginning, every old and new nation has had its own dances. Among the ancients, the Armenians, Greeks, etc., have had domestic dances. These are want with relatives and among friends chastely to dance face to face or handkerchief in hand, in a circular manner.

David, the Prophet, would offer prayers in dancing. Also monotheist *dervishes* in their mosques under the influence of melodies and melancholic flutes turn around as in waltz, in imitation of the angelic dance, according to their belief. Such dances have, indeed, useful effects.

But salome, which is an Assyrian dance, allowing women to wear crapes can not be considered as a moralizing dance. As many having read about it or seeing its adoption, can testify of its indecentness. And it is for this very reason that many states have officially prohibited it. The 50 per cent. of recent divorce cases is ascribed to the tango dance, which by means has as many evils as salome.

Similarly, among the Turks there is the custom of *Keochag* dance, in which harlots having their body half covered with crape, dance alone among

men. This dance, of course, excels even salome in immorality, and is a sure guarantee of moral corruption.

Moses on returning from Sina could not repress his wrath on seeing the people dance nakedly.

After the Roman empire, in Europe the face-to-face dance was replaced by the bisexual dances of polka, sotish, mazourka, waltz, etc., and circular dances by the group dances of cadrill, lancier, etc. In 1812 although the German waltz was refused by London and Paris, but later it was adopted universally. To-day we see in the domestic gatherings of high and refined classes chaste dances, which, as a rule, are kept in the limits of morality, especially in such gatherings which are formed of close relatives and friends of good character. Also the Irish and negro dances of foot are considered as innocent.

Nevertheless, it must be remembered that both in Europe and America are not wanting rascals of heathen character, who abusing modern embraced dances create chances of immorality, especially through public halls, cabaret, cafes and masquerades. The modern bisexual youths rush with enthusiasm to dance halls or cafes, hoping to find all the pleasure they want, and dance and amuse themselves over night; but after a time they feel their error with the wreck of their youthful constitution, economic decay, slavery to immorality, and loss of honor.

A young man who is a lover of ball, however economic will thin his purse just the same; especially when his earning is scant, his foolish conduct soon results in his material ruin.

We desire to avoid suspicion about the embraced dance of two kin relatives, trustworthy friends, and refined adults. Also we can hardly suspect the masqued person who are admitted in domestic or festival gatherings by especial permission and later take their masks off.

However it is not possible to consider as harmless the dance of a bisexual unacquainted couple in the hall, since every intelligent person knows what the human disposition is in such a case. Therefore, we can plainly see the immoral consequences of the embraced dance of two unknown members of opposite sex, especially in masquerade and free dances. Because the embracement of two strange young members of different sex stirs up their blood and excites their sexual feelings, and thus leads them to temptation. It is irrational to think differently as regards a normal couple in such an act.

Among the Yezids, a Kurdish tribe, there is a religious custom in accord with which one night in the year all women and men coming together start dancing in the dark and take liberty for caressing and cajoling indiscriminately. We hardly believe that such a corrupt custom exists, which we ascribe to barbarism, but then we see manners similar to this in civilized people, we hesitate to give any explanation for them the real significance of which it is

possible to reveal by watching them closely in the balls and by measuring their evil consequences.

A girl with an iron will when on being subject to temptation should show indifference and avoid evil by means of conjugal objections, her guardian or supporter on perceiving what is going on, without understanding the situation, begins to cherish unnecessary suspicions, which result in unprecedented evils. But if she under magnetism should approve the request of her suitor, then both fall in immorality and become subject to bitter experiences. For if the female is not a prostitute and is clever enough, she can rob the young man for some time by maintaining her virginity, but in the same time by giving up her honor also, or if she is not possessed of iron will, being deceived by the cajoles and promises of the young man, sacrifices everything and becomes subject to unimaginable miseries whereas the poor girl is foolish enough not to reason, that the 99 per cent. of the promises of a strange girl, who approves every proposal during dancing and in halls, is unreliable.

So, from whatever viewpoint we should consider the question, we finally reach this conclusion, that dancing in embraced position is demoralizing for two unknown persons of opposite sex, especially when these are young and lack self-control.

By setting forth these facts, I do not mean to have all kinds of embrace-dance prohibited, for I know that such a proposition would be infeasible; but what I wish is to see such dances within the limits of morality, as, I believe, is the wish of every parent.

It is encouraging that the government having taken certain points relating to dance into consideration, has in many states prohibited the entrance of unaccompanied young ladies to balls, also the performance of salome, tango, and other immoral features.

But the experience of years shows that only by this measure it has not been possible to see the system of dance wholly reformed, since certain features continue to give dancing a dangerous nature, as the lasting of public balls till morning, the use of masks, the custom of dancing with strangers, etc. The demand of dance reform can be made imperative by all intelligent parents and public leaders.

Section I.

SUGGESTIONS.

As a conclusion to this chapter on amusements, I present the following suggestions for the reform of each branch of pastime discussed in the previous pages:

1. On Sundays and holidays, also everyday from 7 to 11.30 o'clock P. M. to divide electric cars, railroads, and ferry boats connected with places having amusements resorts, into two classes, the second of which will have the lowest fare possible.

2. Each city should have a municipal park, and small parks with play steads in the streets, in its vicinities a large forest, play grounds for the summer, and free sea baths; club houses in market centers and in small parks; also sufficient number of excursion boats on rivers or other waters.

3. Through a second class of excursion boats to encourage marine tours at lowest rates possible.

4. In places where there are public sea baths, and in leading coasts to establish expensive and reasonable restaurants with all kinds of foods at city rates, as many of them should be run as sufficient to secure in four months their annual earning in the city.

5. Prohibition for dining on the sand of sea-shores.

6. The organization and purpose of any society must be open to the public or at least to the administration.

7. The assemblage of any association, will not take place more than once in a week except in case of emergency, and at night it should not last until after 11 o'clock.

8. To unite men's and women's clubs in one building, in separate compartments or in one. Evening gatherings begin from 8 and last till 11 o'clock, when wife and husband depart home together.

9. Gambling and speculating of any sort and immoral features being absolutely forbidden in club-houses, these should be like homes to visitors, who must avoid drunkenness, arguments, private singing, and even loud talking. The disobedient are consigned to the police and punished.

10. Throughout the country strictly is to be prohibited fighting, boxing, and injurious athletics, only should be allowed harmless sports, ship-race, horse race, etc., and these without monetary competition on the part of spectators.

11. Through expert musicians to prepare a musical collection of the choice pieces of all nationalities, which shall correspond with all circumstances and features of life.

12. To establish a public art-school for music in every city, in large cities separate branches for different specialties, but in small cities but one. In these schools students taking civil and military courses are instructed freely in music by martial musicians and experts trained in prisons.

13. To make the study of music compulsory for the desiring boys and all girls, also for persons unfitted for any work, prisoners without occupation, and cripples able to learn something—all of whom may take their choice in any line of music and for any instrument.

14. The study of violin and piano begins in secondary schools and is improved in the proper academies of music.

15. All amusement places, excursion boats, stations, parks, and places of public gatherings should have their proper hands.

16. All streets are to have small bands, for daily musical processions in turn, at the expense of the city. To prohibit the operation of all unpleasant lanterns and the singing and low dances of gypsy women, who, besides begging money of passer-by, overshadow the decency of the city, especially that in the market-place they disturb business men.

17. To have in each city a theatre with 1000 seats for every 2 5000 persons,

18. To establish separate opera-houses in large cities, but in the small cities concerts may be given in theatres and parks.

19. All seats of a theatre are divided into four classes, the last being the balcony, for which each poor family weekly receives two free tickets not transferrable. Those families are considered as poor which have a daily earning of less than \$5.00, or those which although earn \$5.00 yet have only one supporter and several children or old dependents.

20. The total of the necessary expenses of a theatre is procured by the subscription of the three classes of lodges, front seats, and back seats. These classes are formed of families with a daily income of more than \$5.00, of which each buys 50 tickets suiting its social rank.

21. All theatrical features are advertised free in the municipal paper.

22. Any person belonging to any of the said three classes, who is unable to resort to theatre house of sickness or absence from home, should either sell his tickets to a stranger or return them to the management.

23. In a city with more theatres than one, tickets are accepted by any, in order that a subscriber may visit any theatre.

24. For every 5000 persons one moving picture with 300 seats, band, and comic and moralizing features.

25. Absolute prohibition throughout the country for the performance of immoral dances and the use of masks together with scandalous costume and gestures.

26. Public balls must be open 1 to 11 P. M., with a recess of three hours, 5 to 8 o'clock.

27. In public balls are admitted only married, betrothed, or kin couples, also boys or girls with parents or guardians.

28. In order that the above conditions may be filled, ball tickets previously ought to have been sold to the distinct name of each couple, and resorters must be admitted in after ascertaining their identity.

29. Faithful officers all the time should watch for the regulation and decency of public balls.

CHAPTER VII.

FUTURE.

HE last demand of life is future living. The individual being utterly ignorant of the happenings of future, must be prepared for the next day and even for the coming years; in order that it may face dauntlessly the raging trials of life. This century is the age of preparedness, and woe to the person who fails to be prepared for the future!

The individual while a child desires to elevate its position for the sake of a successful future, which demands great sacrifices. While a grown-up person he or she wants to start in business, for which needs money or education. And later wishes to make a home, enjoy other's respect, be able to face misfortunes, live independently in old age, and, finally, prepare a higher position and obtain economical security for heirs. Such is the general psychology of man.

As a matter of fact, my system of business promises steadiness of work and progress to the worthy, nevertheless it can not be denied that preparedness is needed for unexpected mishaps, such as extraordinary expenses on account of sickness and death, stoppage of earning, because of the sickness or untimely death of a supporter, unpreparedness and helplessness due to disability in old age, etc., which sometimes remain remedy-proof. Still there are other misfortunes which are born of prodigality or laziness, whose subject naturally will be bound to misery and live cowardly; because men devoid of living substance become toys to others, just as when they are deprived of arms, they become slaves to the tyrant.

Therefore, for every individual, educated or unlearned, it is necessary to be prepared for the future; if the intelligent can do so by themselves, the ignorant on the other hand must be compelled to do so by the Constitution, through which scheme only it is possible to save the individual from poverty.

There are four chief conditions indispensable for the security of one's future.

- a. Steady work.
- b. Insurance.
- c. Economy.
- d. Inheritance.

Section A.

STEADY WORK.

The vital duty of the intelligent young man, after finishing his course of study, is to start in a suitable business, without awaiting any succor from outside, and to continue his work until old age. Because perseverance in any honest occupation is pregnant with success for the present as well as for the future. The proverb that "The working hand never begs" is such a crystalized truth that raises no objection, and according to my conviction, the working hand not only does not beg, but also becomes able to secure its future, if its work is productive.

We say if its work is productive, because in the present not all kinds of labor produce good results. As one trying to measure up the water of the sea would be considered as an insane, so a person who lives with frugality without sufficient earning, is, indeed, a victim of poverty.

In the present, men are divided into four classes as far as working is concerned: the laborious, the unemployed, the lazy, the beggars.

The Laborious—It is encouraging that the 97 per cent. of the U. S. people having comprehended well the importance and productiveness of work are more industrious than any other nation.

The Unemployed—It is sorrowful, however, to confess that the whole of such a laborious people can not find steady occupations; some want to run private business but lack the money, and a great many of those wishing to enter in somebody's employ, are refused for various reasons, and thus they remain helpless and hopeless. As the number of the unemployed in the country is sometimes estimated millions. The deplorable fact is that if it should happen that some conceive the idea of searching for work in strange cities, still they can not take any actual step on account of their lack of money for their own transportation; this is very true for persons with families.

The Lazy—In this country the lazy are of three classes. The first class is formed of those who having sufficient resources for living are indifferent as regards life work, about whom we have nothing unfavorable to say, if they are in condition to accomplish their tasks of support to secure their future, and to live independently. To the second class belong those who together with being pressed under the modern demands of life, without realizing the real significance of labor, live through falsehood and frauds or by lavishment

and debt, and never care about their future; who greatly are in need of the care of guardians. The third class consists of those who working for some part of the year take vacation to "enjoy life" and thus continue in laziness until hunger begins to threaten them. Such persons think themselves as free from the pity and help of society and able to earn any time they please, and consequently refuse to hear any objection or advice concerning their mode of life. But their judgment is erroneous, since in old age doubtless they will depend on the charity of society for their living.

Beggars—A rule, beggars in this country do not form a large number, but still it is against our national dignity to have parasites of society. Chiefly there are two classes of beggars, who especially in crowded cities become conspicuous. There are beggars who are worthy of alms on account of paralysis disability, and helplessness. On the other hand, there are "beggars" who because of their hatred for work have adopted beggary as their occupation; who more than injuring society kill their sense of self-respect and become wretched cowards unworthy to live.

In order to be convinced of this, it is enough for one to be the eye-witness of the deplorable condition of beggars living on the alms of charity institutions, or to study their life and end by visiting charity or low lodges. Visitors to such places with great emotion will see hundreds of poverty-stricken human beings with pale faces and dropping heads, and with hatred toward society. As a matter of fact, among these who remain unemployed with good reasons may be considered as the victims of society. Still there are the careless lazy who become unnecessary burdens on society because of society's fault again.

Because if part of beggars remaining unemployed are really worthy of pity, the greatest responsibility of their misery rests upon the public administration, since it is the task of the government to provide work, in the city or village, for those who are out of employment, and thus besides saving them from poverty to render them useful citizens. But as for the lazy and haters of work, the government has a right to exclude them from the mother country and save the community of parasites.

If the administration should adopt and execute such a rigid principle of control over any individual, even the most common-place person no doubt will live comfortably by steady work and even be prepared for the future by means of feasible schemes, which are to be explained in order.

Section B.

INSURANCE.

Insurance when lawful is a powerful factor saving the individual material losses caused by accidents and other agencies.

In cases of whether life or property accidents insurance is a beneficial

system. Because the future of a person ignorant, careless and spendthrift becomes safe after his death, heirs become possessed of more or less wealth, through his trifling payments for life insurance. Also through property insurance he becomes able to keep his position solid by paying something once a while and receiving the total in case of fire, wreck, or damage.

It was not until 1681 when the people of London being waken up by the unprecedented conflagration of 1666 found the first fire insurance company, after which gradually other nations followed their example.

In 1843 the U. S. had her first life insurance by the name of Mutual Life Insurance, with one million assets and 6½ million function. Later other companies extended their work one after another, so that to-day the insurance business has great significance in the market of this country, and \$60 billion has been invested in it by 30 million persons.

In the present, people generally think that the person who insures his life and property is a wise man, which would a very true were the business of insurance carried on under lawful conditions. Because although the principle is just but the business is unjust.

Perhaps those among readers who observe the matter superficially will disagree with me. However, when they seriously consider the question, they become aware of undisputable facts, which affirm the defectiveness of the functions of both life and property insurances.

Let us explain this point more broadly.

It is evident that the purpose of modern insurances has been the interest of both the person who is insured and the company which insures, but when the problem is penetrated into the root, in some respects the interest of both parties becomes imperceptible.

As there are three kinds of insurance, the principle of whose first is to give a certain sum after some years, that of the second is to recompense personal or material losses, and that of the third is to pay what is due to the heirs of the policy holder.

The first takes money with 4 per cent. interest and gives to others with 6 per cent. interest, so that with the surplus of 2 per cent. it both makes loss payments to policyholders and sets aside some profit. In this case it is evident that both sides gain.

But it is different with cases of accident or death. Because here the company is obliged to pay at once all the loss of a policy holder, and while the first is the loser, the second becomes the gainer. Also the person insured secures a large sum with his trifling prepayment and annual installments, and thus in case he lives longer the company becomes the gainer, but when after paying \$10 or \$20 for \$1000 dies in few days his heir wins \$980. Nevertheless, the point is that the insurer never continues business for loss, and experience shows that the majority of them really gain.

As the statistics of 1910 show that 322 stock and 272 mutual companies with \$87,504,299 capital have insured \$34 billion for \$659,451,677 prepayment and \$328,957,313 annual installments. Thus for their annual disbursements of \$300,133,154—\$154,099,782 loss payment, \$30,154,845 dividend, and \$115,878,527 expenses—they have as net surplus \$238,981,691. Also 18 Marine Insurance Companies for an insured sum of \$6,222,385,385 have \$10,916,357 profit and only \$5,534,503 loss. Therefore it is clear that insurance companies year after year secure immense profits.

It is clear that leads many to optimism as regards the question of insurance. But here is emphasized the imperceptible point, that if these companies should have more liabilities than assets, as it may happen because of frequent deaths and fires and accidents, then how are they going to make their loss payment, or who will have secured the immediate payment of all dues in time of demand? So, since it is obvious that there is neither ready money nor trustworthy guarantee for loss payments; therefore the question takes the nature of a riddle in the minds of the people.

Now, in my opinion, that riddle is explained by this clear logic, that if personal insurance should continue regularly, the insurer remains solid and the losing policy holder or the heir of one dying untimely receives the whole policy amount through the installments of others, (as sometime ago a company used to pay 526 per cent. interest and through new subscriptions secure large profit) but when new subscriptions stop the business becomes a dangerous gambling. In other words, in case liabilities exceed assets and new subscriptions cease, the result, no doubt becomes bankruptcy, as often is the case.

Let it not be supposed that trying to prove modern insurance as instable we tend to endanger their business. Because we know that they continue their functions under the provisions of certain laws. However, my purpose rather being to correct the principles, I consider it as my duty of citizenship to present the problem in its bareness, thinking that the future generation will have to suffer losses on account of the present erroneous system.

Then, if it is desired to make individual insurance secure by means of new subscriptions, it should be more easier, cheaper, reliable and logical to render the subscription of every single citizen compulsory, by reasonableness of insurance tax. Under this system, what the old man would receive could be recompensed by the payment of the young man.

The principle of universal insurance could be executed with this plan; Payment of policy tax by every person of 3 to 63 of age, who after that period will receive \$5000. That is, if there should be 700,000 old people in our 100 million population, all receiving \$3½ billion pension, every individual of the remaining 90 million is assigned an annual tax of \$40 payable from the 3d to 63d age, which amount very easily recompenses all the disbursements of

the insurance organization. While to-day for receiving \$5000 pension it is necessary to commit several 40 dollars to the fate.

But this method being charity-like rather than business-like, it can not be recommended, since there is another scheme more feasible, logical, and reliable, which will be explained in order.

Through my personal investigations, I find nine chief inconveniences in the modern system of insurance, (1) instable function, (2) private incorporation, (3) personal freaks, (4) heaviness of dues, (5) unnecessary registration, (6) speculation, (7) irregularation of accident, (8) carelessness for fire, (9) taxation.

Article 1.

INSTABLE FUNCTION.

The insurance business has been put in the hands of private citizens, who insure the people without having the equivalent capital or security. For example, according to the provisions of the law of N. Y., a foreign company is able with the commission or security of only \$200,000 run in this country business amounting to billions. While in case a company is obliged to make loss payments exceeding \$200,000 or in case its liabilities overbalance its capital (on account of frequent deaths, accidents, fires, etc.) or in case it incurs unexpected losses, owing to the intrigues of interested managers—then no doubt it suffered bankruptcy.

A few years ago, the Mutual Preserve Life Insurance, which enjoyed wide reputation, because of the fraudulent conduct of its management became bankrupt, thus robbing me, together with great many other policy holders, of my 17-year payments and leaving in an insurance situation in my old age, because it was already too late for me to subscribe for another company, on account of the high installments demanded by persons with advanced age. So, since then appropriating as insurance tax what I would pay to real estate, I believe to have found the best method of securing future living or of preparing some inheritance.

Article 2.

PRIVATE INCORPORATION.

The business, management, responsibility, profit or loss of insurance have been left to private corporations, which naturally follow the direction favorable to them. As many companies by this method have owned big sums and until their ruin will draw annually millions from the people, and when they fail or incur loss, no doubt it is the people who will bear the damage, since insurance business has not been put in a solid situation. Whereas the principle and object of insurance is to maintain people's future firm and safe, and it

is not possible through private corporations to guarantee such a gigantic work, or make the people believe so, without the participation, guarantee and watchfulness of the public.

Article 3.

PERSONAL FREAK.

Insurance has been left to the freak of an individual, and, therefore, some subscribe with a hope of fortune but uncertain end, and others carelessly neglect to subscribe but remain subject to diversity, which is the worse. It seems to me that the government should make every person's insurance compulsory and guaranteed.

Article 4.

HEAVINESS OF INSURANCE DUES.

Notwithstanding modern prepayments of insurance are startling, annual installments and rates on goods are fixed too high. Because under the present situation the insurance company has, to some extent, a right for doing so, for several reasons.

First, the managements of private establishments have their own surplus expenses on account of having more employees, paying high rents, etc. Second, insurance not being made compulsory for every individual, the company becomes obliged to convince the people for subscription, for which task it has to pay a sum exceeding the whole of its other expenses. Third, owing to rivalry, large amounts are spent for advertisements. Fourth, each company has to consider all probable dangers and increase its capital as much as possible, for securing its existence. Fifth, companies being speculative organizations, are after multiplying their profits.

All these causes tend to keep the insurance rate always high. Therefore it is advisable to rid insurance business of private corporation, rivalry, and uncertainty, the abolishment of which would most probably reduce modern insurance dues to their half. Such attempts have been very successful in the past. As the State Insurance Fund of N. Y. decreased its dues by 20 per cent.; and once the Workmen's Compensation in six months gave subscribers 15 per cent. dividend.

Where the profit secured by means of these heavy dues made belong to the public as a reserved fund for public accidents and material dangers, then this method might be advocated; but when it goes into the pockets of private citizens, this method becomes a scheme of robbery, which, unfortunately, is still continuing on account of the indifference of our public administration.

Article 5.

SUPERFLUOUS REGISTRATION.

The purpose of insurance according to the general conception, is to prepare future living and inheritance. The majority of men are not safe of the

steadiness of their position and work, and wishing to avoid any future misfortune or loss, appeal to insurance companies for the fulfillment of their desire, and subscribe for the largest sum possible. As individuals of high class, insure themselves by millions. In the present, however, one who can not trust one's self should just as much distrust others, and even more, as long as he receives no sufficient security or guarantee from them.

Likewise, if the business of the company should be guaranteed by reformative methods, then, as a consequence, the situation of the individual also becomes secured, and so there remains no need of subscription for millions. Because an intelligent rich person is able to keep his money safe by lending it on interest or running insurance business himself.

But it seems to me that his purpose is to leave in the case of his untimely death, superfluous sums to heirs, at the loss of the insurer. In such a circumstance, therefore, the future of the organization should be protected by disallowing insurance by unnecessary amounts.

If the object of the business is to safeguard the individual in old age from poverty, then it becomes necessary to fix a certain sum sufficient for his independent living, and not millions. Because it is evident that one asking for a policy of a million or over must have been already wealthy, and, consequently, able to support one's self until death, if one attends to one's business wisely and the same time enjoys the protection of the law. But if the insurance company wants to guard against unexpected mishaps, it can do so with a certain small fund.

In 1911 the state of Wisconsin passed a law at the time of the establishment of the State Life Insurance Fund, which provided that after the number of the insured reached 2000, the former \$1000 insurance would rise to \$3000, without including salaries of agents.

This might be an plausible arrangement, but we can not consider it as perfect, for three reasons. First, as far as it is not compulsory for all, the fund will be insufficient and, therefore, changeable, besides, all the states have not adopted it. So this method remains defective and ineffectual.

Likewise in case of death the subject does not need any more money than burial expenses, which are not very heavy.

As for the question of the future heirs, it should be handled lawfully and fairly, without any speculative motives, which favor the gain of heirs at the loss of the insurer.

If in accord with my system, the government like a father should protect each family from mishaps and poverty in the present and the future as well, then speculation by insurance becomes unnecessary. Moreover, it must be admitted that money, of however large amount, received from insurance has the nature of a charity fund to the heir, since it is not the result of work but a mere fortune left to him. If a poor family should be supported by the

help of all citizens, this will be an excellent method; but when a family not in need of financial succor collects the installments of policy holders of some one to another insurance company, through hereditary right, this becomes an unjust and dishonorable deed. In the present, there are cases when the rich receive other millions from some organization of insurance simply because it is the custom or rule of policy; and that sum is, as a rule, formed of the payments of the poor, whose successors probably remain wretched in the future.

Article 6.

SPECULATION.

Insurance accident, property, or life—has become an undertaking of speculation. As some to this end insure themselves by millions and after some years obtain enormous sums as in a successful gambling. Therefore, in order to prevent such fortune-making in the future and destroy the principle of gambling in insurance, heirs should be allowed to receive only whatever sum their ancestors have paid for their own insurance, without regard to policy amounts.

Article 7.

IRREGULATION OF ACCIDENT.

Accident insurance is, we think, irregular, because in the present all working men, also properties—real estate, and movable—of the country are not wholly in safety. For if insurance is considered as a consolation against accidents then it is just as necessary for the marine employees or the farmer as for the worker in the factory, since if this is liable to be crippled by the engine, the seaman, on the other hand is apt to incur sea dangers, or the last to be attacked by lightning.

Although in some states, as in N. Y., Workmen's Compensations have been established, but this method can not be regarded as efficient. Because belonging to some state or corporation this method has not become national, and consequently, owing to the enormity of dues, all the labours of the country can not avail themselves of it. Also in the state which has adopted this method, dues instead of being collected from the workers themselves are demanded of employers; while it is rational that every wage earner should pay himself for his personal safety.

Likewise the insurance of properties being left to the free will of owners, lands are not protected against earthquake or flood, forests against the sun or fire, harvest remain defenceless, and even part of buildings and goods have not been insured because of carelessness or on account of the inaccessibility of rates. Thus all such properties remain at the mercy of nature. Often calamities attack in consequence of individual or public carelessness and betray the first to sore regret and the latter to panic. The reader may well recall

to mind disasters of earthquake in San Francisco and of flood in Galveston. Such panic-causing losses are frequent in the various parts of the world, which are resulted from unundation, fire, or wreck.

Accidents are unexpected misfortunes and consequently, deserved of charity, not alms. Because a person holding a policy of accident does not insure millions or hundreds of thousand of dollars for the sake of making his successors able to obtain some fortune, but for the sake of the security of his properties. Therefore during his performance of some deed useful to society when he is attacked by sickness, or is crippled or sacrificed, his heir has a moral right, in compensation of the subscription of his antecedent, to receive the help of the public. As a matter of fact, the system of Workmen's Compensation has been established on this very principle, yet unfortunately it has not yet been generalized throughout the country and for all classes of the people.

The organization of Aetna Insures individuals accident with \$25.00 a year, while through the union of all it would be possible to reduce that rate to \$10.00. As for the insurance against sickness, through an annual payment of \$2.00 by each family in the country all ailments can be treated without any exceptional expense.

Similarly, when the individual loses all his possessions he has in some accident, that is, by shipwreck or deluge, fire, storm, earthquake, etc., in such a case likewise it is the moral obligation of the public to alleviate the misfortune of its unlucky member and restore his position with actual succor.

Therefore, in order that public help to individuals in mishaps should not cause any loss to any person or to the people as a whole, it is recommendable to impose proportional class taxes on every citizen, and thus to establish a public fund, ready to be used whenever a personal or popular disaster takes place.

Let is not be supposed that by public obligation or dutifulness we mean willingness to make collections every time that some calamity attacks; but we mean the secure insurance of the whole public, in order that anywhere in the country any person incurring a loss should be recompensed according to his or her dutifulness towards the Organization of Insurance. Thus the participation of all and the insurance of everything lower the rate of insurance, and security of life and property becomes guaranteed, and all inconveniences pertaining to insurance and calamities which have greatly busied minds thus far will cease to exist once for all.

Article 8.

CARELESSNESS FOR FIRE.

If not the whole of fires taking place, at least the 80 per cent. are the consequences of carelessness, individual or public, as it has been proved by investigations of statistics.

It is plain that fires are caused by two factors, natural and artificial. The natural are: earthquake, lightning, and sun—which although less frequently work ruin, yet still great precaution against them is necessary. And since science still remains powerless before these, the best method of exemption from their damages is insurance, that is, collective resistance.

The artificial factors of fire are carelessness and malefeasance.

In this country, the question of fire has become very vital, because of the frequency of conflagrations. As 25 years ago there was yearly a fire loss of only 100 million, but in the present it doubles itself.

Moreover, last year the city of New York had 12,958 conflagrations with \$7,467,999 loss, while London, which has greater population, 6½ million, had only \$1,286,700 loss, Paris with 2½ million population, had \$1,168,723 loss, and Berlin, with 2 million inhabitants, had a loss of \$303,804.

In this comparison the more interesting points is, that while in our city of New York all scientific methods of fire are in action and she is supplied with plenty of water, also while \$10 million expenses, which is equal to the expenses of the said three capitals combined, is spent, still her loss is three times as great as that of these cities.

But in this country New York is not the only city incurring such heavy damages; other cities, too, experience similar disasters. For example, in 1871 Chicago had a terrible fire with 250 victims and \$165 million loss; in 1904 Baltimore, Md., had a fire causing \$50 million damage; in 1908 Chelsea, Mass., had a loss of \$6 million on account of fire; recently Binghampton was horrified by a conflagration.

If considering these as extraordinary events, we should take into notice the ordinary mishaps, we shall see that since a decade approximately every year a wealth worth \$200 millions is destroyed by fire in various parts of the country. And we must admit that this is a considerable waste which can effect our national resources. Because it is presumed that native or foreign insurance companies bear this terrible loss, in the same time it never is to be denied that they bear the loss of the risk of the country, since apparently they raise their insurance rates to cover the damage. This year the people paid the increase of \$1,200,000, and again the people will continue to pay every year any addition made on dues. Besides, in many places the company once losing discontinues its business.

More alarming than material loss is the sacrifice of human beings who burn to death, and the number of these victims annually reaches 200 to 300. Because fire losses of man being irrevocable, sometimes such talented persons and heroes are sacrificed whose absence may justly be lamented by whole society.

So it follows that for preventing the burning of men or destruction of wealths by fire it is necessary to avoid fire, but avoidance against fire—natural

or artificial—requires the serious efforts of both the individual and the public.

For it is undeniable that in case of artificial conflagration, the individual has great responsibility for avoiding any cause of fire. The individual is greatly to be condemned who carelessly drops a piece of cigarette anywhere in a building, without putting it out, who uncautiously deals with the oil pan on the gas or fire, who piles up paper pieces by the stove or dries swaddling clothes without circumspection, who hangs near the gas light, curtains liable to catch fire and does not heed to the air draft coming in through the open window who puts matches where children can reach, etc., etc.

Likewise, the government is partly responsible in many points; that is, in appealing to the consciousness of the individual, in compelling to observe honest in everyday life, in training it to be extremely cautious, in regulating buildings, in making house inspection strict, in prohibiting the use of fire works by children, in immediate extinguishment of conflagration, in finding out the person who set fire, etc., etc.

We should confess that the public administration has already legislated some measures—such as the certain conditions pertaining to the distance between the wall and gas or stove, fire escapes, asbestos curtains in theatres, exits, fire-proof buildings, swift actions of extinguishment, etc., which are, indeed, praiseworthy, although yet imperfect.

Besides, there are other devices whose execution is not made fully compulsory, as the placing of water pipes in the attic or the keeping of strong ropes in front of windows. Another means against fire is this: if after in a gallon of cold water a lb. of ammonium phosphate being mixed the clothes are washed with it for five minutes and put on after drying, one safely can escape fire. This method is better than the fire escapes or window ropes, but unfortunately its use has not been made compulsory everywhere.

From these points just mentioned it is seen that the reason why Berlin's fire loss of the twenty-fourth of that of New York is because the first is marked by her rigid discipline, while the latter by ineffective legislation and carelessness, together with individual malefeasance. There are here malicious persons who cause purposely fire, with the intent of obtaining from insurance companies double the worth of their properties or of having their old properties renewed. As a matter of fact, the arrested among these are severely punished, however, there is no doubt that many of them escape arrest on account of defective prosecution.

Let us hope that persons carrying on their business or setting fire with impunity will, finally, be tortured by their conscience, and then will bemoan their sinful success. But future scruple can not alleviate the evil of the past which society has been inflicted with. It is necessary to make searching as severe as possible and after arresting the guilty to bring on him with such

a penalty that its horror alone may prevent the future repetition of the crime of Arson.

Truly, there is no evil so inhuman as arson, inasmuch as it home or store, fire, may change a whole city into an ashy ground and wound or mortify hundreds of human beings. The very insane mind conceiving that evil, or the cruel hand setting conflagration is an monstrous enemy to society, like the human devils placing dynamite.

Nevertheless, it should be remembered that the underlying cause of arson is ignorance, which leads the despaired or greedy to tak up such a most condemnable means for their redemption from poverty or bankruptcy, or for the quenching of their thirst for wealth, without ever thinking of this irremediable evils.

In this situation, therefore, the creation of some scheme that may prevent or mitigate this danger is imperative, indeed.

No doubt, in the future men will become as moralized, precautions, and able as to abolish the danger of fire once for all. But until then the effective measures must be taken up. And measures are very simple. After the market buildings are owned by the public, and commerce and manufacture is turned over to the new organizations, then individual fraud becomes needless and interestedness powerless. However, if under this system also there should be found criminals who intently will set fire to their houses or small stores, in the hope of obtaining fortune from the Insurance Organization they can be corrected by the strictest watch and severest punishment possible. In case accidentally some fire starts and works damage, the loss is recompensed by the Insurance Organization.

Article 9.

TAXATION OF INSURANCE.

The present insurance companies being justly considered as speculative organizations, are required by law to pay taxes, which naturally are added on the rate of insurance. However, in my opinion, it is not just to run insurance business for speculative motives, inasmuch as its aim is to protect the country and citizen from dangers, which is the vital task of the public in general. From this viewpoint, therefore, taxation on insurance is illegal.

* * *

Concluding my inquiry on insurance, I call the serious attention of the honorable public to the following rational and feasible suggestions:

1. In the country, to establish for the country and citizen an organization by the name U. S. National Insurance, with branches at proper localities.

2. To select the officers of this organization among the worthy of modern insurance corporations.

2. After dissolving all native or foreign insurances in the country, to make over their policy dues to the Organization, giving their creditors new policies. Temporary or life insurers' contracts being considered null, they become proportional sharers of the sum produced thus far or of what is ready.

4. Local foreign companies which are declined to discontinue their business, must be required to show the government their capital and fix their rates with the consent of the government.

5. The National Insurance is managed directly by the public and maintained under its guarantee and guard. It should be free of politics, taxation, patent, and functions of brokers and advertisement.

6. At first the organization is established without an actual capital, and its annual expenses—property rent, salaries, stationery, expenses, loss payments—are divided on the insurance dues of various branches. Thus the expenses of extinguishment together with salaries are added on the damage of a burned building, but only the office expense on real estate damage by earthquakes.

7. All insurance dues being paid in cash, their interest remains intact in the treasury of the organization.

8. The duty of the Organization is to accept applications for any kind of insurance and accordingly give policies, to fix the rates with the knowledge of the public, to collect the dues, to increase the money gathered by means of interest, to make loss payments, to pay the expenses of the preventive means of accidents, to pay personal temporary demands, and to give annual report to the public.

9. The Insurance Organization is divided into three classes:

- a. U. S. National Insurance of Material.
- b. U. S. National Insurance of Working Risk.
- c. U. S. National Insurance of the Timely Fund.

10. The Insurance of Material is divided into five branches:

- a. Land, Property Saving, which protects lands, mines, forests, vegetables, beasts, etc., against earthquake, flood, sun-fire, plague, etc.
- b. City Property Saving, for resistance against conflagration in private or public buildings.
- c. County Property Saving, for protection of country buildings from fire and flood.
- d. Goods Saving, for merchandise protection against fire and flood.
- e. Marine Saving, which concerns wrecks or fire on sea.

11. All citizen workers are to be insured by the Insurance of Working Risk, which pays either them or their heir the due amount for accident.

12. The insurance rate of an object is fixed by a certain per cent. of its real value, by adding the previous year's loss payments and all other

expenses and dividing the whole amount of the next year's function by this sum; that is, the rate is fixed larger or smaller according to the thing or place insured, since accidents in various places vary in their losses, the building and goods being more liable to danger than the land or the sea than the city.

13. Accident insurance must be compulsory on every private or public movable or real estate property—land or mine, ship or building, goods or furniture, forest or farm, beast or team, without exception.

14. As for precautions against fire, in addition to modern means to adopt the following also:

a. In front of a window in the bed-room there should be ready a strong rope firmly tied to the window.

b. Every member of a family is to have, ready beside his or her bed-stead, a shirt with head-cover prepared of ammonium phosphate, in order that in danger of fire immediately putting it on him or her so she may escape.

c. In rooms with stove or fire-place, to place, in the ceiling, water pipes for out-let of water in case of fire.

d. Every building having a telephone, in time of conflagration immediate message should be sent to the fire station, without waiting for outside witnesses or help.

15. Individual pension insurance is performed as follows:

a. Every citizen, male or female, wherever residing, must from 3d to 63d age remain insured.

b. The annual installment is of two classes: \$40 and \$80; that is, the poorest person should be insured yearly by \$40, and the richest by at most \$80.

c. For policy payments, the organization becomes obliged to pay the desiring person insured certain amounts in four various intervals, that is, the first payment due at the 18th age, as a material resource for entering in business; the second at the 25th age, as a facility for marriage; the third at the 40th, as resistance for extraordinary domestic expenditure; and the fourth and the last, at the 63d, as old age pension.

d. The person insured in first class, who pay \$40 annually, at 18 receives \$250, at 25 \$500, at 40 \$1,000, and at 63 \$3,783, the last amount.

e. A person insured in second class, who pays \$80 a year, at 18 receives \$500, at 25 \$1,000, at 40 \$2,000 and at 63 \$7,566.94.

f. If those desiring to receive their policy amount all at a time in old age, the person of 1st class receives \$9,527.99, and that of 2d class \$19,055.98.

g. After the establishment of this rule, the insured begin to make their new payments, in proportion with which they receive certain amounts in the future.

h. In case of death, the payment of the insurance dues of the subject

being stopped, the total of his or her contributions until the, together with their interest, are returned to heirs.

i. Postponed payment of installments, because of sickness or any justifiable reason, may until after 3 years be resumed with 6 per cent. interest on previous dues.

j. In order that the organization may remain standing without incurring any loss, insurance installments, which are received at 4 per cent. interest, are invested at 6 per cent. interest, and with the surplus of 2 per cent. all expenses are recompensed, if any surplus, will be untouchable fund.

* * *

The purpose of insurance being to have some material consolation in time of adversity, it is necessary to protect each male and female member of this nation against mishaps by means of the insurance system given above, which is a guarantee of material safety and independence for the poor, and a security of consolation for the rich person subject to probable pains, who may lose all his wealth through misfortune or wrong methods of business, but never can touch and, therefore, waste what he has in the treasury of the insurance. Thus a wealthy individual insured for 60 years, if should lose every material resource in old age, still he can live independently on the \$2.00 daily income of his fund of \$19,055.98 in the insurance treasury.

Therefore, for illustrating more clearly my plan of insurance, I put below the following estimation:

TABLE OF INSURANCE.

Age	Payment	Increas.		Addition	Sum		Interest	Addition
		Sum	4 p. c. Int.		Contin.	Contin.		Contin.
3	\$40.00	\$40.00		\$40.00	\$40.00			\$40.00
4	40.00	80.00	\$1.60	81.60	80.00	\$1.60		81.60
5	40.00	121.60	3.26	124.86	121.60	3.26		124.86
6	40.00	164.86	4.99	169.85	164.86	4.99		169.85
7	40.00	209.85	6.79	216.64	109.85	6.79		216.14
8	40.00	256.64	8.66	265.30	256.64	8.66		265.30
9	40.00	305.30	10.61	315.91	305.30	10.61		315.91
10	40.00	355.91	12.63	368.54	355.91	12.63		368.54
11	40.00	408.54	14.74	423.28	408.54	14.74		423.28
12	40.00	463.28	16.93	480.21	463.28	16.93		480.21
13	40.00	520.21	19.20	539.41	520.21	19.20		539.41
14	40.00	579.41	21.57	600.98	579.41	21.57		600.98
15	40.00	640.98	24.03	665.01	640.98	24.03		665.01

ANALYSIS OF EXIGENCIES OF LIFE

541

16	40.00	705.01	26.60	731.61	705.01	26.60	731.61
17	40.00	771.61	30.86	802.47	771.61	30.86	802.47

\$600.00\$802.47

Payment of first class Remnant .. 250.00

		Balance		552.47			
18	40.00	592.47	23.69	616.16	842.47	32.09	874.56
19	40.00	656.16	26.24	682.40	914.56	34.98	949.54
20	40.00	722.40	28.89	751.29	989.54	37.98	1027.52
21	40.00	791.29	31.65	822.94	1067.52	41.10	1108.62
22	40.00	862.94	34.51	897.45	1148.62	44.34	1192.96
23	40.00	937.45	37.49	974.94	1232.96	47.71	1280.67
24	40.00	1014.94	40.59	1055.53	1320.67	51.22	1371.89
25	40.00	1095.53	43.82	1139.35	1411.89	54.87	1466.76

\$920.00\$1139.35

Payment of second class Remnant .. 500.00

		Balance		639.35			
26	40.00	679.35	27.17	706.52	1506.76	58.67	1565.43
27	40.00	746.52	29.86	776.38	1605.43	62.51	1668.04
28	40.00	816.38	32.65	849.03	1708.04	66.72	1774.76
29	40.00	889.03	35.56	924.59	1814.76	70.99	1885.75
30	40.00	964.59	38.58	1003.17	1925.75	75.43	2001.18
31	40.00	1043.17	41.72	1084.89	2041.18	80.04	2121.22
32	40.00	1124.84	44.99	1169.83	2161.22	84.84	2246.06
33	40.00	1209.83	48.39	1258.22	2286.06	89.84	2375.90
34	40.00	1298.22	51.92	1350.14	2415.90	95.03	2510.93
35	40.00	1390.14	55.60	1445.74	2550.93	100.43	2651.36
36	40.00	1485.74	59.42	1545.16	2691.36	106.05	2797.41
37	40.00	1585.16	63.40	1648.56	2837.41	111.89	2949.30
38	40.00	1688.56	67.54	1756.10	2989.30	117.97	3107.27
39	40.00	1796.10	71.84	1867.94	3147.27	124.29	3271.56
40	40.00	1907.94	76.31	1984.25	3311.56	130.86	3442.42

\$1520.00\$1984.25

Payment of third class Remnant .. 1000.00

Balance \$984.25

41	40.00	1024.25	40.97	1065.22	3482.42	137.69	3620.11
42	40.00	1105.22	44.20	1149.42	3660.11	144.80	3804.91
43	40.00	1189.42	47.57	1236.99	3844.91	152.19	3997.10
44	40.00	1276.99	51.07	1328.06	4037.10	159.88	4196.98
45	40.00	1368.06	54.72	1422.78	4236.98	167.87	4404.85
46	40.00	1462.78	58.51	1521.29	4444.85	176.19	4621.04
47	40.00	1561.29	62.45	1623.74	4661.04	184.84	4845.88
48	40.00	1663.74	66.54	1730.28	4885.88	193.83	5079.71
49	40.00	1770.28	70.81	1841.09	5119.71	203.18	5322.89
50	40.00	1881.09	75.24	1956.33	5362.89	212.91	5575.80
51	40.00	1996.33	79.85	2076.18	5615.80	223.03	5838.83
52	40.00	2116.18	84.64	2200.82	5878.83	233.55	6112.38
53	40.00	2240.82	89.63	2330.45	6152.38	244.49	6396.87
54	40.00	2370.45	94.81	2465.26	6436.87	255.87	6692.74
55	40.00	2505.26	100.21	2605.47	6732.74	267.70	7000.44
56	40.00	2665.47	106.61	2772.08	7040.44	280.01	7320.45
57	40.00	2812.08	112.48	2924.56	7360.45	292.81	7653.26
58	40.00	2964.56	118.58	3083.14	7693.26	306.13	7999.39
59	40.00	3123.14	124.92	3248.06	8039.39	319.97	8359.36
60	40.00	3288.06	131.52	3419.58	8399.36	334.37	8733.73
61	40.00	3459.58	138.38	3597.96	8773.73	349.34	9123.07
62	40.00	3637.96	145.51	3783.47	9163.07	364.92	9527.99

\$2400.00

Sum \$3783.47

Total payment \$9527.99

The table given above plainly shows that in 60 years \$2400 being paid by \$40 as annual installment, instead is received \$5533.47 in four amounts at the end of each period of insurance; \$250, \$500, \$1,000 and \$3,783.47. But if no money should be taken before the 63d age, the person insured for his \$2400 receives in old age \$9,527.99.

Therefore, any reader may be convinced that his money compulsorily taken by the government and kept for years, will undoubtedly become a considerable sum and in time a great material consoler in his economic distress and especially in old age, on which he may live independently and comfortably.

Section C.

ECONOMY.

Many learned personages have so far published thousands of volumes dealing with economy, with the greatest care and preparation. However, some of their revelations interpretations, and others not being formulated and legislated by the public, a great number of vital economic problems still remain unsolved and continue to cost heavy to society. Therefore, I feel

as my obligation to commit my experimentive method of the solution to the attention and judgment of the public.

Economics being science indispensable for living, every individual must study it thoroughly, and practise its principles by honest methods and because in most cases it is correct economy that enables one to live independently and comfortably.

Moreover, the public administration has a great share in accustoming the individual to economy, in showing it the rational conditions of economy and in compelling it to live in accord with them.

Consequently, first we must clearly know what economy is and how it may be applied in life. It is this point that interests humanity most.

In answer to the first question, we may say that economy is regular living which suits one's social rank. Economy should not be confused with niggardness. Niggardness and lavishness are the two extremes of economy, and, therefore, neither of them can be recommendable. But more condemnable is the first.

In some cases it is economic to use silver for gold, steel for iron, or wool for velvet, linen for cotton; or flank steak for sirloin steak; or daily 9 cigarettes instead of 10.

But using agate for minium, or wearing silk-grass for silk, or eating dry beans for eggs, or drinking tea instead of milk—are not economic; on the contrary self-privation, loss of money and weakness of body. Because the agate crumbs of the enameled dish being swallowed, the life of the subject may be endangered; silk-grass being soon worn out becomes more costly than silk; beans not giving as much nourishment as eggs, the body is kept weak; and tea being unable to afford the benefits of milk, the user becomes deprived of them.

Again, when a person earning \$1,000 lives on \$950, his act is considered economic; but when he wants to live on \$500, he is stingy. So if one having \$5,000 income is satisfied with \$1,000, or having one million tries to restrict his expenditure to \$5,000, is not to be known as one having a good mode of living. Such a person must be ashamed of himself, because directly prevents others from earning through himself. There are millionaires who niggardly prefer to be satisfied with some sandwich instead of poultry, thus besides hereaving themselves and dependents, impede the earning of those who live through them.

Similarly, if one either because of some personal cause or unfavorable social condition, does not have an earning sufficient to meet one's living, whatever method of economy should adopt, still one can not be exempt from self-privation. Because a person, however economist, with 4 cents can not satisfy his stomach with a glass of beer in the bar, or can not buy a sandwich or a cup of tea, which costs 5 cents; but the only means remains to

him is to buy 4 rolls of biscuit and be satisfied with them. And if that 4 cents should be used for satisfying the hunger of several persons, then all will remain hungry. Thus when a poor fellow, condemned to such a situation of poverty, becomes compelled or used to live with debt, fraud, or robbery, one day full and another hungry, as the case may be—then economy loses its significance for him. Because his vital necessities so rapidly increase that it becomes impossible for him to save part of his money for the next day, or add on a dollar another. Therefore such failures or victims of society will always remain bereaved.

We call these miserable individuals as failures, because their economization does not begin in the nick of time and they become subject to debt and poverty, without being able to redeem themselves.

Also we consider them as victims of society, because if they are anxious to hold steady and honest positions, they can not obtain such; if they are desirous for decent living, can not find the resources; or if they save and keep their treasure somewhere, some day it is lost forever. As often the savings of the people have been destroyed on account of bankrupts, fall of shares, and various frauds and intrigues. To persons losing under such circumstances, economy has become as an accursed method and even a cause of suicide.

It was not until some years ago that the public administration established the savings bank in the post-office for securing the savings of the poor. It follows that our government with other economical arrangements still can give the nation many facilities.

A comparative statistics showed that in Switzerland one out of two families has a bank-book, in England, Germany, France and Holland one out of three; but in the U. S., only one out of ten, that is, only ten mililons out of the whole population. Thus it is revealed that among us very few have adopted the principle of economy.

However, is it that our people can not economize or they do not have chances of economizing? Also do the European nations hold steady occupations and sufficiency of material, by which they can set aside part of their incomes for future use, or else they deprive themselves from the enjoyments of life? If they deprive their own persons of the necessities of life and thus succeed to save something, their method of economy is not to be advocated. Among us, on the other hand, a great part of whom even can not clear their debts, it is not surprising that those who save money are very rare. Can none who needs necessary \$1,000 live on \$500 and save something? In this condition no one can economize any amount.

It can not be denied also that among us are not wanting lavishers, who, indifferently as regards economy, spend more than what they earn and year after year increase their debts; or heirs of enormous riches and holders of successful positions, some of them, in order to give satisfaction to their

manifold desires, prodigally waste their wealths, being led by the foolish thought that their success is permanent. But experience proves that sooner or later they become depressed by their financial ruin.

Those who belong to this class are foolish spendthrifts, indeed, but we should admit that these also are victims of society, since the public does not control and protect them. Because it is the obligation of the government like a father to warn and save the citizens who hasten their own destruction. The administration must act like a wise father who leaves his legacy on the condition of the dispossession of extravagant and prodigal heirs. As a matter of fact, this method is a mighty device for the lawful use of wealth.

A statistics showed that in 1910 only in New York \$40 million worth of diamonds has been used. But we could not understand as who the users are. If they are the rich, then we have no objection to it, but if they are the average class of the people, it becomes an evident fact that we spend less for our exigencies and lavish for worthless needs of luxuries. We hold this opinion for this fact, that in this country the foolish are not rare who instead of drinking a glass of milk for nourishment, appropriate its money to hat ornaments, or spend the money of their foods for face powder, or the money of handkerchief for whiskey.

Also since long ago the custom of gift-making on Christmas and New Year days has opened a door of exceptional expenses. Still we may consider this expenditure as recompensed by offerings received especially that the poor are more profited by their rich friends or relatives.

However, in most cases gift-makings being performed uneconomically, the custom of giving presents to one another is gradually entering in an inevitable phase. Often such objects are given as gifts that are entirely useless to the receivers, whose expenses for presents remain unrecompensed.

As a matter of fact, if a rich person should offer his poor friend or relative a dozen of cotton stockings worth one dollar, instead of a pair of silk hose at the same value, or the money of the gift he intends to give—no doubt his offering will be more acceptable and economic for the receiver. As some wise persons send checks or frankly asking one another's wish prepare their gifts accordingly.

Also people are considered economist who instead of buying a dozen of toys for children, which in an hour or day are destroyed, save the money for something useful. As the amount of \$50 or \$100 collected at the birth of a child, being deposited in a bank and kept intact until the child becomes of age, in the future the sum becomes incredibly larger and serviceable for an undertaking. It is true that toys are indispensable for children, however, care should be taken that they be economic and durable.

Although these matters are considered as trifling, yet we must be assured that until we get these small things straightened up, we never can obtain

economic reform, because it is drops that form the lake.

Concluding our discussion on economy, we emphasize on the duties of both the individual and public concerning economy. In order that the individual may live economically, it must be taught so in childhood. A child brought up economically will in turn avoid extravagance in later years and manage its financial affairs so wisely that it will remain quite safe from poverty. On the other hand, the child of lavish parents becomes spendthrift and its end most tragic.

The obligation of the public is, before the whole people is accustomed to thrift, to instruct and protect the individual through the legislation and execution of useful economic rules.

Therefore, as ingredients of the remedy for the sore situation of economy among us, I present the following suggestions:

1. All single workers should be compelled to save the $73\frac{1}{4}$ per cent. of their earnings from 18th to 25th year of the age.
2. All married workers must save the 20 per cent. of their income as a resource of future living.
3. The $73\frac{1}{4}$ per cent. deposit of a single worker's earning—\$940 out of \$1,500—is divided thus: \$40 insurance amount, \$100 for capital of business, and \$800 to be used in the bank or in shares with interest.
4. The 20 per cent. of a married laborer's annual earning \$300 out of \$1,500—is divided thus: \$200 for insurance (if his family has five members with required age) and \$100 for capital of business. The remaining \$1,200 may be appropriated for domestic expenses and installments on house and furniture.
5. The government must compel laborers and farmers to invest their savings in banks, factories, land, and real estate, etc.
6. To punish with certain fines the stingy and the spendthrift as well.
7. After the pension age any person can spend the whole of his or her annual income.

* * *

I confess that great many intelligent persons, without needing my economical arrangements, can manage their own financial affairs very successfully. However, as I have mentioned several times, my purpose being to prove the correctness of my method, to touch the consciousness of the common people and urge them to regulate their monetary activities systematically. I do not deem improper to give here two examples of the details of expenditure and saving.

EXAMPLE ONE.

Table of financial affairs of a single worker earning \$1,500 a year.

Deposit.

Annual installment of insurance	\$40.00	
“ amount for capital of work	100.00	
“ amount to be invested	800.00	
		\$940.00

Personal Expenses.

House rent	100.00	
Public tax	25.00	
Board (also drink and smoke and washing)	230.00	
Clothings, from shoes to hat	45.00	
Shaving	15.00	
Car fare	30.00	
Contributions for church, papers, books	20.00	
Contribution to doctor and medicine	12.00	
Installments for accident insurance	15.00	
Amusements, trips, etc.	50.00	
Expenses for gifts	18.00	
		\$560.00

Total.....\$1500.00

Also a girl worker using her earning according to the above plan, (which drink and smoking money to use for candies, shaving expenses add to clothing), time of her marriage can have saved from \$8,000 to \$10,000 and thus greatly help her husband.

EXAMPLE TWO.

Table of the expenditure of a \$1,500 worker with a wife and three children.

Deposit.

Insurance installment for five members of family \$40 for each	\$200.00	
Annual amount for business capital	100.00	
		\$300.00

Property.

House installment	\$300.00	
Furniture installment	50.00	
		\$350.00

Expenses.

Public tax	\$25.00
Fire insurance of house, by $\frac{1}{2}$ per cent.	12.00
Accident insurance for personal safety	15.00
Water, light, etc.	40.00
Coal, wood, ice, soap, etc.	58.00
Food (meats, vegetables, cereals, fruits)	350.00
Drinks (15 boxes of beer, 20 gallons of wine, 10 bottles of cognak or grape <i>mastika</i> and 5 cent refreshment for daytime	47.00
Smoke (3 cigars or 10 cigarettes daily) without taxation, 10 cents a day	36.00
Husband's clothings	40.00
Wife's clothings	50.00
3 Children's clothings	30.00 120.00
Car fare	30.00
Shaving	15.00
Church, paper, book expenses	20.00
Contribution to doctor and medicine	17.00
Amusements, trips, etc.	50.00
Christmas gifts	15.00
	\$850.00
Total.....	\$1500.00

The above-given estimates are made roughly, since it is impossible in the small scope of this book to give all the detailed accounts of families or individuals of different tastes and classes. Therefore they who are without children or have too few children, or do not use drinks or do not smoke, or do not have to pay daily car fare on account of living near their working-place, or being farmers, can live more cheaply than in the city, or have more wage-earners in their family—can increase their other expenses, or save more for future members of family or for strengthening their resources against unexpected mishaps. But they who have more children than three, or dependents—must, until their children become able to work or they themselves pay up the installments on their house get along with their previous savings in bachelorhood, or save more from the above mentioned sum, without touching their 20 per cent. deposit, or without disturbing their payments of house and furniture installments.

EXAMPLES OF SHARING DEPOSIT.

As formerly we explained the future result of the sum to be appropriated for universal insurance, so let us give the account of the increase of the capital share of the worker.

If my principles or just reward for the labor of the worker, of his proportional contribution to the capital of his working-place, and of his steady employment should be established as civil laws, then even the laborer with the least earning becomes able to appropriate yearly \$100 as his share in the capital of his business.

Thus, a person beginning to work at his 18th age and steadily continuing until 63, although in 45 years has \$4500 saved in the form of capital share, yet during 24 years receiving 6 per cent. interest on that sum from his working place, and after that time investing that capital and other capitals in land shares by 4 per cent. interest, the result becomes a considerable amount of \$14,776.21. Consequently, a retiring old worker from his 63rd age on yearly receiving \$591.05 interest on his capital by 4 per cent. and his income from insurance, becomes able to live with his wife in his private house furnished suitably—fully independent.

Here we must mention that owing to the full increase of the capital of an establishment before the end of 24 years, through its installments, if the capital share of the laborer is repaid, it is appropriated, until that period is over, for other undertakings paying 6 per cent. interest.

EXAMPLE THREE.

Table of the Increase of Capital with Interest.

Age	Year	Payment	Interest 6 per cent.	Annual Sum	Increase
19	1	\$100.00		\$100.00	\$100.00
20	2	100.00	\$6.00	106.00	206.00
21	3	100.00	12.36	112.36	318.36
22	4	100.00	19.10	119.10	437.46
23	5	100.00	26.24	126.24	563.70
24	6	100.00	33.83	133.82	697.52
25	7	100.00	41.85	141.85	839.37
26	8	100.00	50.38	150.38	989.75
27	9	100.00	59.38	159.38	1149.13
28	10	100.00	68.94	168.94	1318.07
29	11	100.00	79.08	179.08	1497.15
30	12	100.00	89.82	189.82	1686.97
31	13	100.00	101.21	201.21	1888.17
32	14	100.00	113.29	213.29	2101.47
33	15	100.00	126.08	226.08	2327.55
34	16	100.00	139.65	239.65	2567.20
35	17	100.00	154.03	254.03	2821.23
Carried Forward		1700.00	1121.24		21,509.10

LIFE'S DEMAND

Brought Forward			1700.00	1121.24	21,509.10
36	18	100.00	169.27	269.27	3090.50
37	19	100.00	185.43	285.43	3375.93
38	20	100.00	202.55	302.55	3678.48
39	21	100.00	220.70	320.70	3999.18
40	22	100.00	239.95	339.95	4339.13
41	23	100.00	260.34	360.34	4699.47
42	24	100.00	281.98	381.98	5081.45
Total . . .			\$2400.00	\$2681.45	\$5081.45
43	25	100.00	4 p. c. 203.25	303.25	5384.70
44	26	100.00	215.38	315.38	5700.08
45	27	100.00	228.00	328.00	6028.08
46	28	100.00	241.12	341.12	6369.20
47	29	100.00	254.76	354.76	6723.96
48	30	100.00	268.96	368.96	7092.92
49	31	100.00	283.72	383.72	7476.64
50	32	100.00	299.06	399.06	7875.70
51	33	100.00	315.02	415.02	8290.72
52	34	100.00	331.60	431.60	8722.32
53	35	100.00	348.89	448.89	9191.21
54	36	100.00	366.84	466.84	9638.05
55	37	100.00	385.52	485.52	10,123.57
56	38	100.00	404.94	504.94	10,628.51
57	39	100.00	425.14	525.14	11,153.65
58	40	100.00	446.14	546.14	11,699.79
59	41	100.00	467.99	567.99	12,267.78
60	42	100.00	490.71	590.71	12,858.49
61	43	100.00	514.34	614.34	13,472.83
62	44	100.00	538.91	638.91	14,111.74
63	45	100.00	564.46	664.46	14,776.20
Total . . .			\$4500.00	\$10,276.20	\$14,776.20

EXAMPLE FOUR.

Table of the increase of the annual sum of \$800—to be saved for 7 years before marriage—with 4 per cent. interest.

Age	Year	Payment	Interest 4 per cent.	Annual Sum	Increased
19	1	\$800.00			\$800.00

20	2	\$800.00	\$32.00	\$800.00	\$1632.00
21	3	800.00	65.28	1632.00	2497.28
22	4	800.00	99.88	2497.28	3397.16
23	5	800.00	135.88	3397.16	4333.04
24	6	800.00	173.32	4333.04	5306.36
25	7	800.00	212.25	5306.36	6318.61
Total . . .		\$5600.00	\$718.61		\$6318.61

EXAMPLE FIVE.

If a single person after his marriage should save the above mentioned sum, \$6318.61, until his pension age, and invest it in banks or on shares, then that sum being increased by 4 per cent. interest, becomes \$28,046.73, as the table below shows:

Age	Year	Annual Sum	4 per cent. Interest	Incr. Sum
		\$6318.61	\$718.61	\$6318.61
26	8	6318.61	252.74	6571.35
27	9	6571.35	262.85	6834.20
28	10	6834.20	273.36	7107.56
29	11	7107.56	284.30	7391.86
30	12	7391.86	295.67	7787.53
31	13	7587.53	307.50	7995.03
32	14	7995.03	319.80	8314.83
33	15	8314.83	332.59	8647.42
34	16	8647.42	345.89	8993.31
35	17	8993.31	359.73	9353.04
36	18	9353.04	374.12	9727.16
37	19	9727.16	389.08	10,116.24
38	20	10,116.24	404.65	10,520.89
39	21	10,520.89	420.83	10,941.72
40	22	10,941.72	437.66	11,379.38
41	23	11,379.38	455.17	11,834.55
42	24	11,834.55	473.38	12,307.93
43	25	12,307.93	492.31	12,800.24
44	26	12,800.24	512.00	13,312.24
45	27	13,312.24	532.49	13,844.73
46	28	13,844.73	553.78	14,398.51
47	29	14,398.51	575.94	14,974.44
48	30	14,974.45	598.97	15,573.42
49	31	15,573.42	622.93	16,196.35
50	32	16,196.35	647.85	16,844.20
Carried Forward			11,244.20	

LIFE'S DEMAND

		Brought Forward .. 11,244.20		
51	33	16,844.20	673.76	17,517.96
52	34	17,517.96	700.72	18,218.68
53	35	18,218.68	728.74	18,947.42
54	36	18,947.42	757.89	19,705.31
55	37	19,705.31	788.21	20,493.52
56	38	20,493.52	819.74	21,313.26
57	39	21,313.26	852.53	22,165.79
58	40	22,165.79	886.61	23,052.40
59	41	23,052.40	922.09	23,974.49
60	42	23,974.49	958.98	24,933.47
61	43	24,933.47	997.33	25,930.80
62	44	25,930.80	1037.20	26,968.00
63	45	26,968.00	1078.72	28,046.72
Payment 5600		Sum. . \$22,446.72		\$28,046.72

EXAMPLE SIX:

Also if the person spending only the 1st and 2nd dividends of his insurance income for marriage, should save the 3rd until old age and invest with 4 per cent. interest, then the sum of \$1,000 becomes \$2464.47 from 40th to 63rd year of age, as is seen below:

Age	Year	Capital Paid	Interest 4 per cent.	Sum Increased
41	1	1000.00	40.00	1040.00
42	2	1040.00	41.60	1081.60
43	3	1081.60	43.26	1124.86
44	4	1124.86	44.99	1169.85
45	5	1169.85	46.79	1216.64
46	6	1216.64	48.66	1265.30
47	7	1265.30	50.61	1315.91
48	8	1315.91	52.63	1368.54
49	9	1368.54	54.74	1423.28
50	10	1423.28	56.93	1480.21
51	11	1480.21	59.20	1539.41
52	12	1539.41	61.57	1600.98
53	13	1600.98	64.00	1664.98
54	14	1664.98	66.59	1731.57
55	15	1731.57	69.26	1800.83
56	16	1800.83	72.00	1872.83
57	17	1872.83	74.91	1947.74
58	18	1947.74	77.90	2025.64

Carried Forward. . 1025.64

		Brought Forward ..	1025.64	
59	19	2025.64	81.02	2106.66
60	20	2106.66	84.26	2190.92
61	21	2190.92	87.63	2278.55
62	22	2278.55	91.14	2369.69
63	23	2369.69	94.78	2464.47

Capital 1000.00	Interest \$1464.47	Sum \$2464.47
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Now, a wise young man after receiving education, at his 18th becoming a common workman to earn \$1500 a year, if should live thriftily, besides having comfortable life until his pension age, afterward will have in his possession both a house and the sum of \$49,070.86, which yearly having \$1962.80 interest by 4 per cent., can support him till death. The following table shows the actualization of what I promised in the preface of this book.

EXAMPLE SEVEN.

A Brief Account of Individual Finance.

The sum produced until 63d age by annual \$100 as capital share (see ex. 3)	\$14,776.20
The annual sum of \$800 deposited from 18th to 25th year and increased with interest until 63rd age (see ex. 5)	28,046.72
The sum of \$1000 received at 40th age as third share of policy amount and increased until 63rd age (see example 6)	2,464.47
The last sum received from insurance in pension age	3,783.47
Total.....	\$49,070.86

Aside from that sum, the worker becomes possessed of a furnished house worth \$3500, which together with the former amounts to a wealth of \$53,000.00.

Thus the person who after his pension age would desire to live somewhat luxurious still at least his legal property remaining intact and his capital shares together with his premiums being saved, he will be able to bequeath a considerable wealth to his descendants. Any worker can do so, provided that hating laziness and being safe from sickness and mishaps, he may work steady during his 45 years of labor—from 18th to 63rd age. As for the person who is a reckless laborer, indispensably must enjoy the control of the public, which may deprive him of a bright future. And the lazy citizen, who becomes a worthless inhabitant of the country, should be excluded from society. But the intelligent fellow whose family, owing to some misfortune, he is attacked by or his disability to work, or untimely death, remains without a supporter, continues to live on the income secured until then, and by other facilities which we have explained in the section on workers.

Section D.

BEQUEST.

The foremost thought, desire, and effort of an individual being to live restfully until death, it is the vital duty of parents to appropriate a portion, large or small from their wealth for the posterity.

Up to the present all men not being able to inherit some fortune, the person possessing of wealth through the wise arrangement of his or her parents is considered very lucky indeed.

It is my firm conviction that the adoption of my system secures to every individual belonging to any class the right and blessing of enheriting a sufficient portion of riches. Here a vital question comes into our mind, it is the question of the just division of bequest. Because it is a sorrowful fact that in some places the present method of bequeathing is not right, and neither lawful nor logical since the worthy receive nothing, or part of heirs receive too much and others too little of their birthright.

In the present the distribution of heritage takes place by two methods: With or without a will.

I. *With a will*—in the first place, bequeathing being arbitrary, the testator whimsically assigns the shares of heirs.

As William McConville, of Detroit, together with owning a great wealth left his mother without heritage by his bequest. If this person acted so because of his bitter hatred toward the woman of whom he was born, still his action can not be justified, since she was his mother and the natural owner of his riches. It is very strange, indeed, that the government in such cases can not act against any will and recess wrongs of inheritance.

Second, some opposing the marriage or conjugal selection of their sons or daughters, deprive them of their birthrights. This fact being very familiar to the reader, we avoid tedious details.

Third, there are testators who, under the induction of blind jealousy, want to inflict after their death their young wives with privation of heritage. Threat directed to such an aim seems foolish. Because if a young wife is bound with infinite lover to her husband, already she resigns remarriage without any warning, but if her love for him is weak, even in her bondage she can, without marrying, have several husbands, which act is more dishonorable for her and her husband as well.

Fourth, there are legators who neglecting their true heirs or charity institutions, make ridiculous wills. As a Californian bequeathed \$5000 for the burial of his dog, when with that money several poor families could be saved from misery.

As a matter of fact, the owner of wealth has the natural right to distribute his riches as he pleases, however as a will to an insane person is unacceptable, so bequests made in opposition with logic and conscience must

be considered foolish and, therefore, invalid. Our legislature as a wise and leading body of the nation ought benefiting by the experience of the past to subject heritage to certain rational laws. It is true that few states have made fair arrangements, but they are very defective yet, as we shall see in the course of our study of testation.

II. *Without a Will*—Distribution of heritage without a will, although lawful according to modern conception, seems unnatural, because by this method often parents, a husband and wife—who are heirs of first class—are entitled to less shares, when brothers, sisters, or their children—who have secondary right in the bequest—are profited more. In fact, the real heirs of a person are his parents or guardians, who have born and tended him, and their children of course; then come in order his wife, who together has worked and saved and produced the wealth to be bequeathed, and also his helping children. Besides, the country, too, must be a legal heir, inasmuch as it protects and enables the individual to earn. Therefore, every testatrix must be required by law to appropriate a portion of his wealth for the welfare of his or her dear country, which gave him or her life—the most precious wealth.

It is undeniable that among us, patriot benefactors, are not wanting who without being under legal compulsion, made donations to the country. As the late Peter Cooper, of New York, has been immortalized by his educational institution at the corner 3rd and 4th avenues and the wealth he bequeathed. There are many like him, who, although dead, continue to live in the hearts. Also philanthropist Andrew Carnegie is one of the few who enjoy the respect of their nation and mankind for their generosity. We should not fail to mention likewise the Rockefeller Institute in Chicago, standing through the good will and liberality of J. D. Rockefeller. Respect to benefactors who more or less help their nation, civilization, and humanity!

Nevertheless, one flower can not assure us of the advent of spring. In this country there is a great mass of wealthy people who do not think in the least to do some good deed and help the nation in some way or another. And this condemnable indifference of the rich our beloved land continues unchecked, because the law has no force and control over them, who transmits hundreds of thousands or millions of dollars to their successors and leave nothing to the nation of which they are the unworthy children.

In Turkey exactly the contrary we behold. There are possessions of the child less dead wholly belongs to the government, neither his wife nor parents being able to share in them. But we do not advocate this system either, since it enables country to benefit and deprives heirs of any heritage whatever.

On the other hand, there are countries, such as England and France, where the nation receives a proportionate share from the heritage of a citizen.

* * *

As regards the reformation of our heirship system, I call the attention of the public to the following methods:

1. The wealth of any dying person—male or female, single or married—if less than \$50,000, is divided among the heirs and heiress, in accord with the provisions of the following 4th, 5th, and 6th items.

2. If a heritage equals or exceeds \$50,000, the public share therein will be 5 to 25 per cent, as follows:

Of \$50,000—\$100,000—5 per cent. as public share.

Of \$100,000—\$1,000,000—10 per cent. as public share.

Of \$1,000,000—\$10,000,000—15 per cent. as public share.

Of \$10,000,000—\$100,000,000—20 per cent. as public share.

Of \$100,000,000—and over—25 per cent. as public share.

3. Public bequests are to be appropriated only for the public charity institutions, in which the statue or name of the testator will be erected or carved at a prominent corner.

4. The wealth of dying bachelors, after the public takes its share (if there is any) is left to parents only, if they are parentless, it is equally divided to brothers and sisters; if they have neither, other heirs up to the fifth lineage share the heritage thus: on the 5th receiving one share, the 4th two, the 3rd three, and so on. If there are not heirs whatever, the possessions wholly belong to the public.

5. As for the married, the whole property of the husband belongs to his wife, and that of the wife pertains to the husband after the death of either one provided that the keen dependents of either mate should enjoy the same care after his or her death.

6. In case of remarriage, the half of the combined wealth of wife and husband—which belongs to the dead mate—after the public has taken its share, is divided equally between the widows or widower and parents and children of the dead. If the deceased has no parents, the bequest belongs only to children, or if he or she is childless, to parents or grandparents; but if the defunct is without any of these, then his or her kindreds up to the 5th lineage inherit the wealth left, according to the provision of the 4th item, after the living mate has received his or her legal share.

7. Those who desire to make a will, must have it filed during normal condition of mind and body and in accord with the provisions of the law. The will must bear both testimonial and the ratification of the government.

8. A person is free in assigning different shares to legatees, he or she may distinguish the more lovable from the less dear; may make donation to

religious or charity institutions. But he or she can not refuse to give the denoted share of the public or parents, can not deprive sons or daughters of their birthright, because of their conduct, difference in thinking, or marriage reasons; also can not threaten his or her mate with privation of heritage for preventing her or him from remarriage.

9. The will of a bachelor is put in execution immediately after his or her death, but that of a married person after the deaths of both wife and husband, or after the remarriage of the living mate.

PART I.

HONOR.

CHAPTER I.

REPUTATION.



HONOR is the measure of man's moral worth. Every individual was born with the instinctive desire of enjoying others' esteem. And this instinct induces men to toil for either having luxurious life or becoming useful to mankind, but the destination of both tendencies is reputation, no doubt.

The sensible person, especially one of noble birth, experiences an unmixed glorification and content of heart when he comes aware of his enjoying the deep respect of humanity. For this reason ambitious men wish to become commanders, managers, mayors or presidents, not for making good money by this means, but for commanding the respect of others, since they choose to hold an office of service rather than to secure enormous wealth by continuing their private business.

However, here it should be mentioned that honor has lost its real significance in the world, and has taken a different meaning. Because up to the present, honor has been known with two names: popularity, which is enjoying the scientist, spokesman, and in some cases the capitalist; administrative distinction, which is determined by office or badges. In this situation, honor has become equivalent to the respect due to money, class, position, etc., while real honor is different from such esteem and lies only in morality.

CHAPTER II.

MORAL DISTINCTION.

RESPECT to morality is the appreciation of virtue and purity of soul. Popular honor enjoyed by famous persons not being based on morality, can not be considered as true honor, but mere respect.

Although in the present, without specific considerations, the orator or millionaire with unknown morals are greatly honored, however, this is a wrong practice, which has been adopted by all nations. Because material distinction being a matter of business is quite different from immaterial worth, and rather has the force of credit; but it is impossible to respect or rely on a business man with poor morals, and rigid avoidance is necessary in relations with him.

Honor due to position being a mere distinction between superior and subordinate, respect enjoyed by the former can not be regarded as moral esteem, but simply a demand of position, which the inferior should not overlook. An inventor, orator, scientist, or artisan may be rewarded materially and applauded for the service he offers to the community, but he can not deserve moral distinction, if he is a bankrupt in morality.

Respect in relation is a mere formality of courtesy and does not mean real honor. It does nothing else except showing the degree of the social refinement of the person who honors and the content of that who is honored.

But moral distinction is that real, high honor which is due to pure characters. From dealing with a noble individual uncountable benefits spring forth, such as mutual trust, disinterested actions, and enjoyments of social, official, or financial advantages.

On the contrary, of relation with immoral persons thousands of evils are born, which may be social, domestic, pecuniary, etc., due to their deceitful promises and intrigues. For example, the immoral officer, being encouraged by the weakness of the law, impedes, for selfish motives, the progress of the country, condemns the people to misery, and if necessary, even sacrifices his fatherland for his interest.

The immoral scientist secretly contrives inventions destined to ruin society. The immoral capitalist, making personal profit and glory as his

goal, with various frauds extorts others' money without regard to humanity, and enticing others' wives ruins their homes. The immoral poor person ruthlessly robs his neighbor and even kills him. The immoral servant ungratefully runs away with the jewels of her mistress. The immoral father indulging in gambling changes his home into a hell. The immoral mother conceiving some argument to quiet her conscience, destroys everything, honor, conjugal sacredness and loyalty.

The story of immorality has no ending.

* * *

In the past high honor was reserved to the nobility, which was established by the exploits of heroes and leaders, and up to this day is continued hereditarily, especially in empires, where it has taken root.

The nobility was honored and respected with this just reason, that more than the common class is represented education, talent, worth and even morality and virtue. As it is undeniable that together with creating occasions for retrogression, ignorance, war and domestic miseries ever since the noble class has given birth to many blessings of civilization. To-day also everywhere there are innumerable noble persons, types of virtue, who spare no effort for elevating and advancing human progress.

As time went on, the nobility lost its sublime position, owing to the ruling power annexed with their class, which finally became intolerable on account of the ignoble conduct of the majority of its members.

Conscious and revolutionary nations could find their emancipation from that rule only in its destruction. As France, U. S. and every other republics have adopted the principle of the abolishment of nobility.

In my humble opinion, the principle nobility would be justifiable if nobleness were purified and distinguished from dominance, and instead of being hereditary were acquisitive for everybody, for the rich as well as for the poor. Because I comprehend the significance of nobility to be morality, and the attempt to eliminate morality is ridiculous and foolish.

Whereas it is sorrowful to say that on account of the destruction of the nobility also nobleness has been almost deprived of importance and replaced by financial distinction, which is as much bad as the ruling tendency of nobility.

Because when a hypocrite imposter or subtle robber or immoral villain or dangerous criminal, masked with science or riches, is ranked among the worthy and most honorable members of society, and often the majority of the people without being interested in his inner life, and without revealing or considering his prodigal conduct, extend respect to him by being deceived by his skilful promises, or for expecting some personal interest from him—then, in this situation, the moral worth of the poor declines and gradually the morality of the people becomes deteriorated. To-day, unfortunately

the majority of the people ignorantly has been led in this deplorable direction, and clearly we catch the sight of that wrong principle, that instead the virtuous poor being deserved of deep reverence, the unworthy rich, or subtle orators, enjoy sincere respect of the people.

This is not a fanciful belief, to many it is familiar that in the present great many individuals with strong good character in their poverty have remained concealed from the eyes of the public, and drag along their lives; while among the wealthy some of the immoral persons by the force of their money are highly honored everywhere. Thus mankind, if not as a whole, at least in great part inclines to possess wealth disregard to transgression against their morals, as I have explained in the first pages of the part on function.

The following poem, which has been written by K. Ajemian, reveal most successfully the moral crimes committed under the veneer of riches:

“We don’t have to be always learned, wise;
Oft the ignorant whom we may despise
Is choosen member to councils by many,
If he has money.

Oft this world of ours funny are the laws;
It seems as if thinks and works wisely sows
He who a fool is—though not for many—
If he has money.

In societies takes the sofa best,
And of heaven hopes to become a guest,
Yea he who’s the author of crimes many,
If he has money.

Who cares if he is both lame and scabby,
If kisses his emit odor filthy;
Cajole him with joy poor women many,
If he has money.

He who his honor does foolishly trample,
And ridicules all feelings high and noble,
He also enjoys glory, love’s honey,
If he has money.”

As a matter of fact, there is a popular conception, that money is able to conceal all meannesses. But nothing remains secret. Crime, though hidden, tortures the conscience of its author, and after revelation it becomes impossible to cleanse the stained brow with money. And if in the present many respect the immoral rich, undoubtedly they are either ignorant of the

inner life of the subject, or immoral like him, who seek their own interest without regard to morality, as it has passed into proverb, "Like love the like."

Some men believe that it is possible to have everything by money. However, the sound-minded know, that a foodless person in a gold mine can not nourish on money and will starve to death; one can not live in a palace made up of diamonds without a companion; true love can not be stopped by money, as the privation of \$5 million did not affect G. Gould's love; the dignified yet wounded heart can not be healed by money, although some wasting large sums for the cure, yet often are deceived by being revenged by the magnanimous subject, like Stanford White, who was sacrificed by wounded Thaw; a deadly sickness can not be healed by money, as millions spent for the recovery of Herman, could purchase no hope for his living; the dead can not be brought back by force of money, as none of our dead have come back so far. Thus in many circumstances money is entirely powerless.

As a matter of fact, by means of money many defects are covered and many evils obstructed, but not everywhere and in all occasions.

Money and morals are magnetic forces, yet money being subject to alterations of increase as well as decrease, its influence can not remain the same in every case; morals on the other hand, is born with man or moralic development on child birth and hardly is changed.

Consequently, as the principle of respect to ruling nobility has been known dangerous, so is to be considered esteem to immoral wealthiness. Instead, the principle of reverence to nobleness and virtue must be adopted officially and actually, no matter if the subject of honor be rich or poor, or a learned or simple person.

A people who is indifferent as regards appreciation for good and condemnation for evil, has no right to be called as civilized, especially in this twentieth century. Because the demand of civilization is to destroy immorality from the root and give moral the due value in actual life.

In every people there are unnumbered individuals with good morality, who although simple and "insignificant" but are honorable members of their country and society, because of their honest citizenship, productiveness and virtuous conduct; who although may be deservedly honored by their acquaintances, yet not absolutely and by all the people. In this situation it becomes impossible to advance civilization and elevate the moral level of mankind.

My conviction as regards this vital question is, that when the principle of nobleness should be adopted, and everybody should bear a badge displaying his or her moral rank or degree—as members of Masonic societies and various associations do—and be honored just as much as they are worth morally, then the person void of moral emblems undoubtedly will be ashamed

of himself or herself before the public and friends, and immorality being absolutely condemned, rich or poor, and learned or uneducated will be induced to obtain moral distinction. Because if everybody can not be materially a Rockefeller or Morgan, physically a Samson or Kapesdan, a politician like Cavour or Bismarck, and a scientist like Edison—but individually he or she can be a person with first-class morals.

Therefore, if the public should make this system compulsory, most probably the inner as well as the external evils of the individual will perceptibly be decreased. Men not being able to read the inner of their neighbor, can not penetrate into the hidden motives of the latter; however the display of morals greatly will help them to avoid deceit.

For, one not having previously a badge of morality of character, or one deprived of it because of immoral conduct, if a false orator, no one would listen to him; if a single person would not succeed in finding a desirable mate; if an officer would be deprived of his position; if a banker would be known as unreliable, if a business man would receive no credit; if an artisan or a simple worker would had a life of dishonor in his circle. So every single individual will be obliged to improve his or her moral, by the inborn desire for commanding others' esteem.

Indeed a millionaire can boast over his wealth and belonging to the fifth rank of business classes enjoy the respect of all, but when he displays no cognizance of morality, then he can not be considered as an honorable member of society, and nobody with common sense would trust him his honor or possessions. Or one being a professor of an inventor may be glorified with the result of his toil and ranked in the first section of the fourth business class; but when he does not bear a badge of morality on his bosom, he never dares to enter in a family or make a proposal of dance to a chaste woman. On the other hand, an ignorant worker of the ninth class of business, who bears the first distinction of good character, is trusted and respected everywhere without feeling the need of references, always free in decent relations with others.

Although the display of moral distinction may seem outwardly a simple and unimportant method to some, but if the intelligent reader should please to pay attention to the question, he or she will be convinced that in reality this is a device tending to destroy evil, as far as possible, in the country and to induce the people to the culmination of morality, without much ado.

The only precaution in the execution of this scheme is, that care should be taken lest the unworthy deserve badges of morals through the influence of their riches or friends.

* * *

In conclusion, I suggest to establish the system of moral badges according to the following plan:

1. Officially to bestow moral distinction on every worthy citizen.
2. Moral distinction should have four ranks:
 - Senior, a gold flower with a small diam
 - Junior, a silver flower.
 - Sophomore, a silk flower with red and white
 - Freshman, a silk flower simply blue.
3. Each rank of moral distinction is displayed on the left of bosom with an emblem having daisy flower form and the name of the bearer on the back. The emblem of each rank differs as follows:
 - Senior, a gold flower with a small diamond.
 - Junior, a silver flower.
 - Sophomore, a silk flower with red and white colors.
 - Freshman, a silk flower simply blue.
4. Moral distinction is bestowed on any male or female adult citizen, who is exempt from any dangerous immorality.
5. The bestowal takes place as follows:

The senior rank is conferred on the person who is highly educated and instructed in morality, has a noble nature, as a virtuous person enjoys reputation everywhere, and during 30 days of announcement, no immoral behavior is ascribed to him or her and confirmed by any individual or the Administration. The junior rank is received by the person who has been recognized as honorable in the past and in the present as well and his or her exemption from crime is affirmed both by acquaintances and the court. The sophomore rank is given to the person who although with unknown character, yet does not have any condemnable record in the court, and lives without inflicting any harm on others. The freshman rank is bestowed on the person who, though condemned for some light offence, but has expiated it with imprisonment or fine, and afterwards has had a decent conduct for four years.
6. Naturalized citizens must show moral certificates, filed by their former local administration and ratified by consuls there; those who have no moral certificate can receive the 3rd or 4th rank, if for 25 years they have good conduct in this country.
7. If a person with a moral rank is caught in any immoral action, before condemnation is deprived of his or her badge.
8. The receipt of moral distinction is stated both in the photo-script of the subject and in the register of the administration.
9. If inside of the legal period of 30 days, any objection is raised against the personality of an individual in question, after the thorough investigation of the case only he or she is announced worthy or unworthy of bestowal.
10. Whoever should attempt to use or efface others' emblem, or try to obtain one by dishonesty or by influence of money, must be punished as a first class imposter.

CHAPTER III.

CLASS DISTINCTION.

T is not our aim to advocate the establishment of new classes, but we intend to propose the principle of the display of modern social ranks. Because, in our opinion, in society should be distinguished the manager from the clerk, or the professor from the kindergartner, or the editor from the pressman, or the doctor from the druggist, or the artisan from the worker—without hurting the self-respect of the latter.

Class distinction consists in the courteous behavior of the inferior to the superior, which helps the accomplishment of the work. To-day in all nations and in the business world men treat one another with more refinement and formality and thus render business more easy-going and imposing. As we see this kind and courteous relation more conspicuous in steamers, factories, emporiums, banks, and in administrative functions and, especially, in military ranks.

Rough behaviors—which may be resulted from the haughty dominance of the superior, or from the discourteous answers or blind passiveness of the subordinate—will cease to take place as soon as my system of business is adopted, which recognizes everybody as the master himself, the sharer of his business, and responsible for his work, under certain legitimate conditions.

Under these conditions, then, the display of class distinction during working hours may be considered absolutely without any inconvenience. Thus everywhere in the business world is distinguished the lawyer or merchant, the actor or musician, the farmer or sailor, the driver or servant, and so on. As to-day some classes are differentiated by uniforms or medals so all classes must indiscriminately bear their respective badges.

It is my firm conviction that through display of moral and class distinction, will stop, once for all, all the moral and material falsehoods and subtle relations that create uncountable evils.

Now I commit these suggestions to the attention of the public:

1. Every individual must bear on the left bosom an emblem showing his or her class rank in the business world.

2. Ranks are determined by the following materials and colors:

For 1st class a golden bow.

For 2nd class a silver bow.

For 3rd to 9th class a silk bow-tie with different colors for different classes.

3. Those who have no moral distinction bear only their class and rank emblems.

4. The class bow-tie may be kept inside the jacket color on holidays or at nights but the moral emblem should be borne outside the vest, always and everywhere.

CHAPTER IV.

POLITICAL DISTINCTION.



AMONG the political ranks of every country it has been a custom to award badges to patriot politicians and heroes of war.

As a matter of fact, this principle of rewarding the worthy as an expression of gratitude on the part of the nation and a promotion to the ambitious individual is appraisable. In my opinion, it is necessary to extend more and systematize this custom, and to adorn with insignia the bosoms of all who offer humantiy any moral or material service.

This point is worthy of emphases, inasmuch as a people's degree of morality and civilization may be determined by the very importance it gives to the custom of remuneration. If a nation dies not deservedly appreciate the goods yielded to its cause and most solemnly honor its devoted children, then it is possible to say that it is void of any political merit and has no right for permanent existence.

Tears and respect and statutes, which all nations shed and extend and erect for their patriots, are insufficient tributes for the dead; any worthy person must be rewarded morally as well as materially while living.

The ancient Greeks used to adorn the heads of their famous personages with laurels, while to-day, after thousands of years, in order to prove the superiority of our civilization we must reward our devoted leaders to the full degree of their merit before they die, and perpetuate their glory and memory by means of movemenst after they die.

We confess that the worthy among the political ranks are highly honored, rewarded and officially pensioned off. But we can not be satisfied with this much, as long as in the huge mass of the people there are uncountable individuals deserving of public tribute and requital.

Yea, as an Admiral Dewey or a Congressman Hobson for their being the cause of their country's victory deserved reward and remuneration, so the honorable Alexander Graham Bell merits full remuneration for the improvement he made on the telephone, which is of invaluable service to mankind; or the respectable Edison, who created numberless benefits of popular education and amusement with his invention of moving picture; or the noble

Burband, who conceived means for the progress and welfare of the country; or the famous Dr. A. Carrol, who lightens the dangers of life; or the dauntless Wright Brothers who offer great service to the country by their balloons. There are hundreds like these who produce various goods for their future—land and mankind as well. Men like Marconi, Pasteur, Justus Liebig, Edison, Alexander Bell, etc., not only should be conferred insignia and rewards by their own country, but also must be respected by all other powers, since their achievements are of immense avail for whole humanity.

Moreover, it is advisable that all agents of government should display their ranks, because people must know their chief officers everywhere, without needing information from others, and accordingly regard them with reverence.

Perhaps some will consider this point as unnecessary and a door of expense, who look upon officers as the servants of the public. However, I think differently, because although all officials—the President included—serve the people, yet their personalities and the very office they hold are deserving of respect.

First, their personality is to be respected, because a person meriting a high position in the administration must have had excellent character in order that he may win popularity, and a person with excellent character deserves honor, according to the demand of morality and civilization.

Second, their offices are imposing, because manager, representative, judge, ambassador, mayor, governor, President, all represent the dignity and greatness of the nation, and it is necessary that they enjoy the regard of the nation. Because if the mayor be ranked equal with a common-place individual, mayorship, which is a national office, loses its charm, or if the judge should be considered as an average person, his sentence will become void of veneration to the convict, however legal it be.

The officer who displays his official rank not only is respected by the public, but also he commands the reverence of foreigners even before official introduction. As the clawk of the English judge represents the law, so the insignia or badge of every official in our country should represent his rank and the dignity of the nation.

Therefore, it is my conviction that a citizen, officer or worker, in or out, everywhere must appear with his respective class emblem.

Then, I commit the following suggestions to the attention of the public:

1. The insignia of the members of the administration, which should be prepared at the expense of the public are divided into two classes: remunerative badges and official badges.

2. Remunerative Badges.

Remunerative badges will be of three ranks:

The first is an asteroid emblem of gold, with a diamond eagle in the

middle, on whose bill the seal of the nation is printed, in blue letters, and on the sides 100 diamond stars are placed; which is given, bestowed for invaluable valor and achievements, after the name of the receiver is printed on the back.

The second is an asteriod emblem of steril gold, on the one side of which is printed the national seal, and on the other 100 stars together with the name of the receiver; which is awarded to police or military heroes.

The third is a silver badge with the national seal in gold on one side and 100 stars and receiver's name on the other; which is offered to rescuers in sea or land accidents.

3. The 1st and 2nd ranks may have grades with varying emblems.

4. Remunerative badges being owned permanently by the person who receives, after his death it is kept in his house as a sign of pride and promotion for his successors.

5. Official Badges.

Official insignia have 9 ranks and are distributed thus:

The 1st is borne by the President only, which is a gold frame with his portrait and 100 diamond stars around, also with a diamond eagle on the top.

The 2nd is borne by the governors of the country, which is a gold frame with their picture, the national eagle on the top, and the diamond star of their state below the eagle.

The 3rd is borne by Grand-Satrapas (Secretaries), which has an eagle in the middle and 100 diamond stars around.

The 4th being a badge of 100 diamond stars with the eagle over them, is borne by minor Satrapas (Assist. Secretaries), ambassadors, supreme judges, generals and admirals.

The 5th, on the top an eagle with a diamond star below, is borne by representatives.

The 6th, a gold medal with the eagle on one side and 100 blue stars on the other, is to be borne by judges, consuls, chief captains, and professors.

The 7th, a gold medal with blue eagle on one side and a star on the other, is borne by lieutenant-governors, state department manager (Secretaries) and members of state assemblies (congress).

The 8th, gold eagle with a star below is borne by mayors.

The 9th, a silver medal with gold eagle on one side and a gold star on the other, is to be borne by city aldermen and managers (commissioners).

6. All the insignia of these nine ranks mentioned above belonging to the public, officers bear them with gold chains on their bosoms, until the end of their term, when their successors receive the badges.

PART J.

PEACE.

CHAPTER I.

PEACE.

RONOUNCING the word 'peace' we feel through the depths of our heart the sweetness of it, and musing over peace we immediately grasp its infinite blessings to the world, moral as well as material.

Christ during his life in this world always preached peace, and in his critical moment ordered the excited Peter who had drawn his sword against the enemy, "Put your sword in its scabbard and be calm"; and this to prove to the world that he is a lover of peace and ready to be sacrificed for peace.

Ever since in his churches the same solemn message does echo through the mysterious vaults, "Love one another." Unfortunately, however, up to the present era that divine message has not been obeyed by mankind, and it seems as if the more churches preach peace, the more men become armed against one another.

Indeed, all good men are anxious for having permanent peace, in order they and their families may live in safety, yet when the ruthless enemy attacks them, then their desire for peace is changed into compulsory efforts of self-defence.

History shows that even the leaders of the churches advocating peace, despite the commandment of Christ, often times have engaged in war.

My aim is not being to enter into details, I earnestly wish to seek whether it is possible to live in permanent peace, and how it can be secured.

In fact, these vital questions most of all others do not interest humanity in all ages, and especially in the twentieth century.

In time of peace alone one can live in his house, country, and in the

world safely, which requires exemption from natural and artificial enemies. Therefore we have two means of remaining free from hostilities, either avoidance or resistance.

From this point of view, then we should discuss the problem of peace.

To everybody is well-known that mankind has had enemies of three classes, which are:

1. Natural enemies.
2. Brutal enemies.
3. Human enemies.

CHAPTER II. NATURAL ENEMIES.

IGHTY natural enemies are chiefly the cyclone, storm, flood, tempest, fire, lightning, earthquake, etc.—whose not the occurrence but often imagination of them fills man with terror. As sometimes we are filled with terror in sight of similar disastrous scenes presented in movies.

In the past, men considered these as punishment inflicted on humanity by heaven, and consequently they tried to appease gods with their prayers and gifts. Later, however, science explained that these so-called calamities are merely indispensable natural features, which must take place in obedience to certain laws; and that instead of prayers they need actual means to overcome furies of nature and render them serviceable to man. Thus fear and prayer were succeeded by scientific labor. And since then, through long centuries human talent has become triumphant over the terrors of nature.

For example, the advent of the cyclone being foreseen, its danger is avoided, the explosion of the storm being predicted, preparations are made and the ruinous consequences prevented; solid buildings being made, the damages of rain and flood are brought to naught; by means of strong ships the ravaging waves are quieted, the threat of the tide is defied by means of dikes or the regulation of the course of rivers; bridges connect the two shores of rivers and make possible walking or transportation over them; the force of falls and sea is made serviceable to civilization; fire, natural or artificial, is extinguished through scientific means; lightning is made harmless by means of lightning rod; and even from electricity with few evils uncountable benefits are derived. Nevertheless, still humanity remains subject to natural dangers, and, above all, science remains yet powerless before earthquake.

Indeed, men could avoid regions of earthquake, since the world does not lack safe places, or at least establish temporary habitations there. The experience of some Italian cities and Lisbon, Hios, and San Francisco, ought to have taught men to remove the said cities to safer regions.

Thus, it is clearly seen that still we are not entirely free from the threats of nature, and our science has much to do yet to control all natural forces and render them serviceable to man, and make him the absolute ruler of our planet.

CHAPTER III.

BRUTAL ENEMIES.



FROM the beginning, the majority of creatures lower to man have been strong enemies, external and internal, to humanity. These are divided into two classes: one is seen and composed of biting and devouring beasts, and the other is unseen, which is formed of poisonous bacteria and animalcula.

Section A.

DEVOURING BEASTS.

Fortunately we can consider the evils of devouring animals as disappeared in the present, because human intelligence has been able to subdue the 99 per cent. of the brutal kingdom, by its skill, through perfected means, and especially with mortifying instruments, which have compelled even the most furious and terrible monsters to give way to human might or otherwise condemn them to extermination. Only some of them give to humanity the material loss. Likewise rats and mice, which yearly destroy 100 million dollars worth foods in this country, also seeing insect, which destroy uncountable loss in vegetables world. So we need more schemes to put out this evil.

Section B.

POISONOUS ANIMALCULA.

This group includes minute insects and microbes—which poison the blood of man and endanger his life.

Until the las century the threatening danger of these animalcula not being realized, humanity was terribly suffering from epidemics, which year after year increased in number of their sacrifices.

But, fortunately, through modern science mankind has in part succeeded, besides condemning malaria, cholera, etc., to powerlessness, to condemn poisoning insects to inertness.

Nevertheless, still there are numerous swarms of billions of animalcula and germs, which work more destructive than war itself. Here we feel as an obligation to thank all the philanthropist persons who by their money or skill ceaselessly throw energy into the efforts of mankind to annihilate these enemies of human life.

On the other hand, it can not be denied that it is unwise to leave the huge undertaking of the destruction of parasites only to a few men and thus prolong the accomplishment of that sacred task. For such a work several Rockefellers or Dr. Carrols are not enough, since marshes are to be dried, mosquitos and flies destroyed, the dust of roads cleaned, experts must be collected and experiments conducted, and thus hundreds of radical and vital tasks, which, as some have suggested, the public ought to undertake with collective expenditure and co-operation, in order that the work may be complete.

CHAPTER IV.

HUMAN ENEMIES.



HE human enemies are of two classes: internal and external.

Section A.

INTERIOR ENEMIES.

Interior human enemies are the wicked individuals who subject their family, neighbor, and innocent fellow-citizens to various evils and risk the peace of their community, which conduct is the most hostile.

Because if we take into consideration the inimical behaviors, hatreds, quarrels, spites, threats, plunders, assassinations, etc., in a country, which take place among individuals of the same nation and blood—then it becomes impossible for us to overlook this question of inner enemies, especially that through the modern situation or new invented arms, the danger becomes daily more threatening. It does not matter if only the 5 per cent. of the population are criminals, it is enough that the 95 per cent. of evils are directed from and to country-men.

In the past, a weaker person unable openly to revenge on the enemy, could either poison him or thrust a sword in the heart of the subject in sleep and thus kill him. As if Ardashes, the Conqueror, after his arrival to Kadi-Keoy, Constantinople, were not revenged and slain by his foresaken Persian sweetheart, might become an Alexander.

To-day, however, there are facilities of committing evils or revenging openly, such as the threat of dynamite, since a small dynamite can ruin a massive building or even a whole quarter; or through a revolver, which serves as a choice instrument of death in hand of the weak person.

In the present, internal evils are taking great proportions.. For this reason far-sighted thinkers justly begin to cherish in a sudden revolution, which is the most terrible of evils. As some time ago General Sherman said, "War is hell, but revolution is a more disastrous hell."

In fact, it is irrefutable that the government with its police department

circumspectly carries on its tasks of guarding and thus guarantees us of the undisturbed peace of the country. But still we have the right to think that all this effort may not be satisfactory. Because even under the strict watch of the police illegal happenings are not wanting, as the Becker case in New York, is a good proof of this. Evil is not extrminated is likely to spread in favorable circumstances and then its prevention may become impossible.

In my judgment, the safer, wiser and more reasonable method of preventing evils is rather to pay attention to the vital point of its radical destruction, than to busy ourselves with resistance, make unnecessary expenditure, and act hesitatingly. Because it must be remembered that evil does not originate automatically, and often its cause is obvious.

So, let us turn to the questions as why inner social evils are born, what the causes are, and how can evils be stopped.

For it is evident that if a father in his house administration should keep one of his sons contented and the other dissatisfied, or if he is unable to check their waywardness, quarrelings become ceaseless in his house. Also when wicked men are left free in their misconduct of molesting their harmless neighbors, then disputes become endless.

Similarly, a strong dispute arises between a person with a large stomach and another with a small stomach, when at the same table the first receives the smaller share of the food, while the second has larger or nothing. Therefore both being dissatisfied, quarreling between them becomes necessary and possible. But the puzzling question is that who is going to decide their proportional shares, or who impartially will settle their dispute? Here comes forth the key of the problem—legal justice.

Yea, every intelligent person admits that it is the just law which will satisfy the discontented. Because he knows that although it is impossible to compel all men to have the same good character, since the diversity of social elements is natural, yet it is possible by means of justice to regulate the nature of man; that is, first by giving him as full satisfaction as possible, to abolish the causes of evils; and afterwards, by inflicting on him the just punishment that suits his offence, to eliminate evil.

Therefore, in order to find the true solution of the problem, it is necessary to set forth the factors producing internal enemies.

The inner evils of society are originated in the present chiefly by the following factors: (1) social ignorance, (2) insufficiency of living, (3) drunkenness, (4) gambling, (5) dominance of the stronger, (6) unsatisfied ambition, (7) interestedness, (8) family disputes, (9) jealousy in love affairs, (10) uncontrolled anger, (11) frauds, intrigues, and theft. All these sooner or later result in material ruins and death crimes with feasts, arms, poison, dynamite, arson, etc.

Some of the sociologists have concluded that the 93 per cent. of evils

are the consequences of various causes and the 7 per cent. the result of irreformably wicked birth. The following is the numerical detail of this assertion.

- 37 Individuals with insufficient living.
- 8 Ignorant followers of others.
- 7 Insanes, owing to drunkenness.
- 2 Ruined by gambling.
- 2 Having uncontrolled anger.
- 10 Irreconciled on account of family disputes.
- 5 Unsatisfied with wrongs born of ambition, interestedness and dominance.
- 5 Jealous in love affairs.
- 17 confident of escaping punishment.

93

- 7 Hopelessly wicked births.

100

In this estimation above the more interesting fact is that the largest number, 37, represents the case of the poor, and the next largest, 17, shows the proportion of individuals hoping to avoid arrest or penalty after committing crime.

The three-eighths of evil being the direct result of poverty, it becomes manifest that the majority of internal afflictions which a country experiences, society is responsible, and there is no doubt that those mostly are the inner foes who are poor and feel as if others have inflicted misery on them.

Indeed, the hopelessly wicked birth is a threatening danger within the country. For example, it is in consequence of evil birth that the individual sets fire for obtaining some profit from the insurance, or for taking money from some innocent person threatens the latter with dynamite plot, or after robbing a house sets fire to it, without gaining anything by doing so, but subjecting the quarter to conflagration.

Truly the reform of such criminals may be considered as hopeless.

Fortunately, however, this evil with its small proportion of 7 does not seem threatening and the same time its elimination is not an entangled problem, in my opinion. Because the moment a person's evil birth is perceived, we may, without making expenses for his imprisonment, punishment, and so forth, exclude him from the country and thus become rid of him; or we may subject him to such a severe penalty, that it shall be no more possible for him to commit a crime.

As a proof of the possibility of that second method, we mention the following historical event:

A wise Persian emperor wishing to understand the moral standard of a criminal, told him to ask for boon, at the same time telling him that his neigh-

bor would receive twice as much as that what he is going to receive himself. The criminal, instead of asking for something useful, for the wicked purpose of having his neighbor's two eyes taken out, requested the king to have one of his own eyes taken out. The emperor, resentfull as he was ordered the execution of the criminal, saying, "Let such fellows of evil-birth never live within my dominion." Behold a short and decisive method of the solution of criminals' case.

The abolishment of the 99 per cent. of evils generated by insufficiency of living, is assuredly warranted by the methods set forth in this book. For I believe that the poor wage earner receiving a proper employment and the just result of his labor, the question of poverty becomes fairly answered.

Ignorant persons who blindly follow others, sorely need instruction, which will enable them to avoid deceit by others.

Timely marriage or family reform, which is one of the principles of our system, will stop or at least mitigate evils of jealousy, hatred, rancor, hostility, etc., in love affairs.

Evils of drunkenness, gambling, interestedness, greediness, dominance, etc., will greatly decrease through the preventive means we have already set forth.

As for the possibility of escaping the law, which is a significant factor for the extension of modern evils, its prevention depends on only the strict provision of the law.

Although this case will be broadly dealt with in the part on administration, yet we do not deem unnecessary to emphasize here this point, that three chief agencies make the criminal hopeful of escaping the law, which are:

First, threats of the criminal.

Second, intrigues of interested lawyers.

Third, possibility of using assumed names.

First, the criminal often succeeds in securing his release by preventing the presentation of indictors or witnesses, because the threat of death being deterred by on the part of the criminal or his outside ring. The accuser and witness are compelled to shut their mouths, whereupon the judge sets the convict free. Even the police sometimes are inefficient for the arrest of criminals of this class. As we said before, the only way of rid from such is their exclusion from the country.

Second, intrigues of lawyers are so numerous whose detailed explanation requires long volumes. But we shall discuss this matter just as briefly as possible.

As a matter of fact, there are many honest and scrupulous lawyers, who refuse to protect criminals against justice at any cost. On the other hand, are not wanting also self-interested lawyers who for the sake of reputation, or rather money, silence their conscience and become able, through the weak-

ness of the law, to set free the guilty by means of false witnesses, fraudulent evidences, graft and even in hopeless cases by announcing the convict as insane.

Examples are many, but we mention but one: Roben, the manager of the North Bank of New York, after robbing the bank and causing misery to thousands was declared insane.

Now, if this Roben was really crazy, first of all, then, should have been punished those who had elected him manager; besides, the instance instead of being given such a position must have been sent to madhouse. It is here that the defectiveness of the law and the success of one of lawyer's intrigues is revealed.

Evidently the evil takes place under two inductions: of profit and of resentment. So in both cases the crime is committed during some sort of craziness. Because it is impossible that an individual with a sound mind for a moment should disregard righteousness, law, and punishment; or should dare to commit an offence when he has these in mind. A crime is committed during insanity, momentary or permanent. Therefore it is rational to take all criminals to asylum instead of prison; but this is impossible.

In retrograde or monarchic countries, often with the knowledge of the bribed judge, mayor, or prison manager, the guilty is sent to jail from the front door, or expert burglars are comfortably kept in prison in daytime and let out at night, in order that the leaders of law" may secure good fortune through the theft of the former. In progressed countries, on the other hand, lawyers try to deny or lighten the guilt of the criminal before the court of justice, by which act directly they encourage him in his inhuman conduct.

Third, a powerful means of escape also assumed name is from justice of law. Because many before committing evil have a deep conviction, that by changing their names they can conceal their identity, and in reality in 90 cases out of a hundred they succeed in escaping the condemnation of law. As for the arrest of such criminals often the government spends long years and large sums, sometimes to no avail.

As a proof of this we are satisfied with mentioning only the following instance, which is one of the many: After committing a murder in Missouri, Alexander Jester changed his name into W. H. Hill and lived in Shownee, Okl., for 30 years, free from legal prosecution.

Who can doubt that a great many persons like Witzoff by means of assumed names have married over and over again and ruined innocent women? Or how many through assumed names have concealed their identity and succeeded in boarding on steamers or trains and fleeing to remote regions, or for long have sheltered themselves in houses, boarding-houses or hotels.

Moreover, in consequence of this situation another evil has originated

in the country. Often the scoundrel arm to arm with an immoral girl or an innocent female, enters a hotel and presenting her as his wife and after signing a false name, goes into a room and with the help of some intoxicant satisfies his brutal desire. Because the hotel-keeper is never interested as whether the customer puts down his real signature, or if interested he can not understand who the stranger is, therefore he is obliged to trust all who come to his hotel which he thus changes into a brothel.

I can not comprehend for what purpose the custom of requiring signature has been adopted by all hotels, since it means nothing to the subtle person. We agree that every boarding-house must have a register in which will be written the names of every couple coming there, together with the date; but as far as signatures can be falsified, the register becomes without significance.

Statistics show that the greater part of evils in the country are committed by immigrants. It is undeniable that as part of foreigners coming here have offered this nation invaluable service, so the wicked among them have become inexhaustible sources of evil. Because the latter in their home countries after being debased by ignorance, or becoming savage under the yoke of tyranny, or having been rendered cowards by military demands, or wildened during successive wars, or demoralized by poverty, or finally, after advancing in crime and escaping prosecution—rush to this country under real or assumed names.

Also the majority of the wandering gypsies are disposed to evil-doing, as the romances of "La Fraud Isa," "Marriage Force," "Ruin Desa," "La More Desa," describe well their inhuman career. The cause of this inconvenience is their being left free from regular occupations, homeless and wandering, and although as a rule they rove everywhere playing lantern music, yet often with evil plans in mind.

Similarly, strangers, adopting the name of some duke or baron obtain large sums by deceiving the simple, or take rich girls into wifehood.

It seems to me that here we have put our finger right on the wound, because the committing of 99 per cent. of evils is promoted by the hope for impunity, and the root of this hope is the possibility for escape from prosecution by assumed names.

For the prevention of all these evils spoken of, I see but one device, photo-script, which must be borne by every individual, foreigner of native, male or female. It is only by this means that falsehood can be abolished, and every person identified without a mistake. Thus when each individual should appear with his or her real identity, there is no doubt that during prosecution he or she will be unable to find any shelter or secretly travel; this means that where ever he or she may be found, can be obtained immediately.

Therefore, when the criminal previously should be convinced that he can not be set free for pretended insanity, or the intrigue of the lawyer are no more of any avail, or falsifying of name is impossible—then no more he can cherish any hope of escape from justice, and when this hope is stopped, not only he will refuse to commit any evil, however full with glorious promises to him, but also he will avoid fury or momentary insanity, which gives birth to crimes. Because the real fear of just punishment will compel the 99 per cent, of criminals to start a new life and live as truly civilized men.

Perhaps some maintaining that majority of criminals are arrested before they are able to escape, should doubt the efficiency of the method given above. These I can assure that criminals formerly hope to flee, but sometimes being arrested never give up their courage. Besides, our purpose is by that method to get hold of the fugitives, also, stop falsehood, and instead secure certain benefits, which are to be set forth in order.

The pictures of the arrested, convicts and prisoners are taken and being kept in the police station, in case of a civil offence first the prisoner set free are examined through their photographs committed to detectives. For my part, however, this method seems difficult, tiresome and expensive for finding out and arresting the criminal. As years ago, in the quarter next to my dwelling in Brooklyn, the detective for arresting a certain criminal for days visited my house and waited before the window by hours.

Now, not only the photographs of the civil offenders should be taken and kept, but also those of citizens—guilty of any crime or not which are both to be kept by the Administration and borne by their respective owners, in order that nobody may conceal his or her identity.

I can not imagine if there is any individual who will consider it as against personal dignity to bear his or her photo-script and display it when the case demands; on the contrary, the honest person will be greatly fortunate to have such a device to show the next man or woman his or her identity and this win confidence and respect. Indeed, in small quarters or cities natives easily can recognize one another, but in large cities the question of recognition confronts enormous difficulties, especially that everyday strangers and foreigners gather there, and since the majority of the population are new-comers with past conducts and characters unknown to one another.

In this situation, besides the fact that our past remains unfamiliar to others, also by means of short acquaintances or interviews, we can not remember all we have met or dealt with, since everybody does not have a mark on the nose, as I have, which may, in case of second visit, enable others to recognize him, or make his arrest easy; or everybody can not be extremely notorious or noted by means of newspapers and so found immediately when wanted.

Therefore, those who should attempt to object to the adoption of this

device of bearing photo-script, must have been undoubtedly malicious and haters of rectitude.

Because it is by means of this device that the majority of frauds and intrigues will stop existing and many important benefits will be obtained. For example:

First, the foreigner with wicked birth, who has been convicted or occupied with dishonest business in the fatherland, will not succeed in stealing into this country by means of an assumed name, because as for just reasons we must forbid the immigration of the lame, blind, diseased, lazy and need-less—so we should prohibit the entrance of criminals and notorious persons into this country.

Second, a native daring to commit a crime will not be able to hide himself when his name is published.

Third, the criminal will not be able to go abroad trains or steamers by means of an assumed name.

Fourth, the kidnapped or fugitive will be immediately discovered.

Fifth, foreigners or strangers will not be able to disemble their names when taken before the court for a second case of crime or civil offence, as some have been used to.

Sixth, it will be impossible to appear under the name of duke or baron.

Seventh, marriage being stated in photo-scripts, nobody will be able to deceive even the simplest and marry fraudulently.

Eight, no one will succeed to take, through an assumed name, others' wives or daughters to a hotel without impunity.

Ninth, it will be impossible to exploit others' license, patent, or references.

Tenth, in affairs of real estate, hereditary, corporation and compromise, one will not be able to win the ratification of the notary public through an assumed name. As in the present the notary receiving 25 cents affirms the condition of a stranger appealing to him, naively trusting to his oath, signature, and witness. While a committer of offence never considers the significance of an oath, falsifies his signature and succeeds through the testimony of his mate or some hired person as a witness. Although such events are rare here, yet we must be sure of their existence, since in other countries they are frequent.

These are the evils which will be abolished along with others correlated with them.

The benefits derived from the adoption of the device of photo-script.

First, the bearer of his or her own photo-script is immediately identified if faints or dies on the road.

Second, outside his dwelling-place everywhere he or she receives all possible facilities, if is an honest citizen or a worthy foreigner.

Third, in business affairs of remote places, or with unfamiliar persons,

without the testimony or recommendation of a friend, his or her identity or personality being made distinct, the proposition is handled and settled without the least suspicion.

Fourth, anybody on showing his or her photo-script, can receive the money of a check from a local or foreign bank, no matter however big the sum is.

Fifth, from the post office one can receive a registered letter very easily.

Sixth, the task of the court is greatly facilitated.

Seventh, honest election and unfalsified voting will be secured as stated in the chapter on vote.

Having the advantages of this scheme in mind, I present to the public the following suggestions regarding the procedure of its adoption:

1. All inhabitants of this country above five years of age should bear their photo-scripts.

2. After the picture of a person is taken, the photo-script is filed according to the testimony and warrant of four reliable persons, who unmistakably can affirm his identity.

3. A foreigner besides his or her private witnesses of the birth-place, should present also the official certificate of the local administration with the ratification of the consul concerned.

4. This is to make up a photo-script:

Portrait and name of the individual, the names of parents, statement of his or her race, nationality, religion, birthplace, dwelling place, age, height, weight, complexion, form of face, description of hair, eyes, whiskers, eyebrows, scar, blemish, mark, tumor or cut, moral distinction, social or class distinction, singleness or widowhood or marriage, names of husband or wife (if married), number, sex and names of children. After all important details are put down, the owner signs the photo-script or his or her illiteracy is indicated in it, all this being done, lastly the administration ratifies the photo-script.

5. The photo-script which should be prepared of silk paper, being unfalsifiable and ineffaceable, also fire and water proof, is hung by a gold chain and in a delicate envelope from the neck and next to the naked body, night and day being ready to be shown whenever demanded officially.

6. A copy of each photo-script is retained by the department of census.

7. All writs of real estate, heritage, compromise, marriage, etc., are filed and ratified officially on display of photo-script, without others' testimony.

8. Any person changing his or her residence, anywhere in the same city can be admitted into the new place only after presenting his or her photo-script and giving signature.

9. The person intending to travel to a city or country, after reporting to the local department of census and indicating his or her journey on the

back of the photo-script, on showing this to the Passenger Service receives the desired ticket of trip and is offered the due facilities by the latter or the consulate concerned.

10. Citizens living in foreign countries receive their photo-script from the local consulate through the embassy.

11. Every four years photo-scripts are changed at the expense of owners, when new records of birth, death, marriage, etc., are added.

12. In case of using others' photo-script, both the receiver and borrower are severally punished.

Section B.

EXTERNAL FOES.

Of hostile nature are all the unjust demands set forth by foreign nations.

Although the internal foe is dangerous to the peaceful living of the citizen, yet more ruinous is the external collective foe, which can disturb the peace of a whole nation, restrict and impede its progress, stop its enjoyments of international rights, trample on its dignity, and, finally, compel it into subjugation.

In the foregoing section we said that it is possible to satisfy the inner enemy by means of justice or vanquish it by means of constructive laws. However, it is more than impossible to peaceify the external foe by fair dealing or fear of law. Because a nation with however good behavior or intents, is unable to change the hostile disposition of the enemy into friendly or submissive conduct, so long as its war power does not overbalance that of the latter.

Some believe that friendship between nations can be created and preserved through wise diplomacy, but history often has proved this view fallacious with actual events. Now it has been understood that the skill of the diplomat not backed up by the cannon and sword does not promise permanent peace. Bismarck used to inquire in time of disturbance in foreign affairs, Moltke about the preparedness of the army, and on accepting a favorable answer, he responded the enemy haughtily; otherwise diplomatically he tried to reach an agreement.

Hence the only possible secure means for avoiding the hostility of a nation, is to be powerful enough not to allow the enemy to approach the borders of the country, through two methods, that is, either by inspiration of awe or by triumphant resistance.

If these two methods of course the first is the more available and honorable. To him who has the wisdom to foresee the outcome of an action is evident that even for a conquering nation was is costly, wasteful, and sacrificial, not to consider the case of the defeated, which is almost utterly exhausted.

However, this vital point, of which all the nations are convinced, sometimes is not taken into consideration for various reasons, justifiable or wrong, and thus the weak dares to fight the stronger, often at its annihilation.

As in 1877 Turkey together with knowing Russia's force engaged in war against her and was sorely defeated; Spain, though knew the supremacy of our war power, refused to obey and belittled herself; also the Boers being a handful of people still dared to defy the gigantic forces of Great Britain and finally were crushed.

The list of such rashnesses is very long in history. Here the case worthy of observation is that why such silly adventures take place. Is it that nations hope in their smallness or weakness to become triumphant, as Alexander the Great defeated the one-million troops of the Persians with 39,000 warriors? To be sure, they never consider the poor military tactics of Persia. Or are they encouraged by the example of George Washington, who in the seven year war against England came out victorious, without calculating that Washington was resisting with the love of freedom in his heart and that he was especially prepared for his task against England, which is held back by the rolling ocean? Or, it is that war as a "bag of sins" has been hung from the necks of nations, which can not get rid of it?

These questions so vital, yet so entangled, which are worth while broad analysis.

Although up to this day vast volumes have been written on the problem of war, and perhaps it would be unnecessary for me to busy myself with its discussion, however since the problem still remains unsolved and the question and demand of peace forms the inseparable part of this book, I feel as my obligation to work out the solution of war by taking into consideration the plausible views of certain thinkers.

In 1912 being in the zone of the Balkan war, hearing the deafening roar of cannons, and watching the tragic parade of the crippled, I could not any more tolerate the horrors of war and with disgust returned to my dear country.

But while I just was beginning to write these lines the storm of the Great War in Europe suddenly burst, and still advances like a cyclone insatiated with fury and terror of destruction, and I do not know what hellish scenes will be created and what changes will be wrought in the world, before this book of mine is brought to light.

However, I will go on without awaiting the consequence of the war, since my earnest purpose is the establishment of universal permanent peace.

Now, in order that we may handle the problem of peace properly let us analyze war, studying its origin and causes, benefits and evils, the question of its continuance or cessation, means and remedies.

Section C.

WAR.

Indeed, everybody knows that "unjustifiable war is hell in the real sense of the word. Tier, the famous French, said, "You did not realize how terrible war is; its disasters are so horrible that no thinking should be done about it."

As a rule, hearing afar about war and its evils, or imagining of it, may help one more or less to form some idea, yet it is doubtful whether one does feel the same impression as an eye witness would; although it is possible through the moving picture scenes of battle to have an actual conception of war.

War in general is of two kinds: aggressive, which is condemnable, and defensive, which is justifiable. Although justifiable aggressives and wrong defensives have been frequent in the history of nations, however the world as a rule condemns the first and defends the latter. Thus in some cases war has become compulsory and applausable. General Bernhardi broadly explains the benefits of war and the disadvantages of peace.

According to the viewpoint of Gen. Bernhardi, it can be justly said that dishonorable peace is debasing for an individual as well as a nation, which is under necessity of going to war. But we must consider this point also, that if by aggressive war the most hellish reality is created, by defensive war, likewise hell is pictured before the eyes of the world. Because, unjustifiable war in whatever form is horrible, hellish, terrible, not only because it results in irrevocable losses, or reaps uncountable human lives in their very blossoming, betraying millions of families to mourning and sorrow, but above all because man in war receives his prehistoric nature and turns a ferocious creature, in the twinkling of an eye discarding all the qualities which he has gained during the evolution of centuries. War creates such a disposition in which man has a suspicious behavior towards his fellow-beings and always thinks that he is found in danger of attack, and so becomes ruthless and disposed to subdue his neighbor.

All sound-minded philanthropists have admitted that day after day war becomes more cruel, brutal and devilish. It is cruel, because in it man acts like a devouring beast; and it is devilish, because it ruins both sides of the belligerents and causes great harm even to the neutrals.

In fact, according to the natural law, among the animals one strong race devours another weak one for its diet, as the large fish lives on the small or the cats on the mice, but fellows of the same race do not eat one another, as a rule. The dog, cat, cock, buffalo, bull, and others fight one another, one for victory and the other for self-defence, but in 99 cases out of a hundred they do not slay their enemy.

Indeed, comparison of man with beast is not to be excused, but unfortunately men even excel beasts in murdering their like, and this not for justice with

the intent of getting rid of the wicked, but in obedience of the orders of greedy and dominating individuals. In all wars, urgent or unnecessary, men like dogs and wolves devour one another. And as the barbarous Kurds for every man he kills adds a hat wrap as a sign of valor, so the notorious murderer in the war is adorned with golden robes and diamond badges.

The fact that all times the edicts of war by the heads of nations is enough to show how brutal human nature it is.

Moreover it is surprising, indeed, that after experiencing uncountable agonizing trials during thousands of years, still men universally do not want to recognize their ruinous error and do not dare collectively to resist and oppose all the wrong edicts which are characterized by human selfishness, greediness, cruelty and imprudence, and are destined to perpetuate the destruction of human kind.

This is a deep stigma on the brow of man and a black spot against the dignity of mankind. All sound-minded thinkers testify that war 99 per cent. is a collective crime, which ignorantly is committed by a nation as a virtuous task. Warring peoples are condemnable especially when without any right to wage war like sheep obey the orders of hypocritic and fraudulent chiefs and leaving their productive plows, the deadly arm on shoulder they advance with bands to the field of blood. Imagining of a more serious human insanity is impossible, indeed.

The underlying cause of this situation is that, as Tolstoi said, the individual, however dauntless and intelligent can not resist alone by himself; he must obey the cruel orders for the sake of his own life.

Also, it is impossible only by the efforts of one nation to pursue whole mankind to do away with war once for all. Such an unsuccessful attempt was shown at the opening of the Temple of Hague, when while lovers of peace greeted it with infinite joy, foresighted persons, on the other hand, skeptically were pointing to the dreadful future; and the prediction of the latter became true.

Would that this Great War end soon, and swords and cannons be changed into productive machines and plows. Would that the bloody doors of the temple of Mars be shut off forever, and instead open wide the glorious gates of the Shrine of Peace.

Article I.

ORIGIN.

Origin of war is very old, as ancient as mankind itself.

According to the Bible, Cain, the first human child on this earth, under the induction of jealousy, killing his innocent brother Abel, laid down the foundation of murder.

Later, history tells us that Bell, of Babylonia, who was a mighty ruler

over the majority of mankind then, on hearing the refusal of his edicts, which was intended to bid all mankind worship his idol, by the theist Haig, the Armenian patriarch with 400 warriors, mobilized his huge army, and while nearing the enemy he left his men behind and advanced into the front to contempt and ridicule the daring resistance of Haig. But as if by a miracle the first arrow of the despised patriarch directly was thrust in the heart of the haughty heathen, on whose death all his troops dispersed. Thus the custom of war was originated.

Ever since men continually wage war for just or unjust causes as if fighting were a natural and imperative task for them. While Cain individually and Bell collectively committed a big mistake, and their followers, mankind, should have recognized and redressed that wrong before it took large proportions. But unfortunately the crime developed and cancerated and finally took the present formidable condition. Because every war bears in itself the embryo of another war to follow.

According to history, the primitive origin of war and the centuries existence of the latter evidently are to be attributed to religious institutions. In olden times, the strong wanted to compel the weak for the admission of his own religious form, whether right or wrong. Gradually came to add to this violence the forceful ambition of dominance, and thus mighty rulers continued to subdue small nations until the middle ages. Finally, beginning from the century past up to this day economic interest has become another powerful factor of war.

Although Sir James Barr asserts that "It is not the military man that prepares war, but the politician and financier", but events show that militarism, too, is responsible for war. Indeed, there are politicians who for the sake of reputation lead the people to war; there are capitalists, also, who, burned with the dream of fabulous profits in the manufacture of ammunition desire always to see the world engaged in war; but still there are militarists who hoping that they may accomplish some exploit and merit high positions make every attempt to create causes for war. Thus the rulers of these three classes, joined together for success in their pursuit of glory, take up inequitable measures. As often they send the general and soldier to the front by convincing them with such intrigues and flattery, which make the warrior think as if he is fighting for a sublime cause.

Let us mention an example.

General Savov of Bulgaria in the Balkan war attempted to deceive his soldiers by these words:

"The peace treaties of London proved the enemy unwilling to give up even a particle of land they have seized, and anxious with a blow of pen to destroy all that has been captured by you and your brothers fallen on the field of war. This not being excusable and tolerable, we must prepare for

new triumphs, therefore show the foe and the world that you cherish an undying feeling of respect towards your country."

However the enemy, which was Turkey, in that treaty was giving up the five states of Rumeli, and Gen. Savof saying, "They are not willing to give up even a particle of soil," was dissuading his soldiers, on the conviction and fear lest knowing the truth, his troops would be contented and refuse to continue the war.

To-day perhaps drawn into war by the same false diplomacy, both alliances let their robust and reproductive soldiers be sacrificed and both pray God for victory, each presenting their undertaking as just, as if this could deceive God as they can the warriors and people.

We avoid here to discuss on the rightfulness or wrongfulness of careers, since that is history's business, which in the future will give its decision condemning the one or the other. The case which interests us is, that one of the two sides clearly explains its purpose of war to the people and then engage in war, because it can not be denied that eventually the one side is unjust for aggression or resistance.

All belligerents present excuses to the world, which are very old; ever since mankind knew what war was no nation has claimed itself guilty of war, because all belligerents fight "to secure the public interest."

History shows that up to this day all wars have been waged "for justice," as the belligerents are accustomed to declare.

In the present war both the allies and Teutons claim that they are fighting for the preservation of civilization, however this declaration does not seem to be true, when we see the democratic France and free England joining the tyrannical Russia, which once used to be the protector of the anarchist Serbia; or when we witness the hearty union of the educated Germany and progressive Austria with the retrograde Turkey. Of these which ever side should win the final triumph, still tyranny will continue to threaten civilization. Concealed designs are perceived in this Great War.

Now, if the secret of the origin of war were really and wholly in the hands of the three classes mentioned above, then it would be very easy to find its remedy; that is, the bravery of the militarist and the tactics of the statesmen being made serviceable to the peaceful progress of the country, they might be rewarded satisfactorily. As the undertaking of the Panama Canal being committed to Colonel Goethals after its final accomplishment he was bestowed on a much greater distinction and received higher reputation than he would in a victorious war.

The capitalist, on the other hand, instead of ammunition business being given a chance of harmless manufacture, no more would desire for any international conflict, no matter however stone-hearted.

However, war is encouraged by other more powerful factors connected with the ambitious motives of these three classes.

Article 2.

CAUSES.

Under the name "public interest" many causes have been given as promoters of war. In the past, war was declared whimsically by a ruling power and the youth and the money of the people were wasted in response to the demand of the public cause.

But in recent centuries to this old official phrase are added certain apologies framed by diplomats, affirmed by the congresses of nations and, finally, impartially set forth by the press. History is full of evidence, from which we derive the general causes of all wars. They are: (1) compulsory extension of religion, (2) conquest, (3) dominance, (4) ambition, (5) self-interest, (6) hatred, (7) jealousy, (8) revenge, etc; which create war always to the sacrifice of the general people and to the gain of individuals.

Once in his pastoral letter the Pope Benedict I., gave four causes of war, which are: (1) lack of mutual and true love among men, (2) unjust relations between the various classes of society, (3) contempt for rule, (4) material possession as the only aim of all activities of man.

However, I should dare here to comment, that the first of these causes has been a permanent misfortune for mankind, because a wounded heart can not palpitate with love until it is perfectly cured. The second is due to the ignorance of man, who does not know how to create and preserve justice among the classes of the people. As for the third and fourth, I ought to say that they have been observed through a religious class, because contempt for rule becomes compulsory when the ruler does not wish to reign justly; also the material becomes the only object of man's travail as far as living without subsistence is impossible.

The radical causes of war are rather the following circumstances:

1. When a country is over-crowded and another remains uninhabited, as Germany and Russia; (2) when a nation grows rich and another can not procure its living, as France and Turkey, (3) when a strong nation has dominated over a small one, as England over India, Ireland, etc.; (4) when a nation is governed well and its neighbor groans under the yoke of tyranny, as U. S. and Mexico.

Consequently, in my opinion, universal peace is secured only when the above four chief international inconveniences are eliminated.

Article 3.

BENEFITS AND EVILS.

The scales of war's benefit and evils greatly vary in weight.

First let us take the scale of benefits.

There is a general opinion that victory in war is a benefit, whereas wise thinkers realize that many victories do not correspond with the sacrifices.

For on account of mutual economic interests the victor can not enforce heavy conditions on the conquered without receiving the equivalent counterblow of the latter.

Because annexation of territory in the present yields very few real advantages to the conqueror, since the wealth of the territory captured still remains in the hands of the natives.

For example, although Germany took Alsace Lorraine, yet a German possessed even an insignificant property in compensation of sacrifices in the war; whereas in the past the soldier after killing or putting to flight the house-owner, was at liberty to become the proprietor of his possessions.

England by force of arms captured Canada, but not her commerce, since the orders go more than England to nations void of military power such as Switzerland.

Russia in 1877 with great sacrifices reached St. Stephano and had not any difficulty to sit on the throne of Turkey, but the political and economical interests of the great powers repelled her thence.

The U. S. took Cuba for the benefit of the natives, but for her occupying the Philippines she will continue to provoke the hostility of foreign nations as long as she keeps them dependent.

In the Balkan War the victories of Bulgaria did not pay her losses; Greece became the winner but whether she will digest what she gained is doubtful.

Moreover, the payment of war fines weakens the ruling nation rather than the tributary.

Four years after Germany had received one billion dollars from France, Bismarck made an amazing declaration from the pulpit of the Reichstag, saying, "Being for the first time in 1877 I felt that Germany is in a general critical situation as compared with France."

Spain's revival began in 1902, right after her defeat by the U. S.

Beginning from 1905 Russia lives in a much more flourishing and productive period than Japan, which defeated her.

These prove that economic progress does not consist in receipt of war fine, but in wise control, which enables a nation to rise and live more gloriously than ever, after her sore defeat and payment of war fines of fabulous sums.

The real benefit of the war is that by the victory of a wronged nation national and religious freedom is secured at any cost.

Also wars waged in the name of civilization for the benefit of savage tribes, sometimes are a benefit, but too costly.

* * *

Now, let us take the scale of evils.

The series of evils of war is very long. By the study of the world's history and the statistics of the past and present perhaps we might to some

degree determine the weight of the evils of war, but such an undertaking being beyond our ability, we avoid entering into details and are satisfied with leading facts only.

Taking a glance of the past, according to Hayden's statistics, we see that during 3357 years the world has enjoyed peace for 227 years and has been engaged in war for 3130 years; that is, for one years' peace 13 years war. The human loss in wars is estimated to be 6860 million, four times the present population of the earth, only during the last 100 years 14 million soldiers have murdered.

As for the material losses, their total remains indefinite. From the records of the last 100 years it is understood that there has been a terrible loss of \$50 billion, the greater part of this sum being supplied by credit.

In 1861, on account of the Civil War, this country sacrificed one million men, \$4 billion in the form of systematic expenditure, and \$10 billion as miscellaneous material losses.

Also England for her conflict with the Boer spent \$1200 million.

Through the aid of these figures it can be imagined that in 3130 years of war besides the irrevocable loss of seven billion men, the world has had incalculable sacrifices and material damages.

On considering world's yearly expenditure for preparedness, from the statistics of 1911 we find that it amounts to \$2250 million, with the following proportion: England \$314 million, U. S. 294, Russia 290, France 232, Germany 216, Italy 95, Austria-Hungary 82, Japan 55, Turkey 50, Spain 39, etc.

This sum being the ordinary expense of war every year increases and is made fabulous in time of war. As in the present war the daily expenditure is \$30 million and nobody knows still what proportion it may take.

A more formidable amount represents the debt of nations, which, since their revenues do not suffice for foreign emergencies, have incurred a debt of \$3925 millions.

Therefore, after having these estimations before us, is it necessary to enumerate the other uncountable evils of war or speak about the miseries resulting from them? What else more can we add to arouse the indignation of every just-judging person?

Were the billions of men sacrificed spared to die their natural death, what uncountable benefits they could give the world, by their reproduction, service and talent! Or if the billions of dollars spent and wasted for war were used for the education of man, who can tell what genie and wonders might adorn mankind and the world; or if appropriated for the progress of the earth, what a dazzling fairyland we might have inherited to-day?

As proof for this probability let us mention, that with the $3\frac{1}{2}$ day's expense of the Great War (\$100 million) the Canal of Suez was opened which has given innumerable benefits to the world, that with the 10 day's

expense (\$300 million) the Panama Canal was opened, which promises great achievements to mankind; that Luxemburg with her 250,000 population progresses without any impediment, for being exempt from military expenses.

Whereas on account of war the working man is instructed in homicide instead of flourishing the land, and his money is spent for the preparation of death tools, instead of productive machines or is wasted for destroying gun-powder, instead of life-giving seeds.

Having these facts before us, we can not but resent and lament. When we consider that the ever-increasing economic burden laid on the mass of mankind is gradually becoming intolerable one is led protestingly to speak where is the end of this disastrous situation? I do not want to be a pessimist, but all plain features declare that the continuance of this deplorable condition of affairs in the present will finally result in the bankruptcy of governments and the unprecedented misery of the already suffering peoples.

As the mighty empires of Babylonia, Persia, Greece, and Rome on account of their continued wars hastened their ruin and condemned their people to slavery and misery so modern powers, small or great, have fallen into an inextricable financial abyss, owing to their lack of knowledge in the methods of preparedness and expenditure.

I might neglect these observances, would not the calamitous situation and the recent events compel me to mention them on whose consequences we do not wish to stay longer; hears he who has ears, sees he who has eyes, feels he who has a heart, and judges he who has brains.

Article 4.

CONTINUANCE OR CESSATION.

Since 3357 years war has been continued sometimes with long and sometimes with short duration. The longest war has been that which lasted 55 years between Turkey and Venice, and the shortest that which took place in one week between Italy and Austria. But short or long, all wars bear the same abhorrible nature.

There are men who together with fearing the evils of war advocate its maintenance. On the other hand, there are men who truly yearn for peace and most earnestly preach cessation of war. And of these two diverse parties it is the first that have always enjoyed the assistance of the rulers of the world.

Peace-makers do not succeed in their pursuit, because they can not first eliminate the causes of war by reforming that principle which has taken root, as the experiments were seen in the Conference of Hague. Through the generous donation of philanthropist Carnegie and the intensive invitation of the Russian Czar the temple of peace of Hague was opened, but the expected result did not come out. Because the convention of the ruling nations had a

difference underlying motive than the true desire for universal peace. As while the Czar was sending his invitation of peace conference on the other hand he declared war on Japan.

Nevertheless, it is not only the Czar that is to be condemned, as far as the other many members of the Conference also were convening with the same cloak of hypocrisy on, because they could not sacrifice their selfish interests for the good of mankind, and it was impossible to accomplish such a philanthropic undertaking without the great sacrifice of all the political aims of nations; so they had to play the game of "go and hide."

With his efforts for peace the honorable Carnegie proves his deep philanthropic, indeed, but unfortunately, he has not taken in account the psychology of the rulers of the world. If he were able to penetrate into the depth of the diplomacies of nations, then he would appropriate his millions for more fruitful aims.

The respectable millionaire or his like may have believed that by the millions they spend they are enabled to sow the seeds of peace, but it seems incredible to me, since in this way the causes of war are not eliminated and the old-fashioned principle of 'redress arms' remains unchanged. If they console themselves with the thought that several disputes among nations, as that of Kazaalanka, have been settled by arbitration, still they must admit that these are very insignificant and unable to effect in the last the diplomacy of the powers, since not very late after these trifling achievements of peace the storm of blood burst upon Europe more terribly than ever. It is in consequence of that principle that the maintenance of the custom of war becomes compulsory and rulers are obliged to lead one another into an inextricable road. Because personages of administration by their feeling of patriotism are forced to protect the policy of upholding the honor of their nations higher than that of others, which is, indeed, an erroneous principle.

Who can deny that the feeling of patriotism is sacred? But why not wish the equal elevation of all nations—provided that a nation should not receive blows instead of benefits from a neighboring people? Right here is the trouble with nations. Men must have been prepared for mutual respect and succor for one another, in order that they may profit by one another; if one respects and another hates, both lose in every respect.

There is a general fear that on account of the equal progress of neighboring nations the interests of some of these are endangered and economic confusion is created. However, this inconvenience can be prohibited by an international law, which providing for uniform cost of manufacture shall stop rivalry.

In this book such questions have been fully explained and given their satisfactory solutions, which suit as much a nation as whole mankind. If men should please collectively to take into consideration these methods, it is

doubtless that a universal agreement will be reached and all humanity enjoy actual equality.

There are persons who think that modern powers together with maintaining their dominion and culture can perpetuate universal peace by establishing an international court of arbitration and navy and army, and thus cease war expenditure by private nations.

But the permanence of such an arrangement seems doubtful to me, since there remain still subdued nations aspiring for emancipation which inevitably will disturb the universal peace of the world. Such unfounded measures do not promise security. Some years ago it was thought that Germany having legislated the contribution of the rich class to the greatest part of her war expenses, the wealthy would not desire for war; however the future proved this conception fallacious.

Were Victor Hugo living to-day, I do not know what he would think about his assertion, "In the twentieth century borders will be abolished, war done away with and men enjoy everlasting peace." It is that this belief can be fulfilled before the 20th century is over, and how? Also in a peace convention he has said, "Cannons will kill war"; the reputed poet, I think, by this seems to mean that war tools will be so perfected some day, will become so deadly and destructive, that men horror-stricken as they are, will resign fighting. As there are individuals perceiving this, when they read the terrible descriptions of war correspondents, such as that of a German air man, who writes, "Those must have seen the crimes and ruins of war to-day who have created this hell."

Now, according to Victor Hugo, if the one side cannon with murder war, that would be injustice and continuance of tyranny.

As a matter of fact, science gives hope to bring war to impossibility as in the present she shows probability with the F. Ray of Italian, Signor Giulio Uluvi to destroy instantly the remote fleet, fortress, and army. If through this or other inventions war should be stopped in this situation, such a method would be tyrannical, since it signifies nothing else but scientific force armed against the might of right. Whereas war has to be stopped by justice, which shall guard every individual's rights for freedom, peace and enjoyment of life.

Yea, war of man against man should cease, and nations must turn all their war resources against the natural enemies of humanity. Our continental forces must be used for extinguishing forest fires, preventing floods, opening canals, excavating rivers, building dikes, making roads, erecting bridges, drying marshes, and destroying all disease germs and poisonous insects. Also by our marine forces we might promote exploration and the general welfare of whole mankind, as since years Mr. Hearst and his papers are earnestly urging.

* * *

In my judgment, three conditions are imperative for the establishment of universal peace. These are:

1. Each individual nation must own the country where it has originated or inhabits.
2. Mankind must have a satisfactory international constitution.
3. The world should have a court of arbitration together with a navy and army.

First, as the individual must be the free owner of the house he buys or builds and furnishes, so the nation should own the territory or country which it has flourished or in which it has been brought up. Because human nature does not tolerate attack, rule, or whimsical command by others, no matter however the subject is weak or unable to control itself. The French cannot stand the German reign, nor the Turk the Russian, nor the Arab the Italian, nor the Chinese the Japanese, nor the Indian the British.

Subjugation by force of arms is but temporary and pregnant with insurrection. As the disputes of China, Crete and Albania were silenced by international force, but only for a short time, China became quieted by a rebellion for republic, Crete was hushed after being made over to Greece, Albania together with agitating the world still aflame became the cause of the anarchic conduct of the Serbs, in the capture of Bosna, Hersek by Austria.

Many people and nations like these, under the yoke of some strong nation, if not outwardly, doubtless secretly will attempt to raise new disputes and disturb now the peace of their country, and then the peace of their neighbors and even the neutrals.

Let us explain the loss of neutrals in such a case with the following illustration:

It is plain that wheat, which is a vital exigency for a country, has a value proportional with its production; but when production is more than consumption, then exportation raises the cost of the wheat, which in turn advances the value of other necessities of life. Although in such a case of few agriculturists and clever business men in a neutral country have the luck to make enormous profit, but the majority of the consuming people become obliged to buy their bread at higher prices, and pay more for everything else. This is a significant evil that a neutral nation is inflicted upon by two belligerent countries.

Whereas justice demands that after the ordinary rate being fixed in proportion with production, the cost of the exportable wheat should be raised according to the demand, and every producer receive a certain share of profit. That is, if for the 600 bushels out of 1000 bushels of wheat a farmer produces, one dollar is the rate of one bushel to be consumed in the country, for the remaining 400 bushels to be exported \$1.00 to \$2.00 is fixed as the rate of

one bushel, according to demand. In order that both the farmers have their just profit and the native people consume at a moderate cost, the country must remain exempt from the economical evils of the war of which it keeps out.

Second, we consider an international constitution necessary for universal peace, because all nations being in relation with one another, one which is ruled wisely will not profit by another with poor government, and will ever attempt to subdue it, in order to secure its own interest, or the second will trouble its own government or neighbor for the sake of obtaining a better regime. Because among neighbors with good rule a discontented people is like a dangerous lava to its surroundings. And if two cities, states or territories are united must be controlled with same principles and laws, in order that they may enjoy each others' economic or otherwise advantages, and not bear material losses or anarchical blows, which sow hatred and create hostility.

Third, we deem an international force and court imperative for universal peace, because after the first two conditions are filled, still it will be necessary to have the peace of the world protected by actual force, since people have not yet been as civilized as to avoid disturbing international peace. In the past Ponthefs Grotins made a similar attempt by creating arbitration laws between nations.

It may be hoped that a people governed with a satisfactory constitution does not feel the need of raising unnecessary controversies and incurring penalty. As the supreme court of the U. S. which has the office of settling quarrels among states has been condemned to inertness, since all the states avoid disputes among one another.

However whole mankind does not have the same popular consciousness as the population of the U. S.; in the world there are semi-civilized people, unwilling to be cultured and to enjoy the blessings of civilization, or tribes leading barbarous conducts. Therefore ruling nations must collectively create a universal court backed up by the international army and navy.

Indeed, the sentence of a court established by the votes and representatives of each independent nation, can be considered as unobjectionable and irrevocable. But the sentence should not contain any tyrannical element, which in the present situation prevails in the attitude of ruling nations toward an inferior one in question.

As in the international convention of 1878, although the protest of the Armenians was listened to, yet the sentence given was based on justice, since the congress was obliged to class higher the interests of ruling nations, and thus the Armenian nation remained under the same yoke. Such is the case with all oppressed peoples, as Ireland, Poland, etc., etc.

As for the expenses of the international court, navy, and army, they will be very insignificant as compared with the war expenditure of the present

world, since whole mankind being required to contribute for them, each person's annual share will scarcely be a cent, which is truly nothing as compared with the modern rate of \$1.50 or in some cases \$5.00 to \$10.00. But this economic facility is secured when all nations destroy their ammunition plants and stop expenditure for material preparedness.

Now that we have proved the adoption of the above three methods as necessary for universal peace as possible with practically no sacrifices, the only point remains to know is, that which among the powers will approve such an international arrangement. England, which dominates over the one-third of the world, will hasten to let fall the first ruthless blow in this project; Germany, which dreams of a world empire, will give second stroke; Austria, which rules over various nations, will be the third to kick it out of her way; and thus will follow Russia, France, Italy, Japan, Turkey, and all the other strong countries.

Consequently, when great nations refuse to make arrangements favorable for small peoples, owing to concealed designs, then we can assert that the continuance of war is compulsory and the security of peace impossible.

If ever a hope can be cherished is this, that through schools (of course not those imbued with the spirit of German militarism), it is possible within twenty-five years to have the majority of mankind educated and able collectively to take the ruling power from the hand of the strong by means of just proposals and peaceful means and establish this righteous and beneficial system of international rule.

Moreover, in the success of this movement tending to universal emancipation woman suffrage has a significant share. Because the wife staying at home suffers from the panics of war as much as her husband in the battlefield, for the reason that he is sacrificed but once and then ends, whereas she dressed in black with the cares of children upon herself, struggles in the fight of the world, with tears in eyes and with a heart sunk in sorrow. The griefs of a mother, sister, fiancée are the same as those of a wife; with all the eyes do not shine with smile, the heart does not beat with cheer, because the night of all hopes has perched on their souls. A woman only can picture the gloomy inner world of her sex, and most skilfully has done so Baroness Zoodner in her "Arms down!", which deservedly has won the Nobel prize.

However, until mankind is awoke and woman provoked, we must turn to our own international relation which are more vital for us, indeed.

Article 5.

MEANS AND REMEDIES.

The modern selfish policy compels us not to rely on the continuance of the friendly relation of any foreign nation, since our huge progress may arouse the jealousy of many, who would attempt to stop us in our course

of civilization. Thus the nation or nations which seem friendly to-day may in time become hostile, and for this very reason we must fortify our borders and in this way remain safe from unexpected political dangers.

Being unprepared means to live in a house with doors open in such a street where thieves and criminals abound. I dare not recommend, for the sake of peace and economy, unpreparedness, which undoubtedly will result in the sacrifice of our national independence and welfare. Benjamin Franklin said, "Never good war and never bad peace." Also ex-president Roosevelt said, "We should speak kindly with staff in hand."

We live in a time when we are unable to have the disputes of the old world settled according to our own desire and secure universal peace. Also we are in such a situation that we must draw up a certain policy of ours to guide and guard us in our foreign relations and intercourse.

Although since 1823 we hold the Monroe doctrine, which determines our political attitude toward the other powers, however, the consequences of our five wars have created in the mind of foreigners a suspicion, that we also cherish aspirations of conquest; while having sufficiently far-extending possessions, we can positively declare that we have no such ambition.

So, in order to refute that unfounded suspicion we must base our policy on an open principle, free from any diplomatic secrecy whatever; that is we should definitely state in our Constitution, that we admit on our union all our neighbors on this continent which are willing and suited, and that we have no intention whatever to interfere with the affairs of the American people undesirous to join us and other powers of the world as well without any compulsory cause, on the contrary, our earnest wish is to usher in the general welfare of the whole world.

Mankind should know that our definite duty and foremost task is, according to the Monroe doctrine, to protect the American continent from European and Asiatic encroachment at any cost.

As for the matter of safety, we already said that the means to be free from foreign hostility is being strong. Very long ago La Fontaine messaged, "Might is right." Are we prepared enough to protect all our rights?

Evident facts prove that we are efficacious but unprepared. There are problems that represent complicated tangles and even puzzle the most learned. This problem, however, is so simple, that even the school child can understand that the free and peaceful life of a nation in modern situation depends on her power. If she is weak, she must sacrifice her freedom for peace; but if she is strong yet undesirous or ignorant to employ it, then she has to give up both her liberty and peace.

Now, who can tell that a people of 100 millions with three million sq. miles of land, all useful productions, gigantic wealth and excellent skill in art, commerce, and manufacture, is unable to protect herself against even the

worst enemy? As a matter of fact, we are unprepared, but unpreparedness does never mean weakness, it is carelessness for or ignorance in the employment of force.

In 1910 closed up my small candy factory and undertook the importer's business for having chance to prepare this book. However, soon the European storm of war bursting, my imports were seized in Constantinople, and I suffered great material losses. To-day I desire at least to live in peace with my family and therefore with my right of citizenship I wish to know whether the Administration can assure me of this permanence of the peace we are enjoying in these days.

Behold, Belgium is being trampled on, and who knows how many other nations will have to-morrow the same fate; the conflagration spreads fast and ruthlessly devours whatever it encounters on its way, and we grievously watch the hellish scene without being able to do something to alleviate the disaster. Whereas through our participation in the international conference at Hague we must stop violations even by force of arms, but forgetful of our signature as we are, we find ourselves under the necessity of saving our own skin. Do we desire in the future to have the destiny of the Belgians? Perhaps some will ridicule the idea of comparing America which has 100 million population with Belgium having only seven million inhabitants; but they must remember the fable of the elephant and always have before their eyes the most improved cannon, which puts unarmed thousands to flight.

Years ago Congressman Hobson in the House of Representatives brought out the fact of our unpreparedness, but his warning not deserving serious attention, the majority of the people formed the blind confidence, that the Congress had particularly investigated the condition of our navy and army and become sure of the safety of our country. However, this conception seemed incredible to me, because although I was not well-informed in our diplomatic secrets and the condition of preparedness, yet observing outside features I could not convince myself that the vast Atlantic and Pacific coasts, together with the remote islands and territories, could and can be defended with a small army and insufficient navy. We learn that 100,000 soldiers are trained and only 33,000 kept, but in the opinion of war experts, for the protection of our country from an attack even 33,000 officers are not enough.

To-day the uncertain future of the European war alarming our official and unofficial patriots daily uncountable protests from these are heard; but it is strange that the government does not show any sign of hurry and appeal to concise measures, as if we were protected by iron walls.

If we are going to place water pipes in the house after this is aflame, we shall find it leveled with the ground before we finish our piping. The actions of the Indians in 1803 at Fort Mines, Ala., must give a good object lesson to the indifferent. The Arabic proverb runs, "If your enemy is an

ant, you consider it an elephant," while even we take the ant for a microbe. Events declare and investigators insist that we sorely need preparedness. As recently Mr. Hudson Maxim explaining in detail the condition of our navy and army, made it quite clear that we lack nothing but preparedness. Also since many wears Mr. Hearst through his press has been continually warning our government against its indifference as regards preparedness.

The true patriotism of these personages and their like is understood in the present, but, alas, it is too late, and now it becomes indispensable to double the efforts with the greatest haste and soon remedy our error of the past.

It can never be denied that as it is the task of a mother to be ready for protecting her child against any danger, so a government should be always prepared to shield the people against any hostile attack. In other words as we insure a building or furniture for saving it from damage by fire or wreck, so we must have a good navy and army for protecting our country against foreign encroachment.

The fall of Russia's Port Arthur and that of Germany's Kow Chon, also the stubborn resistance of the Dardanelles, are strong warnings to us for fortifying our coasts. It is quite safe to think that if the New York shore is attacked with dreadnaughts and we should be unable to repel them, either we have to give up the city, after suffering losses of billions we should recede.

Therefore, to avoid such a defeat, what shall we do and how guard our coasts? This is the question.

Everybody together with admitting our need of preparedness differs in opinion as regards the method of preparedness. Up to this day, four chief means of preparedness have been set forth, which are: (1) army, (2) navy, (3) aircraft, (4) war instruments.

Army—Andrew W. Humphrey, a members of the peace party, emphasizes on our need of 10 millions trained troops; however, in my opinion the more acceptable and safer is the idea of famous John Hauraiss, who in his "La Nouvelle Armee" has explained in detail the necessity of a grand army for a people, which shall be organized in time of peace with constant practice, and equipped with latest inventions of war, skilled warriors, expert officers, and burned with the love of the country.

Because every male citizen has two kinds of obligation to his fatherland, the one is financial, and the other personal. The financial duty is to provide for the public expenses, just like procuring the needs of his house; but the personal task is to protect the country against internal and external enemies, exactly as he defends his own person or family against a foe.

Protection against internal enemies being individual, it can be performed by the police, and since the police are paid for their service, every individual

becomes obliged to his or her share of expenses for internal protection and even help the former. But external protection being collective, it becomes indispensable to resist together, and since finding mercenaries from other countries is impossible, it is necessary to resist collectively and free; this method is called national guard. Perhaps many are unfamiliar to the fact that 15 lbs. of silk candy is reduced to 7 mililons fibers, which although individually break with a blow of breath, yet collectively require the strength of four persons for being drawn; however the force of the Niagara Falls is known to many, which is produced by the collective energies of individual drops of water.

By nature women are fitted to take care of children, while men are assigned the task of protecting their dwelling-place or country. So it becomes legal, logical, and imperative for every adult male to be prepared as a soldier, ready to resist and vanquish the foe.

A people that does not know how to handle war instruments is belittled in war no matter however great in number. In 1790, according to the suggestion of Gen. Knox, the secretary of war, then, George Washington set before the Congress the question of conscription for fitted males, ages 18 and 19 which was disapproved; whereas Switzerland and Australia, which have adopted this method, show great success in warfare.

Therefore, it is necessary that every male citizen should learn the art of war and become a good warrior before he starts in his work of life. It is in this way that we shall have a greater number of soldiers than A. W. Humphrey expected, ready to shield the nation against any hostility.

Those objecting against the idea of teaching military training in secondary schools, think that the student being under the necessity of having war practices becomes accustomed to cruelty. This point is very true, indeed, for this reason I should judge that the young scholar may be trained in physical exercise and military tactics, and after finishing his course of education, at 17th age, he should be sent to military school, there to learn the use of war instruments.

Thus as a boy is taught swimming as a means of protection against drowning, or phlegm and promptness of escaping fire, so he must learn fighting against the enemy of this country.

Regarding this question, I have made up this plan, that every able bodied boy of 17 should have one year's military service, as I have fully explained in the part on education. Through the working-out of this arrangement, besides having more than a million reserved force, we shall be able to represent ourselves as a military nation, ready to raise an army of over 10 millions in 24 hours and quarter it inside of 15 days.

According to the modern custom, the soldier is enlisted in order of youth, while I should suggest that the reserved order should begin with the

adults; that is, next to the reserved soldier, the adults ought to be enlisted, and last the youth, and this beginning with the older and down until the youngest are called for war. Because if in the first call the oldest adult should be sacrificed, his life is not considered a great loss as compared with that of a young man, since already he has had his share of life; while the loss of youth, reproductive, efficient element of the nation, is more than irrevocable. If we shall admit that going to war and facing the enemy is a self-sacrifice, as it is, then first the reserved soldier, who has not yet started in business and formed a family, must perform this task; afterwards the adult, who has performed his business and family duties; and last the young man just forming a family. I commit this point to the attention of the leaders of this country.

Navy—Although with the opening of the Panama Canal the task of our navy has been facilitated, yet our entire navy is far insufficient for the strong protection of our coasts and sea possessions, especially that we are sorely in need of submarines, which form a most significant part of fleets in the present.

As for the number of super dreadnaughts we need, Admirals Fiske thinks 21 sufficient, while Rear Admiral Badger and Ex-Secretary Meyer 48 with supplements. In my opinion, however, it is safer to have in addition to what is ready, a huge fleet of 100 superdreadnaughts, each representing a state (since, according to my arrangement, we shall have 100 states in this country) which fleet will be equipped with beginning from dreadnaught to submarine, with all supplements and latest improvement. This is to say, 100 superdreadnaughts, (first class battleships) for 100 states, together with one or more armored cruisers, protected cruisers, converted cruisers, scout cruisers, converted gun boats, destroyers, monitors, torpedo boats, transport ships, hospital ships, receiving ships, station ships, submarines, etc.

Aircraft—In the actions of modern warfare the need of flying machines, too, having become necessary, we must have an abundant supply and the best equipment, and through the efforts of Wright Brothers, fortunately, we shall not conflict with grave difficulties for its attainment. Although Zeppelins could not cause as much harm to the enemy as it was expected, yet its terror more or less succeeded in threatening, especially air crafts, ship crafts, and aeroplanes have been of great aid to the troops.

War Instruments—All our coasts must be protected, like Panama, with gigantic cannons, and in all points of military significance should be stored with inexhaustible ammunition. It seems quite strange to me that without having first procured our own war exigencies, we carelessly led by greediness, export all the ammunition we can prepare.

No doubt some will understand that we mean to advocate the German militarism and defend extravagant preparedness. However let such thinkers be assured that our aim has an entirely different nature, since we wish, as Mr. Hearst proposes, to have prepared our force all at a time, and for the continent expenditure to use ships for transportation, to employ sailors in available business, soldiers for the progress of the country, and the officers for instruction and management.

As a matter of fact, there are two kinds of expense for preparedness, the one being for the preparation of ammunition, ships, airships, fortresses, teams, horses, cannons, arms, bullets, gunpowder, coal, oil, clothings, food supplies, etc.; the second is the expenditure necessary for the standing army and navy. Thus the larger the navy and army the greater their expense, as in the present we spend yearly \$294 millions for our navy and army of only 100,000. While making the navy a first class one and raising the army to a million or over, certainly our annual expenditure will exceed a billion. Therefore, discarding the old-fashioned method, we should take up another available measure, in order that we may secure the greatest military power at the least expense possible.

Let us mention this point more broadly.

Let us suppose that for preparedness we need:

1. A navy of 100 most improved dreadnaughts.
2. Impregnable forts and cannons on our coasts.
3. Guns, arms, bullets, gunpowder, and coal.
4. Sufficient flying machines, vehicles, horses, teams, and implements.

Also let us grant that for whatever addition we are going to make on our war resources, we shall have an immediate expense of \$2 billions (although some estimate \$10 billions.) The interest and prepayment of the \$600 millions of the total sum just given being spent for navigation and the interest and prepayment of the \$100 millions being appropriated for flying machines, vehicles, horses, etc., on the remaining \$1300 millions 6 per cent. interest and 2 per cent. installment being denoted, for 25 years annually \$104 millions is paid. As for the continued expenses only for a small part of the navy being armed and on work in time of peace and for military academies and instructors spending \$125 millions, the annual expenditure for 25 years becomes \$225 millions, which after this time falls down to \$125 millions.

Whereas to-day together with being devoid of such a formidable force, we have an annual expenditure of \$294 million, according to our system, the \$160 million of that sum, which is the amount of soldiers' pension and payment for accidents, should belong to the Accident Insurance and Personal Insurance, so that the old do not remain helpless, and the crippled of the war are treated like victims of accident. Hereas rewarded at the expense of the Reward Fund of the nation.

As regards the decrease of continued expenses, we said that the armed navy should be lessened, since we do not need to keep the whole navy in mobilization and open a door of unnecessary expenditure for sailors, coal, oil, etc. It is enough that we have that gigantic force ready and every nation should be convinced of our ability to create such a power in 15-20 days in case of emergency and of our final triumph.

Consequently, as we have explained in the articles on steamer organizations, in the whole fleet the ships that are fitted for commercial activities are used for transporting merchandise and passengers, each one being appropriated for her proper line; that is, submarines and the kind may be used in near zones and dreadnaughts in points of probable marine attack by the enemy. But of those unsuited for transportation a small part are kept lightly equipped for continental guard, and the remaining in armed condition stay in navy yards.

We have the case of navy officers, sailors, and captains solved in this way:

Of the 17 year old youth in military service, those who are fitted for sailorship, are first placed in the fleet for free work and instructions, who in one year studying how to become war sailors, next year are given positions either in business or otherwise ships, those who obtain positions in merchant steamers, become sharers according to the conditions of the marine organization, the same time being ready for military service as war sailors when there be need. In time of war their families are supported by the government until the end of the war.

Captains of the armed fleet are always paid by the public, but those of others only in time of war.

Thus, in time of peace, the great part of the navy by working procurs its expense together with interest and prepayment. But in case of some sudden attack, the equipped fleet keeps the enemy busy until all the army and navy are called from all the parts of the world and put in condition to accomplish their task of protection. After all it seems incredible to us that any nation may dare to make such an attempt, if it is familiar with our gigantic, invincible, and crushing power.

As regards the army, we said that 17-year-old young men being required to have one year's military service, annually we have an army of a million or over. Therefore, in order to lighten the financial burden of the nation, caused by the expense necessary for the care and instruction of that army, we are obliged to employ such students for a few hours a day. Because a student having already completed his course of physical and mental education, by being instructed in military training for four hours a day and for a year, can be a good soldier. So keeping him unemployed in the rest of the day is harmful both to himself, since he becomes used to laziness, and to the purse

of the public. Therefore, it is a useful scheme to assign four hours in the forenoon for school work and four hours in the afternoon for physical work. And in order to find sufficient employment for military students, academies should be established near places of public construction of canals, roads, etc.

Similarly, in time of peace the army officers and general must not remain unemployed, but they should the given positions of instructing of management of various undertakings, in order that they may have recompensed their salaries.

After the course of one year, young men desiring and fitted to become officers attend the proper academy until their 25th age, after which, completing their military education, they hold the offices for which they are prepared, as I have explained in the part on education.

Through these schemes, it is probable that the \$121 million, which we denoted as the total annual expenditure for militia, will be much less, the real estimation of which may be obtained by experts or, rather, after actual trial. Whatever the sum may be, this fact is evident that by paying the expense of such a gigantic armament all at a time, we shall be free from the continued expenditure of the future. Besides, while our sincere object is to think of the universal peace and the welfare of mankind, by means of this huge force we shall be able to carry our object into effect, and our good proposal will have great weight on all nations in establishing the desired international constitution. For after we represent such a power, what nation can venture to oppose us and refuse our philanthropic proposal?

The vital point of this matter is, that this force must be secured without postponement, with greatest promptness and collective, decisive efforts; in order that the undertaking may not be hindered and left half-accomplished. It is our belief that in one year the question of nation-wide preparedness is solved by conscribing the present youth of 18th age and manufacturing war supplies day and night. In this way we become perfectly prepared to repel any probable hostile attack.

It is better, on the day when all nations make reliable peace compromise, joyously to burn up all our supply of gunpowder, and to send the cannons to the foundery and smash and destroy all instruments of war (if they do), than to endanger our welfare by unpreparedness. Those who think that when strongly prepared we may declare war at any moment of slightest grievance or hostility on the part of a foreign nation, must be assured that after our national diplomacy being taken from the hands of individuals and put in the hand of the people, no such danger can take place, inasmuch as the Constitution becomes our supreme authority.

As for the policy of commercial interest, on which the majority of modern wars turn as their axis we must try to follow that independent principle whose execution does not leave us in need of foreigners and make indispens-

able for us to live and progress through international intercourse. Because after our home production and manufacture enjoy the care and promotion they deserve, doubtless international commerce will lose its present value for us, and as a self-sufficient nation we shall be able to perform our foreign relations magnanimously, selling to the solicitor and buying from the producer that desires to sell. In this case we can be assured that our exportation business will be more properous than ever, if we should know to prepare, unfeigned goods suiting the taste of foreigners, and by legal methods exhibit them in all the parts of the world; also other countries with pleasure will give us the commodities we need, as long as we pay them in full value and cash for our orders.

* * *

Now, in summary of this part, I commit these principles to the serious consideration of the honorable public:

1. Open policy in relations with foreign nations, rigid maintenance of the Monroe Doctrine, friendly attitude towards all nations, square intercourse with foreigners and extreme neutarity in case of war abroad should be the watchwords of the American Nation.

2. Until the establishment of permanent universal peace, one years' military service compulsory for every able bodied youth, seventeen years old, together with review practice in every summer vacation. During that one year students are to be trained and employed four hours a day respectively.

3. Among the wouths of that age those fitted for marine service are placed in the navy, where after working free and studying sailorship for one year, are given chances in commercial or otherwise steamers—provided they should be ready to respond their call in time of war.

4. Those showing ability for captainship or army officers, after eighteen continue their military education in academies, and after graduation become either instructors or managers, or may engage in other businesses, the same time always being ready to take their place in time of war.

5. The country should have one hundred fleets (each representing a state of the Union) most perfectly equipped with all war machines, beginning from the dreadnaught to the submarine.

6. All war necessities—clothing, supplies, ammunitions and everything unspoilable—being prepared all at a time should be stored for use in time of war.

7. In time of peace, the fitted ships of the navy must be used for commercial purposes.

8. On the whole expense of preparedness 6 per cent. interest and 2 per cent. installment being fixed, the total amount is paid up in 25 years.

9. As far as possible, the interest and installment are paid through marine service and available undertakings of land; in case of shortness the remaining is paid from the revenue of personal taxes.

PART K.

CHARITY.

CHAPTER I.

BENEFICENCE.



IN whatever level of progress, man feels an unquenchable thirst in the depths of his soul, which nothing like luxury, victory, or amusement can satisfy; it is the love of service or kindness.

Beneficence is such a supernatural virtue that involves the primary pleasure of life, the imperishable means of joy, the crown of man's happiness, and the real content of the heart.

Jesus, who lived to serve, said, "Blessed are the merciful, because they will inherit the kingdom of heaven," and also, "More blessed are those who give than those who receive." And to-day psychologists affirm the truthfulness of these words.

It is unquestionable that happiness is born or unrecompensed giving and not receiving, because receiving free is passive and against self-respect, but giving free is active and dignifying.

There is no happiness that can be compared with content produced by beneficence. One can be made happy through the medium of health, high intellect, hope of success, charming music, sweet tongue, a beloved husband or wife, good children, noble friends, joyful circumstances, enormous wealth, a beautiful garden, a nice house, rich furniture, and, finally, flattery or respect of society. But one never can feel that real invaluable happiness which springs from charity. All other happiness are temporary and transient, but happiness born of good, a deed or kindness is permanent and imperishable.

Benefice can never die, and a benefactor is immortal.

Man is considered to have reached the culmination of morality only then when besides supporting comfortably himself and his dependents and after securing a good future, does not cease doing good, wiping the tearful eyes, curing the wounded hearts, alleviating griefs, etc.

Titus Vesbasian, the Roman emperor, whenever passed a day without having done a good thing, used to say, "I lost my day!" It is said of Mr. Carnegie that his first thought when washing in the morning, is about the beneficence he will do on that day.

As a matter of fact, one becomes repented and his name is recorded in history in case of two extremeties, either for being a benefactor or a calamity to society. Men are inclined to accurse evil and evildoers, but to admire good and worship their benefactors. For this reason happiness caused by kindness or charity is infinite in the heart of the person who does good.

From the beginning, however, it has not been possible for everybody to experience such happiness, owing to the following seven obstacles:

- a. Evil birth.
- b. Evil example.
- c. Poverty.
- d. Disqualification.
- e. Difficulty in selecting the worthy.
- f. Ingratitude.
- g. Evils born of charity.

Section A.

EVIL BIRTH.

On the part of an individual with evil birth benevolence is a rare exception, since he has been born with a natural tendency of doing evil. For example, after six times of condemnation, for a theft of 30 cents, John Murray, was sentenced to five years jail by Judge Malone, because he was trying to justify himself by saying that in 20 years of imprisonment he had been accustomed to enjoy Christmas table, while, being out of prison and without money he was obliged to steal that 30 cents for Christmas expense.

Therefore, instead of hoping for the reform of such criminals of evil birth, it would be preferable to condemn them to life imprisonment of labor, in order that society may get rid of members of evil birth. Besides parents can greatly help the government in this task by avoiding undesirable births, by means of certain precautions set forth in the parts on family and education.

Section B.

EVIL EXAMPLE.

Imitation of evil is a morbid factor of bad habits, which deteriorates the individual. It seems to me that for the spread of evil society is responsible rather than the individual himself because it is from society that the individual learns the great part of malefaisance.

Here we do not deem unnecessary to mention a scene of moving picture, which probably many have seen and penetrated into its moral:

In a rich house, a good instructor having always taught the child under his care to give, according to the commandment of Jesus, half his clothings to the needy, the latter while alone coming across a poor boy, takes off his coat and tearing into two pieces, gives the one half to him and puts on the other half himself and thus goes home. On seeing his strange appearance the instructor asks him the reason of it, upon which the child plainly tells that, according to the good advice he had received, he gave half his coat to a poor boy.

Contrary to this, there are parents who seeing their children's theft of a potato or an egg from a store, encourage them and thus allow them to become thieves of hen and other things. As for example, Cardino F. King's mother not being able to support him when a child, he grew up in the company of loafers, and finally became a notorious burglar.

In Turkey, a clever thief about to be hanged as his past speech has uttered, "If you want to exercise justice, hang first the legislator, then my mother, and last me."

As a matter of fact, the destruction of a bad habit is quite difficult, yet never impossible. Through legitimate efforts it is possible gradually to weaken and finally bring it to naught; that is, if not by immediate family reform, at least through moralizing school life and especially certain reformatory changes in the community. Because although there is no doubt that parents can spoil the character of their child, with their evil examples, but still the latter is demoralized quicker by street associates.

Loafers remain at liberty to hang around the streets in day time and get busy at nights, and nobody dares to ask them whether they hold square occupations or not. For, in order to make such inquiries it is necessary first to provide job for the unemployed. However the Administration is not yet in condition for such a task, and the police too, together with perceiving the secrets of these evil-doers, can not take them to the court, since he knows the difficulties of affirming their guilt, so he considers wise to leave them alone and avoid their hostility.

Thus, left at full liberty, they first begin talking nonsense, jeering at the passerby, and showing the stranger wrong streets, and making fun, then they improve their mischiefs and start stealing things from push carts or stands of stores, and thus add free feeding to their funs; finally they are influenced and instructed by expert burglars and brought up to be such. Although the end of 90 per cent. of these is suffering in jail, yet forming a strong and threatening ring sometimes they succeed in escaping the wrath of justice, as it has been explained in the section on internal enemies. Indeed, the danger

of such malefactors is quite alarming to society, but not lasting under my new system of living.

Section C.

POVERTY.

In poverty one is unable to help out materially one's fellow beings, no matter however kind and pitiful, because succor is impossible without resources.

Section D.

DISQUALIFICATION.

The kind individual donates something from his possession to a needy neighbor, if from childhood he has been accustomed to beneficence, although certain circumstances prevent him from helping others.

As for immaterial help, there are uncountable moral charities within the reach of a person. One is a benefactor when gives a wise suggestion to the person asking his opinion about a certain matter, or leads to rectitude all fellow-beings who need his guidance. Parents, gurdians, intimate friends, teachers, clergyman, political leaders, legislators, and the like belong to this class. But when these are disqualified for their tasks, then instead of benefits they create evils, according to the proverb, "A wise enemy is better than a silly friend."

It is charity also to help or rescue the victims of storm, fire, murder, and the like, which requires courage, promptness, and skill in athletics. If a person lack etither one of these, he can not be much serviceable in case of accidents. Because in order to become a man of exploits one must bear in his breast a lion's heart. Even courage, when alone, remains fruitless if not accompanied by the other conditions of valor. For example, one anxious to save somebody in danger of drowning, if does not know how to swim, his daring plunge in the water will be of no avail and will result in his death; or if one lacking long breath and agility, should dart himself into the flames of a conflagration, is liable to be sacrificed in vain, or if an individual dis-familiar with the use of a sword, revolver or gun, should interfere with a crime of murder for saving the victim, doubtless will give up his life for nothing.

Section E.

DIFFICULTY IN SELECTING THE WORTHY.

Some who are able and desirous for charity, do not succeed to obtain the worthy needy, and often realizing their being deceived by false beggars

begin to look with suspicion on all the poor. This is true for rather large cities, since in villages and towns persons or families being popularly known on the part of these, no fraud is possible, the dispensation of charity; while in populous cities it is very difficult to distinguish the real poor from the unworthy.

As a rule charity dispensation is performed in two ways, personally and through societies of charity.

In the present the custom of helping the poor personally is gradually being discarded on account of false beggars. Because some unknown fellow approaching the passer-by asks for alms, and the latter can not tell whether the solicitor begs for hunger, drinking, or making earning in this way. As many beggars ask for alms to earn drink money and others being too lazy to live independently sell their self-respect for alms and sometimes succeed in making good fortunes by living niggardly. Still others though living well and being becomingly dressed, make up pitiable stories about themselves and by them move the compassion of the bearer, and in this way often extort considerable sums from the people.

In the dispensation of charity societies, on the other hand, committees on the work sometimes are tempted to act fraudfully. As for example the extortion of thousands of dollars by Wm. H. Remscar being discovered he was condemned to one year's imprisonment. No doubt there are many like him, who continue their frauds in charity affairs with impunity.

In this situation, then, it is evident that the work of charity can not be encouraged.

Section F.

INGRATITUDE.

Some being treated with ingratitude by those who are obliged to them, become seriously grieved and resolve no more to continue benefaction. Because benefactors, in accord with the weak nature of man, expect their moral and material sacrifices to be remembered gratefully.

As a matter of fact, when the good accomplishment is appreciated its author becomes delighted and encouraged to continue benefaction. Nevertheless, for the present, men of good deeds should expect gratitude in rare cases, since the majority of men still are not so moralized as fully to appreciate and thank heartily and unforgetfully for the good they enjoy.

A person with good sense of gratitude should consider not only donation or help in danger, but also teaching, counseling, training, friendly attitude, reproduction, nourishing, supporting, nursing, farming, social tasks, etc., etc., worthy of gratitude.

Moreover, any work that produces some good is beneficence. For example,

when we give 5 cents and buy a loaf of bread, we should remember that bread is the goods of the baker, which we enjoy by paying for it. Because if there were no bakers, we should have no bread, which is indispensable for life. This fact is true as regards clothings, houses, ships, etc., etc.

Again, the rich person who lives luxuriously, deserves the gratitude of certain people. For if keeping his money in the safe or living stingily, he should not expend luxuriously, the tailor, gardner, driver, and many others will be unable to make their living.

Now, the refusal of the principle underlying these viewpoints is an act of ingratitude and immorality for the present. While there are people who interpret the question from a different standpoint and recognize no obligation for any good or kindness, as if mankind were already highly moralized and every man did understand fully his duty toward fellow-beings. Among these we sometimes come across some base individuals, who in case of some expectation from somebody, "can not find words to express their feelings of gratitude"; but as soon as their expectation is over, their obligation is changed into unheard ingratitude, and they begin impiously to claim that the good they have received is nothing else but their human right.

The ungrateful student advances through the untired efforts of his teacher and obtains a good position, but never feels gratitude for the latter, on the rount that it was task of the latter to work for his progress; while he never imagines that his teacher has done good deal to him beyond duty, through wise advices and sincere friendship.

The ungrateful apprentice after receiving the secret of his master's trade and through his friendly efforts being established in business, attempts to enter into rivalship with him and draw his customers, being convinced that this effort or his is not an act of ingratitude at all, but necessary for his own advance in business; whereas it was the unjealous attitude of his boss that allowed him to run independent business.

The ungrateful merchant in business panic receiving security or credit from some kind friend is saved from ruin and does not consider himself obliged to the latter, thinking that this helped him for the sake of his own interest; while if the creditor acted indifferently, he would suffer failure, no doubt.

The ungrateful individual taking his friend's advice remains safe from moral or physical ruin, but later in some speculative case, instead of gratitude he shows hostility to him, notwithstanding that he owes his own life to him.

The ungrateful person is supported by some relative for months or years entirely free, and on departing speaks of him with discontent, hatred, and enmity; while he ought, besides feeling deep gratitude, courteously to thank him.

Owing to modern corrupted manners, there are sons and daughters, who

do not cherish any feeling of gratitude toward their parents, unreverently justifying themselves, that parents have born them for their own pleasure. This is a cynic doctrine that draws crowds of the young generation after itself. Because if parents have given life to them, even for their own pleasure or interest, still children are not freed, by any means, from their task of loving, respecting, and fearing them, since the pleasure or interest of parents has been a cause of their existence, nourishment, and care and education, and since through the efforts and sacrifices of parents they are enabled to obtain positions in society.

Even there are impious sons who, although fearing the public opinion, support their helpless parents, but, without considering their comfort and ease, every moment complain against, insult, and trouble them. In this way they think to have performed their filial duty. Moreover, such cruel sons will not hesitate to make their old parents work if these are able to move on feet, and thus while they make others believe that they support their parents, on the other hand they save servant's salary through the earnings of their invalid father or mother. These are bitter and revolutionizing cases, but unfortunately, they are open realities to-day.

It is strange that young parents fondle and devotedly tend their children, but ruthlessly forsake their old and unable parents to their natural fate of suffering, without even realizing that their children in turn will treat them exactly in the same manner or more severely. As once an adult son wants to send his old father away from the house with a worn-out blanket and tells his 14-year-old son to get it from the attic. The boy, however, as if influenced by supernatural wisdom, tears the old blanket into two halves and brings the one downstairs. Seeing this and moved to anger, when the father asks the motive of this act, his son fearlessly answers, "I brought the half to grandfather and kept the other half to give you in the future." The father of the boy stricken as he was, soon embraces the old man and thereafter keeps dealing with him with due respect and dutifulness.

We do not wish to speak longer about the inhuman actions of unworthy sons, who scare their fathers with a revolver with the intent of taking their money, or irritating them cause their sudden death, or in some way or another succeed in sending them to asylum.

In order to have considered the relation between parents and children impartially, we ought to mention this case also, that some thoughtless fathers, without seeking the ease of their sons and the hardships of their daughters-in-law, ask irrational demands and become intolerable. Also fussy old talkative old mothers with their continual criticisms and complaints against their sons or daughters-in-law become tiresome. Noble sons, however, should always patiently tolerate such circumstances and understand well that their kind behavior is equivalent to charity.

In most parts of the world the conditions of the support of parents and relations between parents and children are not legislated in detail, because in the past, owing to radicated family customs, mutual care had passed into a natural law. But to-day, in some places, that same principle being overlooked by immoral sons, it has become as an imperative demand to make certain laws concerning relations between parents and children, as we have explained in the part on family.

Section G.

EVILS BORN OF CHARITY.

There are benefactors which, although born of good motives, produce evils.

Owing to an old suetom, many considering their end, thinking that what is given for some beneficial purpose, is good, no matter what its result will be. However, in reality it is not so; there are unnumberable evidences to prove that often charity results in inconveniences.

For example, when the false beggar succeeds in obtaining few pennies to pay for glass of drink in the bar, for the evils arising from this act first of all the giver of alms is responsible. Or when the daily living of a beggar able to work is secured with the cents of passer-by, he naturally will be accustomed to laziness and deprived of self-respect.

This true facts bring us to the consucion, that when a pitiful person gives a cent to a beggar without finding out whether the latter deserves the alms, becomes as responsible for the evils of false beggary as the beggar himself. Because the intelligent benefactor instead of putting daily a cent in the hand of a beggar and, thus, causing certain unnecessary evils to originate, if he should give him at a time \$3.65, which is the total of cents given in a year, in this way the begging person may obtain some job with this sum as capital and continue to earn his living. As a great many poor persons starting in peddlary with an insignificant sum of a few dollars, succeed in supporting their family, without needing the aid of anybody; whose examples are many in the Jews and Italians.

This point has escaped the attention of such alm-givers who spend pennies without regard to their value, and are unwilling to give away a sum of a few dollars, either considering it very large or not having it ready. It would be advisable to collect everyday's cent in a small safe and after making a little sum in a year to give it to some poor fellow for starting a business. As a matter of fact, every needy person can not be a peddler, yet with such a small sum he can travel to find some job like working on roads or in woods.

Experience has shown that the foolish rich person surrounded by poor relatives, who supports them for nothing, finally becomes one like them.

While another wealthy individual by enabling his needy dependents to start in work and earn their livings, in a short time makes them economically independent and able to help others. In this case we do not refer to the millionaire, who through his inexhaustible riches can support hundreds of relatives, without feeling the least decrease of his material resources.

* * *

Summarizing our foregoing discussion, here in brief we say that those who are able and wise in helping morally and financially, are fortunate enough to experience happiness born of kindness and charity, which is the only true and lasting content of the heart.

Indeed, the moral standard of a people is determined by the rate of its virtuous undertakings and charitable activities. Here with great pleasure we assert that the U. S. people is imbibed with generous feelings of kindness and beneficence, and that besides carrying on the home work of charity most successfully, also with fabulous sums hastens to relieve the suffering nations of the world, and thus wins the respect and admiration of mankind.

CHAPTER II.

ESSENTIALS OF CHARITY.



IN the problem of charity there are three points worthy of consideration:

- a. Demand.
- b. Collection.
- c. Dispensation.

It is important to know as to what degree humanity is in need of charity, or if there is a real demand of charity, how it is possible to make collections honestly and dispensation unselfishly and systematically.

We bring in these question for the rational reasons, that in the country there exist uncountable cases of poverty and beggary, and even frauds are not wanting in the methods of collection and dispensation of charity, in consequence of which, unfortunately, poverty and misery do never stop existing, despite the generosity of the people.

Section A.

DEMAND.

Charity is indispensable for the relief and support of the ill-fated. Society ever will abound with subjects of accidents, cripples, paralytics, insanes, diseased, orphans, widows, invalids, and so forth—the care of whom forms the chief task of humanity.

Charity is intended to struggle against poverty, however, is not a lasting demand, because, in my judgment, material misery is artificial and can be prevented in 99 per cent. of the cases.

All sound thinking persons testify that the presence of a beggar in a street or in front of a house is an insult for the local population and Administration. Beggary in itself is a great disgrace to civilization, since unnecessary occasions of poverty are created and inexhaustible wealths are wasted for its destruction by methods which promote rather than restrict misery.

Yea, it is adhorrible to see poverty in the world, but, unfortunately, to-day the poor are uncountable all around the earth. Let us take, for example, France, whose riches forms her glory, before this war every day ten persons were sacrificed because of hunger, not to speak about this time of the world-wide murder, when doubtless the number of poverty's victims is beyond estimation. But what shall we say about this country of ours, which is endowed with all facilities of living and ever-flowing wealth?—Her large cities are crowded with multitudes of helpless, exhausting victims of poverty, especially in New York, where, as some say, misery has reached its culmination.

Let us not speak of the miseries enclosed in four walls, which are manifold and unheard of, and consider only the hopeless looks of unemployed waifs wandering in parks, and on streets, the majority of whom after dragging along their existence for some time, finally tear off their veils of bashfulness and despising their sense of self-respect, start in the business of beggary. However, when they desire to approach us and tell about their intolerable condition in the hope of receiving some help, we refuse to listen, fearing lest they make up a false tragedy or catch us in a trap and in this way cheat or rob us; or believing that our alms will go into the pockets of bar-owners.

In that case, when we refuse to hear or help the poor, they begin to hate mankind, and, if really in need of aid, are left forsaken in despair, which leads them to crimes and suicide. As newspapers report cases of self-poisoners like Harton of Cleveland, or of infanticides like E. Meller of Albany, or insanes like Henry Forsberg, of Brooklyn,—whose number is constantly increasing.

Indeed, men should be cautious about giving alms to beggars, because there are malefactors who behind the mask of a beggar approach the passer-by and making up some pitiful story and attracting the attention of the hearer, snatch from his pocket either his purse or watch and run away; also there are beggars who spend their alms in the bar, or, being encouraged by the generosity of the people, continue to live on alms, passing their life in laziness and uselessness.

These facts prove that the place where to beg is not the sidewalk, and beggary is not the means to relieve one's poverty. Because if wisely we keep away from beggars, the true hungry among them will suffer unnecessarily, but if we approach the real poor to feed them, still we can not save them from poverty, since the next day they will be hungry again; or if we send them to the poor-house, this act would mean a disastrous system, inasmuch as then an extra expense would come to add to the already heavy financial burden of the people.

Here automatically arises the question, "What shall we do, then, to make poverty disappear?"

In my judgment, the short answer of this question is this, that the poor

able to work must be given emolument and not alms. When in cities it becomes impossible to find proper job for each poor person, then it is better by vote to transport the unemployed poor fellow into villages and establish him there, putting land and machines at his disposal by means of installments; if he is unfit for agriculture he may be kept in road-making. Also poor widows and able chippies can be given suitable occupation. But those individuals who are entirely unfit for work should be sheltered and supported at the expenses of the public.

By the discussion thus far it is made clear, that the individual takes up beggary as a means of living for two reasons, either for being lazy and evil-bred or poor and unemployed. Therefore, when he is lazy and hates to work, or evil-bred and does not want to resign beggary, the best method to stop his career of his is to seclude him from society, by banishing from the country or sending to labor jail. But the person who is poor yet disposed to working, must be given a suitable employment, since an honest man with a rewarding occupation neither becomes poor, nor begs, nor finds chances to do evil.

Here comes forth another question, "How is it possible to furnish the unemployed with work when already the present business world is not in satisfactory condition?" Fortunately I can confidently say that my system of business promises the desired reform and, consequently, increase of chances of earning.

* * *

The famous Abel Herman has said, "If we are scientists, let us disregard the result and consider the cause."

Before a few days of his execution, Monier, the French homicide had sent the following will to his lawyer:

"This is my earnest wish for human society, that in the near future restful and free life may prevail among the ranks and orders of society, in order that the individual may denote himself to education and knowledge. My revolver which has been confiscated from my room I bequeath to the Museum of Paris; and if this will should be carried into effect, I wish that on the revolver be printed this words of the great martyr, 'Thou shalt not kill.'"

Here is a man, who together with being a murderer, calls himself a martyr and order not to kill. This is to say that this man considered himself as a martyr for having been compelled to murder others; unless compelled he would not commit assassination. As the public saying explains "In many cases the guilt of the murderer belongs to the victim," so, I, too, believe that often it is the person killed that is responsible for the crime, because unless excited to hot anger, one does not want to kill, since even a stupid person feels that by his act of murder he himself is condemned to death.

Those who prohibited murder never did reflect upon the causes of murder, but used to judge only by outside features. In our humble opinion, it is necessary first to eliminate the causes of assassination, as far as possible, and then to punish the unjustifiable murderer, if there be any.

Let us give another example.

The Boston court sentenced Frederick Smith to eight years imprisonment, for his having stolen the dinner of a workman. In this case it is true that the judge ought to have punished such a thief, but can it be denied that the public in turn should have sought for and prevented the causes of such a theft?

As a matter of fact, theft is performed in four chief forms, stealing, robbing, bribery, fraud. All of these take place in consequence of necessary or unnecessary causes, but the majority because of poverty. Indeed, there are thefts or exploitations which result from greediness or speculation for example. As while a policeman Becker yearly was collecting \$4 million through Rosenthal, the gambler, although after the discovery of his crime he was sacrificed in vain. However, if the secret of all thefts should be investigated, it will be understood that 90 per cent. of them are caused by poverty, as the condition of tramps arrested shows. The thefts of Manole form a different class, since he used to rob the rich for the support of the poor.

Again everybody with common sense knows that the doors of a house should be locked up before, and not after, it is ransacked by the burglars.

Once in a while a tramp was busy in sawing the iron door of Hodja Nasreddin's house, the Hodjas waken up by the noise and asks the man what he is trying to do. When the burglar answers, "I am playing music," Nasreddin asks, "What kind of music is that which has no harmony?" And while the burglar saying "You'll hear the harmony later" resumes his sawing, the Hodja adds, "My boy, for that very reason I had my door made of iron before, and syring out, "You'h better get out from here, otherwise with my own music I pour the whole neighborhood upon you," puts the burglar to flight, thus remaining safe through his iron door and wakefulness. The interesting point is that after the poor burglar returns home in a hopeless condition, finding his famly fainted on account of several day's hunger, is soon driven mad. Thus a whole family is decayed one being sent to asylum, another to hospital, and still others to the grave.

Stories like this are numberless, of which we might form volumes.

* * *

In the U. S. officially are tended 723,000 persons; that is, 250,000 insanes, 250,000 clemency patients, 115,000 criminals, 85,000 beggars, 23,000 juvenile delinquents.

Now, if careful investigation should be conducted, still how many sufferers and individuals in need of public care will be found! As it is estimated

that 4 per cent. of the people, about four million, need support by charity.

Only in New York there are 100,000 wanderers, whose number day after day increases in the present, owing to the European war.

So, when the unemployed, under the compulsion of poverty, in hopeless moments are led to various malefactions, who is that will be held responsible? I have this conviction that at least the 95 per cent. among these are honest people, disposed to working, and desirous for living chastely; however they do not find chances of employment and while out of work become gradually accustomed to laziness, gambling, drunkenness, and beggary, which day after day become habits. These losing their human dignity, noble feelings, and sense of rectitude, begin to hate mankind and abandon themselves to evil-doing.

Very few of them preserving their self-respect bravely resist temptations or commit suicide preferring death to iniquitous life.

For example, in New York, a mother of ten children because of her hopelessness of living attempted suicide and failed, but in order to save her children from disgrace, she still neglected to report her economic distress to the Administration.

Now, the self-respect of this woman is much like the sensation of a tender-hearted wife, who can not stand the killing of a cow, but eats her meat with a strong appetite. Because attempting self-murder in order not to bring insult upon children does not seem a wise scheme; it would be far better for that mother to have put the prodigality of her sons before the public previous to her foolish attempt, and thus to have set a good example to others.

As we said, the vital method of abolishing poverty is to provide a job for the unemployed, the practice of which is although quite difficult in the present, but after the adoption of my system for business, unemployment will be condemned to impossibility.

Section B. COLLECTION.

Collections of relief are conducted in the present by various bodies and with different methods, as the Administration in the form of taxes, the church and missionary organizations by contributions, the Salvation Army by charity boxes, the Y. M. C. A., Jewish Alliance, Masons, and other associations through membership dues, donations, collections, by advertisement, and societies bequests, various exhibitions, etc. etc.

In the U. S. there are 75,000 charity associations familiar with represent a much more larger number combined with small organizations.

In the present relief collections taking place by so many bodies and with various methods seem defective in our judgment, for several inconveniences.

First, charity being left to the will and freak of individuals, some make generous donations and others keep away from helping the needy. As a matter of fact, if every wealthy person would cherish the same feelings of kindness as Mr. Carnegies does, poverty would have been relieved easily, nevertheless what need is there for depending on their good will, when already the people is able, through the reform of living and constructive laws, to abolish material misery throughout the country?

Second, charity relief is collected from such individuals who are not at all in condition of making material sacrifices, but under the induction of solicitors' flattery and their own sense of honor, give away their pennies, which are so necessary for the procurement of their exigencies of life.

Third, contributions are gathered with great difficulties and unnecessary expenditure, inasmuch as there is no just compulsion for regular subscription.

Fourth, necessary or unnecessary collections both, take place too often and are not used for their definite purposes. As it has been confirmed that under the name of charity some cherish speculative motives and use relief for private businesses; also others by exploiting the names reputed personages, pocket big sums.

Moreover, in New York, in addition to the annual expense of \$15 million through the Administration for charitable purposes, \$20 million is collected from the people; however, according to the report of Seba Eldridge, only the \$600,000 of that sum serves its object and the remaining \$19,400,000 is spent for salaries of officers and other purposes. If this estimation should seem incredible, still we have this statement by many, that only the 20 per cent. of the money collected being administered to the poor, the remaining 80 per cent. is pocketed by members of committees on work. While the amount of \$15 million which is denoted by the government has no inconvenience whatever in its obtainment and dispensation, since it is collected through fixed taxes and used with proper methods.

The series of such inconveniences is long, but only those mentioned above we deem sufficient to convince the reader that the modern method of collecting contributions and relief is not adequate for the movement of charity.

For my part, therefore, the secure, just, unfalsified, and reasonable method of charitable collection is compulsory contribution as a social obligation, to the Administration in the form of a legal tax. Besides, the compulsory duty of dying rich persons to bequeath some heritage to the country, of which resolution we spoke in the section on heritage uniting that system, the work of charity reaches its culmination of success. Because only the total of bequests of individuals having over \$50,000 wealth, becomes four times as great as the amount of collections in the present, not to speak of voluntary donations and especial legacies—which will form a fabulous sum, able to resist unexpected material mishaps, individual or public.

Section C.

DISPENSATION.

In the present, dispensation of charity is conducted either officially or unofficially. Unreservedly it can be said that in both cases distribution of relief takes place with wrong methods, just as collection of relief does.

The official dispensation of charity is defective for the following irrefutable reasons:

First, the whole of the section of people needy and worthy of charity not being taken care of, poverty is not relieved in the country. As in the U. S. only 723,000 persons are benefited by charity at an expense of \$100 million spent by the government, which sum is appropriated for various establishments as follows: \$20 millions for madhouses, \$20 millions for orphanages and old folks homes, \$13 million for prisons, and \$17 million for asylums. Nevertheless of the 4 per cent. of our destitute population millions remain neglected.

Second, the care of the needy is interpreted as beneficence and not as a social task. This is a wrong conception, since charity dispensation is carried on mostly through the taxes of the public and not only the donations of benefactors.

Third, all who ask for charity are not taken care for, part of them being considered as able for independent living. For example, a person earning \$16 a week and supporting nine dependents is refused by the hospital as regards the free care of his patient, notwithstanding that to-day such a person together with earning \$26 a week still is unable to provide his patient's expense. Indeed, it can not be denied that sometimes individuals of base character concealing their material resources or falsifying their names ask for relief; however these are rare exceptions. The wise way in which to treat such cowards, is to take care of them as long as their meanness remains hidden, but on its discovery to fine them heavily instead of refusing indiscriminately the worthy and the unworthy for suspicion of false destitute.

Fourth, in some states the government gives pensions to widows and their children, disregard to the ability of the first to work. For example, in the state of New York, there are 6000 widows supported by charity pensions, simply because many chances of work fitting them have been given to others. In other states, on the other hand, children of poor widows are sent, like the homeless, to orphanages and tended improperly and after coming out of them remain ignorant of family manners. Whereas it is better to tend the child through its mother, except in the case when she is unable to control it and willing to have it trained in the orphanage.

Besides, orphanages should have a family atmosphere and children must be tended as if by mothers. That is to say, orphans, like pupils of good

boarding schools, ought to be left at liberty, given vacation at regular intervals, kept in relation with children of the neighborhood, and granted opportunities to imitate social customs and manners; they should never be secluded from the world as if in nunneries.

I will avoid criticising the defects of public hospitals, madhouses, asylums, baths, etc., for avoidance of too lengthy discussion on this subject of charity and confidence in honest manners and physicians, who succeed in making daily reforms in these institutions.

* * *

As for unofficial dispensation, which is conducted by private individuals or bodies, it consists in daily distributions of bread, tea, soup, and milk for children; giving out food remnants of hotels; dispensation on holidays, clothings, foods, coal, toys, etc.; affording rooms for benighting, and so on.

In this method also the relief collected is mostly used for other purposes than helping the destitute. As a proof let us mention this event: According to the newspaper report, \$5,000 was spent for ascertaining the poverty of Maggie Ustick and only \$300 was given to him as financial aid. In fact, in the present fraudulent situation, haphazardly giving relief to any solicitor whom-ever is a risky method. Nevertheless, indergoing heavy expenses for finding out the destitutions of an applicant of charity is quite foolish, because for this purpose not only \$5,000 is too much, but also \$5 will be enough, since information about one's material resources can be obtained from the church or public officer of that person's residence. In the future, it will be more legal and acceptable to commit this task to the sages of each quarter, who will doubtless with pleasure take upon themselves as a virtuous duty, the free work of investigating the conditions of the poor; although it seems doubtful to us that there will be found destitute people in the country, after my system of living has been adopted and carried into effect.

CHAPTER III.

SYSTEMATIZATION.



N conclusion to the foregoing inquiry on charity, I set forth the following suggestions concerning the systematization:

1. Considering charity as a task and not favor society should treat its destitute members morally and materially exactly in the manner characteristic to the Masonic or family organizations.

2. The Administration taking the task of charity upon itself, as a civil duty, no ecclesiastical or secular individuals and bodies should have the right of collecting relief.

3. The destitute person on showing his or her photo-script to the Relief Department, is considered worthy of charity; but any patient presenting himself or herself as poor is unconditionally taken care of and heavily fined when, later, falseness of destitution is discovered.

4. The Administration should establish charity institutions in every city, in proportion with the need of population.

5. Each city must have great or small apartment houses for the free refuge of stranger or native destitute families and lodges for such individuals.

6. Children of poor widows are tended by their mothers at the expense of the public; except when the latter are immoral or unable to control them; such children together with the parentless are placed in orphanages, which should have a family atmosphere.

7. The improvement of present charitable institutions, the establishment of the new, and the dispensation of both, are carried on by the public bequests of the rich.

8. All public legacies are administered in accord with the arrangements of the government.

9. All donations directly are sent to the Administration, which instead gives receipts to the benefactors. Contributions of gifts are kept as a surplus fund, to be used in case of unexpected mishaps.

10. Donors of food-stuffs and these to the Free Restaurant of the city, whence they get corresponding receipts.

11. Second-hand clothings are sent by free transportation to the Municipal Bureau of Charity, where after being disinfected these are distributed to the needy solicitors.

12. The material condition of families or individuals known as poor is investigated free of charge by the retired sages of each quarter.

13. Worthy of charity are considered the patients and insanes of all classes, but only of the poor class the victims of accidents, cripples, orphans, old folks destitutes, and, finally, all individuals unable to work for their independent living.

14. The support relation between parents and children should remain unbroken, as a natural law, throughout the country.

PART L.

ADMINISTRATION.

CHAPTER I.

INTRODUCTION.

INCE the existence of mankind, there has not been a popular group, rude or refined, that had not a good or bad government. Similarly there has not been a government that should not have its principle of law.

But what kind of government and law?

It is in this question that crystalizes the whole problem of administration.

Because thus far numerous laws and different forms of government have been tried out, of which, as previously we have explained in part, none has afforded sufficiency and satisfaction to its respective people, the discontent of whose majority has become more conspicuous in the present century because of its cruel demands. The present being an age of awakening, the people will not find rest until they solve this vital problem.

For clearly illustrating here the question of legislation and government, we may resemble it to the case of a man or ship. When one becomes unconscious, because of drunkenness or insanity, one has the likelihood of striking himself from wall to wall, stumbling, and perhaps, falling into an inextricable pit. Also, when a ship has no guide and helm, or her captain does not reach her destination and becomes condemned, in time of a tempest, to toss in the shallows and to wreck.

The law is much like the judgment of a man or the rudder of the ship, and the Administration, too, resembles the body or the captain. Therefore it becomes necessary that the law and the administration should be invested with combined effectiveness, in order that their subject governed may enjoy peace, just exactly as through the wisdom of brains the body lives in rest, or the ship is guided successfully by a competent captain.

Indeed, a wicked law executed kindly is to be preferred to a good law executed wickedly. Often the legislation of good laws accompanies atrocities

due to the irresponsibility of inferior or superior tyrant-like officers; and sometimes from bad laws good results are obtained through the kindness of wise rulers. However, such benevolent rulers not being permanent, with the change of persons the principle of the rule also is altered, always the scale of evil weighing heavier.

This method in my judgment, is not commendable, because it is the worst error to tolerate any wicked law and depend on the mercy of the ruling body.

If men should attain the consciousness of their call and understand the golden commandment of "Love one another," then it will be easy to govern by a few principles of right and duty and turn out useless the maintenance of navy and army, watch, court trial, imprisonment, etc., etc. However, unfortunately, men not having yet reached that level, part of them to-day are in need of severe control and another require a mild form of government. As semi-savage peoples can be pacified only by tyrannical force, which excusable if accompanied by justice, but more or less civilized nations are able to be governed with real democracy.

Until later times, people and government being recognized as distinct masses, the administration of a nation was considered as the independent shepherd of a flock. Thus if ever the shepherd should have good consideration about his herd, pasturing it, would avail himself of their milk and wool produced, and thus would spare their life, on the other hand, if the shepherd was ignorant and cruel, would had his flock directly to the slaughter-house and at the cost of their life drink champagne in gold cups in the company of nymphs. In the present, this cruel system of government still continues in many parts of the world.

Recently, however, some advanced people realized more consciously than never that the government and people of a nation form an indivisible body and are members of the same body, belonging to each other and losing or gaining by means of each other—no matter if they have different names and offices. In the present, then, a power represents a people selected or collected, that is, the public of a country, and not the monopolized class of the government.

This logical and irrefutable view brings us before the reality, that as the individual must serve its country by productive work, honest living, respect to fellow-citizens, payment of taxes, and even sacrifice of life—so it has the right to receive from its public facilities of work and progress of just earning of liberty, securities of peace and enjoyable life.

This conception already is being cherished by the intelligent and its advocates gradually increase in number, the assertions of some of whom we put below.

Famous socialist Thomas Boarth has said, "There is not a political party that may emancipate a people, there is not a monopoly, that may help it, there is not a property that may enrich it, if it is devoid of a vital and solid characteristic and sound chastity."

Also Sir Edward Grey has plainly emphasized "Rich and poor, let us try individually, with mutual help to organize a great society of industry, and let us demand our rights, but together with performing our duties."

Similarly our late, most respectful president, A. Lincoln, used always to cry, "A government for the people, by the people, and with the people." Behold, a concise principle that being conceived by Greeks in 350 B. C., and covered under ashes, finally was brought to light and made the watchword of the world.

Thus by many personages the principle of democracy is advocated in every progressive nation, but the interesting and sorrowful point of the problem is, that although since several centuries the truthfulness of this principle has been accepted by the intelligent part of mankind, yet there has been not a single nation which has actualized the spirit of real democracy.

We cite this point for the reason that still there are men who think to have subdued tyranny by establishing the republican or constitutional form of government. Whereas many among the sound thinkers clearly see the reality which is very far from being satisfactory.

If can not be denied that the desired political condition never can be created by nominal constitution; justice should underlie it as its essential; there have been constitutional nations suffering from grievances no less than subjects of tyranny. Also, it is not false republic that secures the welfare of the people, but real and true republic, unlike to-day's many republics.

Let it not be supposed that by bringing about these facts we mean to depreciate our form of government. For us the blood is sacred and the memory unforgotten, of those of our ancestors who fought for and obtained and maintained our present republic.

However, the misfortune is in this, that up to this day we have neglected to avail ourselves of the bequest we have inherited, continuing to remain the unworthy heirs of our righteous and heroic forefathers. This is to say that we have inherited a republican form of government, but are indifferent as regards its improvement.

History plainly shows that whenever a ruling body—whether that be family, party, or national—has failed in its office, sooner or later its subject has uprising against it, no matter if the mutiny has been too late or the sacrifice too heavy.

Likewise, history affirms that nations once oppressed under the yoke of tyranny, being deprived of the principle of mutual rights and duties, have been forced to recognize and maintain only their obligations to the govern-

ment. Because having taken all the forces of the nation in its hands, the government has been able to prevent any movement directed against itself.

On the other hand, nations with daring heroes and righteous leaders which have attempted to overthrow tyranny, often have gained little with great sacrifice, and in a short time open violence has been changed into secret usurpation.

In the past, the rulers of a nation were represented by the king and clergy, who irresponsible and openly used to exploit the people and extort the wealth of the country for royal feasts. The rulers of the present, however, consist of self-interested capitalists, hypocrite statesmen, deceitful diplomats, covetous lawyers, clever professors, dishonest editors, masked clergymen, double dealing teachers, cruel doctors, etc., etc., who although seem responsible in their office, yet secretly exploit the resources of the nation.

At various periods different nations have rebelled against their inhuman governments and crushing tyranny have succeeded in establishing constitution or republic, hoping that in this way they can make progress and secure their welfare. However, the present proves their disappointment.

As a matter of fact, some of the present constitutional countries are governed worse than they were under monarchy; as Turkey's monarchic administration of 1860-1875 was comparatively far more satisfactory than that of 1908-1913 under constitution. Also there are constitutional nations that enjoy better administration than some republics, as England and Italy. While sometimes republican countries are in more disorder than those governed by tyrants such as Mexico, which though republican, yet does not differ from an anarchic nation.

From these facts, then it follows that the satisfactory solution of the problem of administration is not in the name of the government, but in the excellency of the principle adopted. For my part, it is not very important to understand what form of government a nation has or what the name of her head is, but the vital point is that what is the underlying principle of her rule.

On account of the way in which I handle the question of government, let me not be supposed to be an advocate of monarchy, since even for a moment I can not approve empiric system. Because a government, whatever its frame, must not become a whimsical regime, but should remain a public organization, established according to just principles; the jurisdictions and responsibility of government agencies being balanced, the ruling body from head to foot should work within the scope of lawfulness.

* * *

After all, we draw this conclusion from the above discussion, that the only means to have a satisfactory government lies in constructive legislation and just administration.

CHAPTER II.

LEGISLATION.



LEGISLATION presents itself with two indivisible colors, principle and detail. The principle being the guide of a nation, we call it constitution, and the detail being its explanation, can be amplified when necessary. So there remains no big demand of description on the details, since the essence of the problem being the principle, which is the law of a nation's constitution, the satisfactory living of man depends only on its righteousness, as we have explained before in various parts of this book.

The principle of a nation has two vital questions: first, who will decide on the principle to be adopted, and second, what principles form a popular constitution.

There are two most vital questions, which every individual man and woman, learned and illiterate, and rich and poor, should make an object of serious consideration and wisely reach the satisfactory resolution.

Section A.

LEGISLATOR.

In the past, legislation had become a monopoly to the royal class, and the law was springing from the head of the country, who was the king; if the latter did not have ability or desire for legislation, then the most learned of the members of the government made the laws and the emperor ratified. However, these kings or ruler, for the purpose of securing their position, were obliged to keep the people in utter ignorance and religious prejudice. Thus they passed whatever law corresponded with their interests, and the people had to obey it, because whoever would attempt to resist or refuse was punished with jail or death; just as the doctor gives a pill to his patient without telling about its constituents, and the latter has to swallow it without knowing its deadly or curing effect.

Since two centuries, however, some intelligent nations, feeling the unfavorableness of legislation by kings, used their best efforts to seize this right from the hands of the latter and succeeded to bestow it on the representatives of the people.

Here we avoid reviewing the history of other nation's enfranchisement and consider only our own. In 1775 Britain attempted to increase the rates of taxes, but the 4 million wise people populating the thirteen states then not standing such an unjust demand and the same time having a patriot leader and hero, such as Washington, succeeded in overthrowing the English tyranny and in establishing the present republic. Truly, this was an extraordinary success for the time being, the right of legislation was snatched from the throne and made over to representatives of the people, on the conviction that taxation by people would be legal.

But, in the course of time events showed the insufficiency of this popular triumph, because all representatives sincerely did not exhibit the will and wish of the people, and it was difficult to find or elect always honest representatives, who, like Washington, would consider their private interests inferior to those of the country.

Indeed, to-day we respect Washington as the father of our land and hold his memory sacred from generation to generation, because he actually proved his disinterestedness, sincerity, honesty, and human nobleness. If he were self-seeking, could through the same triumph establish a new throne in this country and become the king, as Napoleon Bonaparte did; but he unwillingly accepted even the Presidency.

In this respect, we may call ourselves fortunate for having had person-ages feeling and thinking similarly with Washington, such as Franklin, Jackson, Lincoln, etc., and it was through the earnest efforts of these most honorable men that the nation was led to a more or less successful situation. Unfortunately, however, every political leader not having the same national ambition, the movement of emancipation has been left imperfect.

Modern constitutional nations, as a rule, receive their laws from their representatives, the majority of whom is composed of lawyers and partly of the rich and political leaders.

As a matter of fact, the lawyer or statesman are qualified for the study and comparison of written laws, but often they are unable to know what new laws the country needs. On the other hand, the working individual though not competent enough as to do the work of the former, do can feel by experience the necessity of the enactment of a new law.

Also the rich and monopolized class not having fully studied the inner sorrows and relieving demands of the common people, can not represent them satisfactorily, and those who think that the wealthy, lawyer, and officer can realize the severity of the suffering of the poor, they sorely err; because

a person with a satisfied stomach can not experience the effect of hunger, unless has the occasion of trial.

Legislators have passed sever laws concerning the punishment of thieves, knowing that theft is an act of evil; but they do not consider thieving in business transactions and do not think about its prevention, because they can not feel that a business man in uncertain situation is suffering and compelled to deceive and cheat the next person. This condition is more dangerous to the people than theft itself.

Again, legislators have enacted a measure providing for the receipt and whimsical use by the husband of the money economized or earned by the wife; knowing that the husband is the inseparable mate of his wife; but against this the wife has no right to receive money in the same amount from her husband and use it at will as the inseparable companion of the husband; because the legislators being men are by nature declined to consider the interests of the fair sex.

Even if in the Legislature there be some foresighted persons who may imagine the real sorrow and need of the suffering, it is possible that being led by selfish motives they should refuse to defend the truth and exercise righteousness. Because the lawyer will oppose the enactment of a rule providing for shortest time of trial possible, since his earning is not by piece work or percentage, but by hours; the capitalist will disapprove the question of lowering the rate of interest on money, since it does not favor his prosperity; the physician will decline to have his prescriptions made open, since by its secrecy he intends to improve his experiments; the priest will vote against civil marriage, since it is incongruous with his interest.

Thus, there are many reasons for which legislators are obliged to pass laws disfavorable to the people; but millions of reasons can not justify the wrongful. It is necessary, then, to eliminate these causes from the root for the sake of real emancipation.

Also if among these there be found just-thinking personages who would defend justice, because of their inconsiderable minority all their protests would remain unheard in the opposing selfish majority. Thus it is illogical to commit problem of public vitality to representatives or official bodies.

Many have the conviction that one who is not a lawyer can not make laws. If this be so, still there is no reason why the proposal of such a person should remain unheard, since the law conceived by anybody in the people, through the aid of his personal occupation, talent or experience, can undergo the investigation of private lawyers, whose number exceeds far that of the representatives.

In fact, there are motions that immediately are refused for their evident

indigestibility; while others being sugarcoated poisons, their secret can not be revealed easily and requires careful study and serious investigation. For instance, in my present book I dare to commit to the consideration of the public a plan of constitution, by which I may have sought my own interest, but when its acceptability should be decided by the conviction and will of the people, it can be publicly discussed and subjected to all kinds of criticisms pro or con; after which process alone the adoption or rejection of the plan can be justifiable.

It is rational to advocate the principle, that the subject of the law must make his law, since every normal intelligent person feels it as against his dignity to be ruled by principles drafted by fellow-citizens, except when they have the characteristic of natural laws. Because there are laws, such as governing education, marriage, etc., which having natural provisions must be obeyed by mankind; also there are laws, such as pertaining to limited habitation, dressing, burying of the dead, etc., which being moral and sanitary demands, can not be opposed. For no man can live in another's house for unlimited time and without compensation; or has a right to go about in naked condition, in opposition to the social custom of dressing; or leave his dead unburied, without regard to public health.

But laws pertaining to business, taxation, expenditure, living, ownership, driving, etc., which are changeable, must be passed by the people themselves after sufficient discussion and satisfactory investigation.

It is an important question, however, whether every individual in the public is able to decide by himself upon the law he is going to obey and benefit by. For in case he is not in condition, he has to approve the resolution of others and rely on fate. But when the people is in condition for autonomy, then there remains no excuse for it to commit its jurisdictions to private citizens and depend on their freaks and mercy.

Specifying our inquiry, then, for the people of the U. S. with deep conviction and profound joy I claim that our American Nation, if not wholly, at least in the great majority is intelligent enough to draw up its constitution. In Switzerland in case of disagreement in the House of Representatives, the decision of the measure in question is subjected to the general vote of the people.

Consequently, it is wise and safe to commit the legislation of all principles, that is, the drawing-up of the Constitution—an amplified and amended one—to the discretion and vote of the intelligent part of the public in this country. As the famous Roussau has said, "The law must be the will of the people." Legislation by representatives is rational only in the details of a principle void of any dangerous nature.

Section B.

FORMATION OF PRINCIPLES.

We said that the progress and welfare of man depends on the nature of the principles he is governed by. Therefore for an intelligent individual it is a most vital necessity to study in detail the essence of his constitution.

Let us take into consideration, then, the provisions of our Constitution and see to what extent they are favorable to the people.

During our emancipation as a wronged nation from the chains of the English tyranny, forming a republic and the same time drawing up a satisfactory constitution for the time being was, indeed, a much greater success than can be imagined.

Because our present Constitution contains certain characteristics that makes it singular in the kind. For example the principles of its supreme authority, the supremacy of the people, free worship, freedom of speech and press, enfranchisement, free primary education, and other effective principles in the Constitution have shaped our modern progress. So with whatever enthusiasm we should celebrate the Fourth of July, still we can not express wholly our joy, and comparing ourselves with other nations we really can boast most ardently and cherish in our hearts deep feelings of gratitude for our ancestors.

But this also is an undeniable truth, that the situation of a 100-million population scattered in 48 states in the present greatly differing from that of a 4 million mass in 13 states then, it has become imperative to draft such a constitution that will correspond with it. It is impossible fully to meet the demands of the present generation with a constitution drawn up 126 years ago, and since we can not change the present generation, therefore we must amend the Constitution, which has not descended by any means from heavens as an unalterable code.

Perhaps our sincere desire and just motion as regards the change of the Constitution and its perfection according to modern demands should seems to some as of hard practice. These I give the following example.

When a food of unknown combination is brought before us, we can not tell whether it is nourishing or poisonous. So we can taste to a degree its effect on the body by the tip of our tongues, before it comes in contact with the stomach, but its nature can be fully understood after digestion. To-day experience has proved the useness and even unprofitableness of certain principles, whose maintenance is irrational. Consequently, in accord with the fact, "Poison is worse than hunger," it is wise to undertake the difficulty seen and facilitate the consequences.

Because there are principles that shine like sunbeams, such as the inviolability of life and property, freedom of religion and conscience, just

trial, unbribed administration, etc. But there are principles also, such as freedom speech, suffrage, etc., whose effect has required experiment, since their acceptability being favorable to some and disadvantageous to others, their constructiveness depends on popular practice. For, a rude people considers freedom of speech, as a privilege for insulting one another; or enfranchisement as anarchy; but the deprivation of a civilized nation from any of these rights impedes its progress, as in this country, owing to anti-suffrage, we encounter great difficulties in our road of advancement.

Therefore, needing a new Constitution, we must without delay begin the thorough revisement of the one we have now and see what parts of it should undergo changes, or what is to be added and what must be dropped.

Having already explained many of the defects of our Constitution, here we shall observe but one point, that is, the existence of state constitutions, from which originate differences in legislature and the striving attitude of the state.

Those who observe this principle cursorily may consider our intention as revolutionary, thinking that by such a change we extend federal jurisdictions and narrow the limit of the independence of the states. However, if the honorable reader should please to study the problem carefully, I hope he or she will be convinced of our assertion, and understand that our purpose is nothing but to create a perfect unity from inside and outside as well, and to have such a constitution, which shall include all principles meeting the demands of all states.

For avoiding suspicion, let us explain this point more broadly.

As a matter of fact, the modern frame of the U. S. is not congruous with her name, because although all the states are united by foreign policy, yet they are separate as regards home policy; thus instead of being called "United States" she should have been most properly named "Federal Independent States." Such a union is powerless, indeed.

In the time when this Constitution of ours was framed, the nine states then could not bring about an internal unity equivalent to the external, because for fear of endangering their agreement by drowing up an ampler constitution or busying themselves with secondary matters, they deemed wise to be satisfied with a brief constitution and maintain state independence.

In the present, consequenally, each state considering her interests superior to those of others, often passes necessary or unnecessary laws, without regard to the benefit of the others. Let us mention some of such cases.

The state of Tennessee has restricted child labor, but her neighbor Alabama and Georgia having it free, children in these two states rival against the workers of the former.

The organization of trusts being prohibited in New York, and licensed in New Jersey, the second has secured greater license revenue.

Wrestling wisely has been prohibited in Nevada and California, while in New York still it continues.

Intoxicants being disallowed in some states and licensed in others right near them, prohibitionist states lose morally and materially.

Laziness is condemned in California, while other states are indifferent for its evils.

In New York a couple with witnesses is considered married in accord with the law, but in Wisconsin more conditions are required and justly.

In Utah polygamy being allowed, Mormonism continues its existence, contrary to the rejection of the other states of this country.

Divorce has been forbidden in South Carolina, but allowed in New York; thus the wife loses the alimony.

In New York a divorcer is free to remarry, while in Louisiana not.

For will testimony the New York court is satisfied with two witnesses, while Maine, Connecticut, Massachusetts, New Hampshire, South Carolina, and Vermont require three.

In New Jersey for a promisory note payable three more days are granted, but New York has no such allowance.

Chicago has appropriated relief for fatherless children, while New York is still in debate, and many of the other states never consider this measure.

Thirty states have admitted the Workmen's Compensation Acts, although every one on different conditions and some with intolerable severity, but the remaining states have not adopted yet.

All states have different deeds of ownership.

For the Warehouse Receipts have agreed 30 states.

For the Bills of Lading 11 states.

For the Certificates of Stock Act 9 states.

For the Probate of Foreign Wills Act, 9 states.

For the Family Desertion Act, 4 states.

For the Merchandise Sale, 11 states.

The series of these is long, to the extent of requiring lawyer's investigation and covering volumes, but we must be satisfied with briefly showing the harms caused by disagreement on principles. Because if foreseeing the danger of child labor, Tennessee has restricted it, why, then, should other states act contrary to her resolution and creating rivalry against her and produce loss? or, if divorce is necessary, why the people of South Carolina should suffer from improper marriage? Or if laziness is dangerous for the country, as California has prohibited as such, why, then, other states do not adopt the same principle? Again, if polygamy is demoralizing, as all the other states believe, it is pernicious for Utah to have polygamy allowed; but if it is necessary for the growth of society, then it should have been

compulsory throughout the country. Likewise, why should all states have different deeds?

These plainly show the diversity of state legislation in this country, which favors some states and wrongs others, and, thus impedes the general welfare of the country.

If it is wanted to defend the viewpoint of "subjection to experimental loss and gain of one state instead of all," this will be a fruitless attempt, since many matters have been already tried out and those not experimented yet being passed through the investigation of experts, there remains no fear of danger.

The principle of free state legislation is advocated mainly with the standpoint of "the control of a house belongs to the owner of the house," however it seems to me that this theory has been constructed wrong. Because as logically we must admit the principle of "the country for the citizen," so we should accept the viewpoint of "house for the household" and not "for the owner." The master of a house can not be the absolute controller and independent owner, and saying "I am the boss" can not burn it up or destroy without the consent of his household, since no father has a right to cause harm to any member of his family. Also, the one of two tenant families has no right to disturb the other and inflict moral or material injury upon it.

Similarly, the people of a state thinking themselves as the master of their state can not establish a principle incongruent with the interests of any state in the Union, as far as she has united her with foreign policy, must avoid harming her and seek the interest of the Union first of all.

Even the individual often is not the absolute master of his own person, he is not free to appear in a queer costume or in naked condition, or to extort others' possession, or commit suicide; also, his having a revolver is not a privilege to kill men, or when he has some ink, that does not mean that he can sign a false note; he can not sell his goods at whatever price he pleases or can not employ others at the lowest wage possible.

So it would be erroneous to call the U. S. free, since such an act is given the word another meaning. This country is as much free as the Constitution allows, since her freedom does not enable any citizen to seize a handful soil or even a needle from a person. Consequently the freedom of any state in turn is bound to the good of the Union; she, the state, is free as long as she does not harm the Union in any respect.

As a matter of fact, there are states and territories, or tribes, which differ with climate, manners, and religion, and so, whose laws may have different demands. As it is indispensable to marry a girl in warm climate earlier than that in cold regions. It follows that the Constitution must have for the same matter different provisions for different places; that is, it should

state the different ages of marriageable persons in various climates, the driving rate of automobiles in the country, small cities, and large cities, and so on.

However, manners and customs as a rule, are powerless as far as contradiction of principles or resistance to the general established usage is concerned, since in the course of time diverse customs are changed and assimilated in those of the majority; and some radicated manners can be amended without contradicting the principles of the Constitution, always the demand of such a change being considered by the local council and approved by the House of Representatives—provided that the House of the Representatives previously should be deprived of the right of rejection, and the passing of a new law should not be incongruent with the provisions of the Constitution.

Moreover, uniform legislation, by means of the amplification of the Constitution, is indispensable also from the viewpoint of economy. Because when, with the approval of the majority of states, all principles of right and duty in life are passed in the Constitution in detail, then there remains no necessity for especial federal or states legislation, for which immense sums are spent annually. Whereas instead of tiring their brains in law-making, official bodies should offer the country the greatest service by busying themselves with matters of public welfare, which are far numerous than imagined.

In the course of time, when a demand of amendment of any constitutional principle originates (as it may become necessary to change the workman's pension age, after means of longevity have been achieved; or because of change in the present mode of living it may be indispensable to raise or lower the rates of earning; or in consequence of plenty of money the demand of decrease in interest may become urgent; then after the matter is discussed and simplified before the public, its resolution is passed in the Constitution as an annex by the decision of the majority. But the principles whose details previously have not been indicated in the Constitution, due to mistake or neglect such as particulars of trial, punishment, population, sanitary, and similar laws, are drawn by the House of Representatives or local assemblies, after hearing of reports.

It is unnecessary to fear the extension of federal jurisdictions or consider states as deprived of independence, since all the principles of the Constitution, together with their details, being uniform throughout the country, the state does not need separate laws; her revenue belongs to her own expenditure and progress; her internal functions are performed by her own citizens, and she remains safe from the undue interference of the central government or other states. Thus no state will be ill-treated by the Federal Administration or any state, since their respective jurisdictions and relations will be clearly set down in the Constitution, as it will be explained in order.

Now, after the above explanations have made the danger of the present mode of union of our states evident, it is about time that all the states join in a firmer union and as one country and nation have uniform legislation in all affairs. We must have such an ideal constitution that not only all the states equally should be benefited by it, but also the whole world, attracted by the justice crystalized in it, should be compelled to adopt it as the Constitution of Mankind. For our part, we attempt to present to the public a plan of government.

CHAPTER III.

PRINCIPLES OF CONSTITUTION.



THE Constitution as the guide of the Administration must deal with the following points:

- a. Details of Principles.
- b. Diplomacy.
- c. Justice in Court.
- d. Remuneration.
- e. Punishment.
- f. Finance and Expenses of Government.
- g. Execution of Law.
- h. Public Improvement.
- i. Organism of Administration.

Section A.

DETAILS OF PRINCIPLES.

In the enlarged constitution that I set forth in the 3rd books of this volume already all important principles being included, their details should be as brief as possible. However, there are certain principles in which some points require more details. To this class belong the principles of justice and punishment, official organization, military rules, customs regulations, public health, arrangements of population, regulation of living, business laws, relationship and social rules, family reform, regulation of education and progress, details of transportation, etc., etc.—whose study, explanation, and legislation, require the serious effort of experts and large volumes.

Consequently, it is advisable to commit the resolution of such details to the House of Representatives, which will handle the matter in question after hearing the reports of city councils. Here we must mention again that a secondary law passed in this way should be congruent with the spirit of the Constitution and compulsory to all states. Any point not agreed upon by the Representatives, is set before the public and settled by the vote of the majority. For example, for keeping the country in peace, the Constitution provides for preparedness, but it fails to assert how many submarines or can-

nons we should have, because the quantity and quality of these being subject to change, according to the demand of time, the Sublime Assembly (the assembly of House of Representatives and the Cabinet) decides on their supply when necessary. But when the latter can not reach an agreement without postponement it must consign the matter to the consideration of the people, which after hearing all opinions pro and con gives its decision. This method is, no doubt, safe in 99 per cent. of the cases, especially that in case some inconvenience results from a popular decision, then no person has any reason whatever to complain or protest, and the public bears the sacrifice or loss willingly.

Section B.

DIPLOMACY.

Diplomacy is the political direction which adjusts the attitude of a country towards foreign nations, through foreign ministers and envoys.

Although diplomacy among nations is of very early origin, but until the 15th century the system of embassy did not exist because of the less continued relations between nations; while to-day it has received great importance on account of permanent international communication, and small or great powers are obliged to hold their own foreign policies.

At first, the Grecian College, that is Socrates, Demosthenes, Pericles, Aristotle, etc., created diplomacy, which was then a mere policy based on honor and morality. So a nation in the past openly announced its intention to another and received distinct answer with same sincerity.

However, as time went on diplomacy lost its simplicity and grew into refined policy, which was directly born of the pernicious change of human psychology, due to the alteration of the ancient mode of life. The Makiavel and others drew the direction of to-day's diplomacy, whose verdict is, "Interest above right and necessity before righteousness." It is such a policy that the modern nations have adopted.

Consequently, let the statesmen of the world pardon me to say unservedly that the present diplomacy of peoples is characterized by falsehood, in the broadest sense of the word, and now-a-days the first condition of becoming a diplomat is to know thoroughly the "art" of dissembling. Because every politician's duty is to conceal his just or unjust national aims, and outwardly to present his nation in friendly relation with others. As, for instance, the famous Kavour of Italy until the last minute followed this policy with utmost cleverness and subtlety and amazed the whole world. Modern history is full of such mentions, as Lord Pitt, Prince Bismarck, Sultan Hamid, etc., etc., continued to act with the same method of refined policy; still not few diplomats in the present are following the same path of hypocrisy, whose secrets will no doubt be revealed sooner or later.

In this country, the growth of nations, the increase of their demands, their ungratified ambitions, insecurity of their interests, and international misunderstanding have set diplomacy in a very strained phase, so that to-day the greatest worry of a power is the protection of her existence and interests; all other questions have become secondary as compared with this one, and, therefore, a government with deep consciousness for its obligations and responsibilities will never spare any energy and means possible to secure the protective resources of the country and improve them in accord with the latest achievements of science. Thus until the safe condition of preparedness is secured, it is diplomacy that will remove any danger threatening the nation.

For this vital reason, happy is considered the people that is rich in subtle and skilful diplomats and has the wisdom to be ready to meet any international difficulty with actual force when her diplomacy fails. Nevertheless, it can not be denied also that every nation can not have the same capacity to create such a secure condition for herself, no matter how much national wisdom and diplomatic skill she is endowed with, because there are nations which being subdued by stronger powers, must conform with their rulers, since justice does not reign in the world yet.

* * *

Leaving aside the diplomacies of other nations, let us turn our attention to the policy of the U. S., which really does interest every true American citizen.

In the part on peace having partly explained our diplomatic direction, here I avoid repetition. Only this much I would like to add, that after the nation has been prepared according to the methods of this book, it becomes no more indispensable for her to follow, like others, the false policy of the day, and it will be wise to adopt the old diplomacy set forth by the Grecian College, since this is the logical and honorable method of international communication. That is, our policy should be so open that not only each individual of the nation should sincerely confess it both in the present and future, but also it should be sharply drawn in the Constitution so that the world may know what we can demand of other nations and what we can give them, and that we dislike to meddle with the affairs of others and hate any foreign interference in our business.

Through such an open policy the nation becomes exempt from all secret considerations and able to continue her relations with other powers as friendly as possible.

Masking the policy of a weak nation and leaving its fate to the skill and good will of diplomats is to some extent indispensable, but it is never excusable for an independent and strong people by means of secret policy to invite others' suspicion, or relying on the diplomatic competency of few

individuals to keep her policy in wavering condition and betray her fate to uncertainty. Because however patriot, honest, skilful, clever, and farsighted a diplomat may be, still due to human nature, he may have moments of melancholy and disability, when he is likely to think and judge wrong; or there may come minutes when because of personal anger or other compulsory reasons he is apt to stray temporarily from his direction and put the nation in an inextricable situation.

Recent events may well convince the reader that it is a ruinous direction to leave the fate of a whole nation in the hands of any individual; whether an ambassador or foreign minister, president or emperor; even a group of individuals has no right to shape the future of the nation, no matter if that is a council or party.

Therefore, we as a nation should set down our diplomatic principles in the Constitution and accordingly practise them without falsehood and concealed motives, with the knowledge of the whole nation, manifest courage, and pure justice.

We say, "with the knowledge of the whole nation," because the open policy indicated in the Constitution can not be distorted by any clever diplomat under the induction of interestedness, and nobody but the Constitution should decide the attitude of the nation in peace as well as in critical moments.

As a matter of fact, diplomatic bodies of constitutional nations explain their actions before the representatives of the nation, and often keen interest enables individuals to learn the secrets remaining in the very chamber of the statesman, especially in the U. S., where, however often clever diplomats are tempted to dissemble and create a critical situation. Therefore the first remedy for this gross inconvenience is to have our diplomacy expressed in the Constitution; and the second remedy is to carry on foreign relations with the knowledge of the people.

We advocate to appear with manifest courage before foreign powers, because after being in a condition of solid preparedness, a nation need not adopt a policy of deceit. Such a method of foreign relations must be maintained by the U. S.

We must treat foreign nations with justice, because the present wealthy condition of the U. S. compels her to be righteous, inasmuch as she cherishes no self-seeking motives, and is exempt from compulsion by others to do wrong. So she must establish friendly relations with all nations, in the same time being ready to redress any grievance. According to this principle, our ambassador must be represented near each power as the sincere and impartial judge of the nation, and our consul as our business commissioner, who with his own conduct shall prove to other nation that the U. S. seeks her own interest in the interests of foreign peoples.

Section C.

JUSTICE IN COURT.

The continuance of a nation's life and its glory and worth depends rather upon the degree of justice it exercises.

In fact, justice sounds cold and bitter to some, but it is by becoming accustomed to it that we can be free. Although the surgeon's knife inspires terror to the subject of operation, yet its touch is life-giving.

Justice is both a mutual relation between the constituent parts of a living organism and a condition of feeling in man. When the organs of an animal perform their mutual tasks, they generate health; but when for example, the liver, receiving the certain amount of blood running into it, does not give out the necessary amount of gall, then sickness takes place. Or, if a man doing his duty does not receive the due reward, feels grieved; if he gives one 100 lbs. of wheat and does not receive its equivalent, he considers himself a victim of injustice.

This is as true for the individual as for the community, because people oppressed under the tyranny become exhausted, weak, and melancholic, but commonwealths enjoying liberty are active, productive, and full of ardent. When Turkey is compared with England or Russia with the U. S., the truthfulness of this statement becomes obvious.

Tyranny, which does not guarantee sufficiently the right of citizens, is considered a series of injustices exercised by rulers on the subject. Since every violation of justice impedes the elevation of social life, it is rightful then, to identify justice with life.

Each government proudly represents itself as established on foundations of justice, however, history reveals the falseness of most of them.

When a government of a nation exercises justice in all the affairs of administration, naturally no grievance exists in it. The real establishment of righteousness ever has been desired by all just-thinking individuals, but, unfortunately, a class of selfish and cruel persons have succeeded in placing obstacles under its wheels.

Up to the present, it has been thought that justice is secured by two means: first, just law and indiscriminate execution; second, righteousness of judges. As regards the first, several times we have already repeated that all the details of just principles should be passed in the Constitution, in order that no obscure hint shall remain and interpreted arbitrarily and whimsically. Because, as it is familiar to many, especially to those interested in court problems, in the modern laws of trial there are points that need explanation, and there are defects which must be redressed.

The inconveniences of the present trial system are uncountable and can occupy whole volumes, but we shall be satisfied mentioning only seven.

First, the guilty is tried according to his confession or the testimony of

witnesses, but sometimes the former is unwilling to tell the truth and sometimes evidences contain nothing else but falsehood; thus righteous treatment by the judge in these cases becomes impossible.

For example:

A subtle burglar with a companion goes to a city and at night entering a rich house opens the safe; then after taking a note of the contents packs and marks them with his own seal, and replacing them in the safe shuts it and sits down in a corner comfortably as if a guest. Hearing what was going on, when the house-owner attempts to have him arrested, the burglar immediately appeals to the court as a prosecutor and tells the judge:

"We have visited him as guests and deposited our money in a sealed bundle, which he has put in his safe; now this man wishing to own our money, charges us with theft. As an evidence for my story the court may hear the testimony of my companion and immediately opening the safe find by bundle in accord with this note."

When the witness is listened to and the safe being opened the bundle is found there, the judge becomes obliged to recognize the house-owner as an slanderer and consign the bundle to the thief. In reality although this sentence was unjust, but the cleverness of the burglar overcame right, and the judge was unable to find out the truth.

In this case, until the truth is revealed someday, the house-owner suffers the wrong of conviction, since not having a definite guide before him the judge according to the provision of the law drawn or his personal judgment gives his sentence, without being responsible for it. As after John Bochman remained for the years in the Sing Sing Prison and Andrew Toth for 20 years in the prison of Pennsylvania, although their innocence was known, yet no compensation was given to them for their unjust imprisonment, also thousands like E. G. Lewis, of St. Louis, have been condemned wrongly.

These events plainly demonstrate the mistakability of the decisions of the court, which will inevitably continue under the present system of trial.

In order to do justice the court must both have a good guide of trial and satisfy, morally and materially, the innocent convict. Also, if, until some device is achieved for confession without torturing of convicts are promised mitigation of punishment in reward to true confession, there is much hope to obtain the reality easily and remain exempt from unnecessary expenditure and unjust sentences. Besides, it is necessary to consider more seriously the witness rather than existing conditions, because it is undeniable that often the court pronounces wrong decisions, rather because of false witnesses, always ready about the courts or in the bars.

Another important case is this, that the court considers the raising of a witness' hand as a sign of honesty. As a matter of fact, a true witness who hates lying already will speak the truth, without taking an oath, but the

wicked person who comes to hear false witness, together with taking the due oath lies and falsifies facts, without experiencing the least scruple. If it is thought that pious individuals fear lying after taking an oath but probably would not hesitate to dissemble when free of oath, it is necessary then to harden the ceremony of oath-taking; that is to require of each witness to put his hand on his creed book and inspire him with religious awe by means of effective oaths, as it was a custom in former times; in order that oath may have some meaning to witnesses of wicked classes.

Moreover, reliable persons often unwillingly prefer to keep away from the court, because they consider wise avoiding frequent visits to the court, killing of time, material loss, and hostility; and even called to witness, saying, "I didn't see, I didn't hear, I didn't know" etc., get rid of responsibility. If the present inconveniences which a witness often can not escape are eliminated, then the obtainment of truth telling witnesses will be much facilitated.

There are cases when the innocent becomes a suspect. For example, somewhere one of three companions is killed; the murderer cleverly lays the crime upon the third, who is really innocent, but unfortunately being very simple can not prove his exemption from the offense of slaying. As the fresh event of Leo M. Frank, of Georgia, and colored Conley, well explains this case.

There are also cases in which it becomes impossible to present any witness. As in solitude the insult or kick of a person to another can not be proved in the court, a secret murder has no prosecutor, a theft remains free from condemnation when it is not seen by others. Let us give an example illustrating these points:

A cow falling in a swamp dies; her owner not believing the shepherd appeals to the court. According to the provision of the law, the judge tells the shepherd to bring a witness, whereupon the latter answers: "If there were a witness, we would pull the cow out of the marsh and save her." Although the judge is amazed by the answer of the illiterate fellow, yet becomes obliged to convict him by force of the defective law of so-called learned persons—legislators.

* * *

Second, the causes of a guilt, evil or crime do not deserve full attention. Justice does not lie in hanging a man for murder or imprisonment for theft. Indeed, the murderer or robber are to be condemned, but to what extent? Is it not right to say that the person murdered or robbed or causing the crime is an accomplice himself? Why should a convict with good reason for committing a crime be punished as an ordinary murderer or robber? As a matter of fact, in the code the degrees of crime have been plainly indicated, but many points remaining obscure, the court decisions come out sometimes wrong and some-

times just. As, for example, in the case of a Rossa's dishonor, who murdered her deceitful fiancé, of Jersey, the sentence of the judge seemed quite satisfactory; however during the trial of Henry Thaw, of New York, the delay of the court, the waste of his wealth, his suffering for long time, and the unnecessary expenditure of the Administration—aroused the righteous indignation of the people, although the court was trying to justify itself.

* * *

Third, the accused person is set free, until the trial is over, through some financial security; so that the poor is kept in jail and the rich often is rescued by means of large sums, notwithstanding that in many cases the crime overbalances the ransom given for it. For example, a wealthy criminal for saving his life sacrifices ten or twenty thousand dollars and flees to some secure place; the poor, on the other hand, who may be innocent, in the prison until the court gives its decision. In such a case the best method is either to keep any indicted individual in jail, or after making his escape impossible, to leave him free without receiving any bond.

* * *

Fourth, in this country the election of jurors takes place with unnecessary expenses and in too long time. As an evidence to this, we mention the following, which is one of the many. In Chicago, for the trial of Cornelius Shea, 10,000 candidates were appointed for the jury, and of these about 5,000 were tried out within thirteen weeks and at an expense of \$50,000. In my opinion, the jury may be formed without any cost, of the aged persons among the experts of all classes, who have just been called to pension age, and who having retired from work in a secured economical position, according to my system, in 99 per cent. circumstances will conduct trials impartially. For the trial of the fair sex, intelligent old ladies may be appointed jurors.

* * *

Fifth, in the present, the court demands large sums of the suitors, on the ground that \$1004 is necessary for the return of a criminal refugee. However such a person can be brought over even with \$100, by third class voyage under the guard of a steamer or railroad officer—provided that the suitor should guarantee his prosecution as true and the refugee be searched for with the permission of the local government.

* * *

Sixth, the same lawsuit performed with \$4.00 and in a week in England requires \$400.00 and two years in the U. S. So some of suitors because of lack of material resources or long duration of trial prefer to keep away from the court.

* * *

Seventh, under the present system, owing to the insecurity and irregularities a natural tendency to prolong their cases, with the intent of both

making more profit and obtaining other changes also. Lawyers are not few who defend the dishonest conduct of a corporation obtain large sums, or pursuing the rich for their real or false promises to young ladies, pocket enormous amounts of money, or meddling with the affairs of a wealthy couple, try to create a divorce case.

* * *

As for the second case we may say that it will be safer and advisable to rely upon the detailed explanations of the law, than to trust the skill and honesty of the judge. Indeed, it can not be denied that the skill and honesty of the judge have a significant share in the outcome of a trial, especially when the case is of entangled or profitable nature. As in the occasion when two women claim the motherhood of a homeless infant, for determining the real mother the skill of Solomon the Wise is indispensable, in order that on his decision of dividing the child into two parts, the real mother should give up her right of motherhood for saving her offspring from death. But in this case also such an extraordinary event being at once passed in the code, the task of judges may be greatly facilitated.

There have been judges who with strong determination to remain loyal to the law passed, have refused every interest and consideration and even endangered their position. As when the present Czar of Russia was in Japan, while a crown prince, one day received a blow on the head from a Japanese policeman which event resulted in Russia's demand for the death of the officer. Upon this the cabinet of Japan finding satisfaction for the demand indispensable and favorable for their political interest, Emperor Mikado ordered the court to sentence the hanging-up of the policeman. The honest and obstinate judge, however, informing the emperor that death punishment is against their law, refused to obey and was deprived of office. The succeeding judge, likewise, insisting on the same principle, the law remained inviolated.

In the past, when Turkey was ruled by the terror of tyranny, the success of the empire was due to her principle of just law and the power of sword. Many of her righteous sultans used disguisedly to attend trials, so that judges, for fear of the presence of the emperor, always deliberately and impartially pronounced their sentences. Moreover, it was customary for a judge to promise a person, who being robbed, appeal to the court, satisfaction within three days. And in reality after three days either he returned the stolen goods or paid their value at the expense of the court. Besides, the minute a thief was arrested was raised on the gallows. So, under such strict system of court crimes and offences took place incredibly less frequently.

Since the last two centuries, however, judges abandoning themselves to injustice, and the same severe means of governing the ignorant people being neglected, justice in the Turiksh court has gone out of existence, and day after day the fall of the nation approaches reality.

In Europe also before 1776 important trials were conducted in the presence of emperors, and the people was convinced that the king was unmistakably since was chosen by God.

In Japan, for bringing about just sentence, some judges have exercised strange methods. As Itakourai Siheydi, the ideal judge, who has been placed in the class of Shinto gods, used to conduct trials while sitting behind a '*paravan*' and grinding tea. On the Emperor's inquiry about his motive of this queer action, Itakourai has answered thus:

"In our time, a judge, however witty and learned, is liable to be influenced by the external appearance of the person before the bar and prejudiced about him. Because an individual neatly dressed and with graceful face inspires an instinctive sympathy, the judge is inclined to admit his words as those of a truth-telling person; however a man with unpleasant appearance inspires some kind of instinctive antipathy and the judge declines to give credit to what he says, as if he were a dishonest person. On the contrary, often it happens that men with becoming clothing, attractive looks, and eliquent tongue are mean creators and odious scoundrels; and those with odd mien just and honest persons. Consequently, in order not to be prejudiced by external shows, I conduct my trials from behind a '*paravan*', without seeing the faces of persons appearing before the bar. The reason why I grind tea is this, that a person excited and out of temper can not judge right, no matter what the question is. Although a truly courageous and noble man never loses his temper, yet not being such, in order that I may be convinced that I am not excited, I keep grinding tea during the trial. When my heart is calm, my breast is strong, the grinder turns slowly and steadily, and the tea goes out well-ground, but when I see that the tea is not pulverized well, I understand that my heart is not calm, I am excited; when discontinuing the trial I postpone it for some other day."

This is a revelation that demonstrates the extreme rectitude of the judges of ancients. In the past centuries just sentence was sought with such skilful subtleties and through the efforts of kings.

Also in the present, In Europe and America through new devices some clever judges succeed to understand the real situation by judging from the looks and speech of the person at bar; likewise we may confess that now-a-days in all nations there are refined, honest, unbribed, and impartial judges, who by their just decisions add to the glory and pride of their nation. But this, too, is undeniable that as a rule, every judge not having the same qualifications, it is not advisable to leave, in some cases, the solution of a problem to the competence and righteousness of judges, inasmuch as they also are human and, naturally, sometimes mistakable. The number of strange sentences is beyond estimate. For example, in Jersey the value of a boy sacrificed under the train was fixed one dollar by the judge; and a man of West Virginia

was condemned to two years imprisonment for having stolen two eggs.

These real facts, therefore, head us to the conclusion that the radical remedy for creating righteous lies in the completement of the judge's guide and in the rule of his conduct rather than in his skill.

So for establishing full justice in our courts, I present the following suggestions to the public:

1. In the code of the country all the cases of crime, offense, and felony should be indicated in detail, together with their respective punishments states definitely.

2. According to the provisions of the section on punishment in this chapter, to regulate the modern system of penalty.

3. Quick action in courts either by means of short devices or increase in number of courts.

4. In each neighborhood to form of the pensioned sages with first class morals and good intelligence a mediating court, where quarrels among boys, cases of light offences, and business disputes of less than \$100 are to be settled free of charge. The mediating court reports cases of disobedience to its decisions to the court of the city.

5. Sworn jurors are elected among the honorable sages with first or second moral rank and good judicial knowledge, who hold office without any salary.

6. To subject the practice of the law to the conditions of the French *baroi*, and even to reserve it to those who altogether with having studied law bear the badge of first class moral. Also, besides securing the class earning of lawyers trough all business establishments; on piece work to fix the fees of those who are occupied with private cases.

7. As the lying witness is punished, so the truth-telling witness must be guarded against all hostilities. Frequent visits of witnesses to the court being stopped, every one goes there but once and in that time prepared all his report of evidence, after showing the judge his signature, and then immediately departs without waiting for the trial; in case the witness is required to stay in the court longer, he or she should be rewarded for the extra time he spends there.

8. Only those persons are recognized as witnesses whose honorable citizenship is ascertained by their moral emblems, and who are responsible for the evidences they offer and willing to bear punishment in case their falsehood is revealed; the testimony of individuals void of moral distinction only after being passed through strict investigation can be considered.

9. Abolishment of bond system and imprisonment of the convict during the period of trial, convicts exempt from all probabilities of escape are set free without security—provided they should appear in the court on time.

10. To secure the return of refugees in any country by means of an

international law, providing for the remittance (on requests) of such persons to their respecting countries, on request.

11. Abolishment of all modern expenditure on the part of plaintiffs.

12. After the serious examination of all the causes of a crime or offence committed, its punishment is decided in accord with the new system of penalty.

13. Sentence is pronounced upon confession of offence, consignment of signature and trustworthy testimony. The confession of the defendant void of a credible witness or unwilling as regards the presentation of his signature, is tested by repeated trials, because a liar is likely to change his speech at different times; upon the discovery of the lie of a defendant, this is sentenced to six-month imprisonment or a certain fine for each denial.

14. An offender telling the truth immediately in the first trial receives only the half of the legal punishment for the guilt or crime committed.

15. The court pays the expenses of the witness, detective, police, doctor, lawyer, travel, etc., which amount it collects from the convict, the convict unable to pay his expenditure is condemned to as many extra days of labor imprison as the number of dollars spent for his trial.

16. In case of a wrong sentence, due to the fault of the law or judge, the court satisfies the innocent subject morally and materially as well.

17. Fines and expenses sentenced in private trials wholly are to be appropriated for fees and the losses of the plaintiffs.

18. No impunity for debtors unable to pay, especially those who attempt to extort small sums from store-keepers by means of various intrigues in shopping.

19. To make the examination of bankruptcy cases stricter than ever, to abolish their court expenses, to decrease laweers' fees, to inflict violent punishment upon the fraudulent bankrupt, but to help the innocent start in business anew, without delay.

Whatever inconvenience of our court system are not mentioned above may be redressed by expert jurists, since more than what we have before us is beyond our ability and without the scope of this book.

Therefore when judiciary laws are detailed wisely and no obscure or ambiguous points are left, then, I believe, full justice will prevail throughout the country, and as the nation has reasons to pride over her present principles of democracy, so in time she will be glorified with most perfect laws and by setting an example of just rule to the world.

Section D.

REMUNERATION.

Remuneration is the motive power of justice. The individual must morally be rewarded for his honesty in order that his moral worth should

become of value. He who through his talent shows the evidence of being serviceable to society, should be placed in the position he deserves. The person aiding his neighbor or community by means of charity or productiveness, ought to be recompensed morally or materially in proportion with his or her service. He who is sacrificed for the independence of his fatherland, his family must be remunerated. The individual wronged by the strong should find justice. A creditor or prosecutor who appeals to the court not only ought to receive his money with interest, and official expenses, but also he should be satisfied by the recompense for his loss of time and material. Finally, the system of the reward of the just being extended by means of moral distinction, gradual prizes, and material, the righteous or meritorious must be satisfied actorily requitted, in order that receiving the remuneration of his or her service or work, the individual may rely on the exercise of justice and devote himself or herself to productiveness with ardency, which ushers in the welfare of society.

Section E.

PUNISHMENT.

As justice demands the recompense of the righteous, so it requires the punishment of the wrongful. Buddha said, "Punishment is a mighty prince, skilled ruler, wise executive of the law, punishment is controlling the human race; shie is awake when all are asleep; punishment itself is justice." This brief quotation fully explians the indispensability of punishment.

Punishment has vairous forms which in the course of time have undergone many changes.

In history, observing the series of punishments in early ages, we feel horror of the inhuman tortures exercised then, and the same time recalling the penalty reform of modern civilization, we are greatly encouraged, indeed. But it can not be denied that the good changes do not correspond with the standard civilization of to-day, and this is a remarkable point in the present. Because modern punishment are grouped in three classes: fine, jail and death. For a moment we lay aside the matters of the insufficiency of fine and irregularity of prisons, and consider the case of death penatly.

In our judgment, capital punishment besides not being becoming to modern civilization is also irrational. Although in the past according to the Mosaic law, penalty was an eye for an eye, and in accord with this principle, in many nations murderers are condemned to gallows, execution, or electric chair; however this legal custom is preposterous. Because it is the very belief that life is inviolable and all living men should die their natural death; and instead of killing its criminal members, society must practice the love commandment of Jesus, by trying with all the might of science to render individuals as long lived as possible.

By its act death penalty the public becomes in turn a murderer. After the causes of homicide are eliminated, if ever there be found a murderer, this instead of being condemned to capital punishment is preferably to be sentenced to prison labor for life. This method saves the public from committing the crime of murder and in the same time warns the criminal against the consequences of his devilish act he performs while driven mad. Many do not fear death so much as they do life-time work. As events have shown that the majority of convicts actually prefer to die immediately than to suffer till death. The reader remembers, of course, that assassin who killed King Umberto of Italy, according to the Italian law being condemned to life imprisonment, did not stand the intolerable labor of jail and hitting his head to the prison wall smashed it and thus took his own life. Similar events are not lacking.

It seems to us that it is more proper and effective to reduce penalty into four classes: fine, decrease of honor, jail, and out-lawing. It is possible deservedly to punish the convict with any, some, or all of these. However these methods should be carried into execution in such a manner that may reward evil, educate the criminal, and protect the public.

Care must be taken lest the defendant be condemned without a cause, lest a heavy penalty be inflicted for a light offence and vice versa.

As we mentioned, it is not justice to imprison a defendant, on account of delayed actions of the court, until the trial is over, and on ascertaining his innocence to set him free without further satisfaction. Justice demands the retainment of such persons in comfortable waiting-rooms, and the due satisfaction to them in case of exemption from the offense they are charged with.

Also, many among convicts with slight guilts instead of being reformed by the punishment they bear, are deteriorated more on account of its cruel execution. As the majority of these who, under the induction of satisfying their hunger for having stolen bread or a hen have been sent to jail for a short time, either being ill treated by the jailer or influenced by the evil counsels of examples of prisoners, until they are released become expert thieves, whereas through jail labor they should be instructed and then set free as good citizens.

Contrary to this, sometimes there are cheaters or criminals deserving of heavy punishment, who after a short time of desirable imprisonment or bearing some light punishment or paying an insignificant fine, come out with the encouragement and intention of continuing their inhuman conduct. Thus in time we find society replete of the wicked element of humanity.

Fine—Forfeiture becomes an effective penalty when proportional with the material resources of the convict, because the one dollar of the poor is equivalent to the hundreds or thousands of dollars of the rich. For example,

a poor person for kicking a man or forcibly kissing a lady is condemned to \$10 fine, and often not being able to pay that amount, is kept in jail for ten days; so that after he is set free no more he dares to commit the same act for fear of penalty. But the rich fellow after knowing that he can be freed by giving \$10 as fine, at any time can kiss whatever lady he pleases and nothing can subdue his passion; so that a millionaire may kiss hundred women in one day. However, if \$10,000 should be demanded for one illegal kiss, then the latter becomes obliged to control his wicked feeling. Therefore, in order that fine penalty may have its preventive effect upon all individuals, it is necessary to make the rich pay \$1,000 when the poor pays \$1.00.

Decrease of Honor—For civilized men the effective penalty next to fine is decrease of honor. If the system of moral distinction set forth in this book, should be adopted, then every intelligent and sensitive person, having become zealous of the preservation of the moral distinction he or she has received, will never desire that his or her honor should be lowered in the public, thus the changing of first class distinction into the second for an offense, or absolute deprivation of honor for a serious fraud, will seem a depressing punishment to an individual with more or less sense of humanity.

Prison—Jail penalty ever since has been considered a strong punishment. It has two grades, the one being life imprisonment and the other temporary imprisonment.

Life imprisonment, which is the heaviest of all punishments, should be sentenced for most serious crimes. For the irrecompensable offence of the criminal the public has a right to retaliate the subject. Such a criminal being excluded from society should be condemned to the antipathy and hatred of the world; moreover it becomes necessary to employ him for life in the most dangerous and fatiguing line of work, in order that by his earning both he in the prison and his dependents in society may be supported.

Temporary imprisonment, on the other hand, has entirely a different significance, because he who is sent to jail for some time, of course, again will have the chance to live in society. If he should remain alive in the prison; therefore it becomes necessary to change his jail into a reformatory environment, where he may be instructed in morality and kindness, in order that he should come out into the world being wholly reborn and disposed to live as a *man*.

Judging by events of the past, we may unreservedly say, that the modern prison system having, as a rule, a cruelizing and demoralizing nature, the innocent convict enters the jail, harmless and comes out of it avenger; but if the prisoner is slightly guilty, is set free malicious, or if an evil-doer, is released criminal, or if a criminal with furious nature and thinks nothing else but to revenge himself on society and continue his mission of crime. All these are realities affirmed by the conduct of 75 per cent. prisoners re-

leased, who instead of being profited by their sad experience and avoiding the repetition of a similar act, no more feel dishonor or are afraid of imprisonment. Consequently, year after year, the number of prisoners increases, as only in the State of New York, annually 1200 more persons are sent to pail.

I believe that men being educated and their economic situation reformed in accord with the methods of this book, the causes of offense and evil will be abolished and at least 80 per cent. of the prisons will be closed forever, undoubtedly. Still we should not neglect considering the condition of the prisoners in the remaining 20 per cent. jails.

As a matter of fact, putting in comparison the prison system of Russia and Turkey with that of the U. S., we may proudly say that ours is in a much better condition. As in this country there are best prisons, like the Florence Prison of Arizona, furnished with libraries, education, music, and equipped with sanitary conditions, or like Comstock and Great Meadows, with agricultural course of education. Also there are kind prison managers like Warden Robert B. Sims or Thomas Mott Osborne, who grant prisoners harmless privileges.

However every prison not having the same good condition and every manager and jailor not being disposed with the same kind nature or sometimes their human wishes being condemned to inertness, positively it can be said that the majority of the prisons in this country have not attained the condition suiting to-day's civilization.

These are not fantastic idea of my own, but realities brought to light by means of official reports. As, indeed, the reader remembers the report published by examiner Miss Vella Martin, which informs us about the women's department of Blackwells Island, the 150 cells of which are crowded with all kinds of women convicts, numbering 246 to 700. And it is a plain fact that the over-crowding of prisons gives birth to two evils, unhealthiness and immorality. Likewise Commissioner Diedling describing the obhorrible situation of Bedford Hills, the state penitentiary for women, calls it barbaric. A short time ago the prison management of New York, explaining the inenviable conditon of Sing Sing, has called this a slaughter-house. Although owing to the efforts of Mr. Osborne, in the future we may see it in a better condition. Similarly Sociologist Bouck White in his report on the prison of Queens Country, speaks of the insufficient nourishment, unclean beds, and cudgeling custom.

From these it follows that the majority of our prisons are in more or less poor condition.

Indeed, the guilty must be punished by jail, but not by an airless, lightless, and damp cell, nor by dirty and lousy beds, dirty clothings, and poor diet—which threaten the health of the prisoner.

Modern civilized nations have realized that prison besides being a place of punishment should also be a reformatory, in order that the convict after full repentance may be set free as a renewed, dutiful, and honorable member of society. Nevertheless, it is never advisable to change jails into amusement resorts, as some advocate, because then imprisonment would lose its significance and effect.

Outlawing—This form of punishment is, indeed, the heaviest penalty that a government can ever inflict upon a convict. An individual with sense of humanity and citizenship, would, doubtless, consider deprivation of enfranchisement intolerable. But those who not realizing the value of such a loss and with their evil conduct prove themselves worthy of it, should be outlawed without delay.

* * *

In conclusion to the above discussion we set forth these suggestions concerning civil punishment:

1. Penalty laws forming part of the Constitution must be exercised uniformly throughout the country.

2. Civil punishment is to be divided into four classes: fine, dishonor, jail and outlawing.

3. Capital punishment must be replaced by life imprisonment, jail labor, and banishment.

4. To classify fines in four groups, that is the one dollar fine of the poor, the rich with over \$10,000 should pay \$10 fine, that with over \$100,000 should pay \$100, and that with over a million \$1,000.

5. Decrease of moral distinction class by class according to the offense committed, but deprivation of honor for a crime.

6. To establish prisons in congruence with the local demand, and with all sanitary methods and conditions; avoiding over-crowding, darkness, uncleanness, and dampness.

7. The defendant should be detained with all accommodations, but in seclusion.

8. Imprisonment should last from one day till death; that is, penitentiary for convicts of one day to one year; regular working and moral instruction for prisoners of one to five years; hard labor and moral training for those condemned from five to twenty years; and toilsome and dangerous labor for prisoners of over twenty years or life prisoners.

9. Imprisonment should be differentiated as regards the nature of offenses; but in the meantime convicts of the same class must receive the same treatment and care, regardless to social rank or wealth.

10. The life of temporary prisoners is to include the following features: Simple and clean diet; lighted and airy cells; clean grass beds personal, simple but clean underwear and durable uniforms; distinguishable in regard to

prison grades; daily bathing and exercise; working in proportion with grade; enjoyment of literature in free hours; religious meetings on Sundays accompanied by instructive moving pictures; open conversation among prisoners of same class; correspondence in study hours, all letters, received or sent, being subject to censorship.

11. The wives of life prisoners become free of marriage bond; but in case they are unwilling to divorce, or have children and old folks, together with the families of the temporary care of, are supported by the prison management with the earnings of their supporters minus the expense of the latter. Of prisoners those who are entirely free from keeping anyone, receive the quarter of their earnings in the jail.

12. Convicts both outlawed and sentenced to life imprisonment are kept in labor prisons on desolate islands, and secluded from outside communication; but those who are imprisoned temporarily and outlawed forever, after release are banished from the country.

13. The sleepless prisoners should have dangerless light in his cell, for study.

Section F.

FINANCE AND EXPENSES OF GOVERNMENT.

Like all organizations, the organization of the public administration also, for paying the expenses of the government, needs a regular income, which is secured by the collection of taxes.

It can not be denied that taxation often creates occasions of national injustices. Events of the past show that often popular disputes originate from the irregular collection and unjust distribution of taxes. For example, King Charles I., gave up his head for attempting to collect unjust taxes; the first French revolution was born of forcible taxation; the U. S. rebellion against England was caused by the wrong taxation on tea.

Of course, we Americans pride over the principle of our ancestors, that taxes should be used only for the governmental expenses of the country, not for the luxurious living of courtiers. And it is the foremost duty of any citizen to pay regularly whatever taxes are imposed upon him, provided that they are expended for the good of the country.

As in other countries, in the U. S. also taxes are of two classes, the one is direct and definite, the other indirect and indefinite. The first includes personal property, and license tax, which are considered legal if imposed justly. The second is composed of custom duty, bandrols of smoking and drink commodities, certificate stamps, register, trial fees, fines, and various taxes imposed on all function from the birth to the death of the individual, who is born by tax, lives by tax, marries by tax, eats, drinks, smokes, consumes by tax, travels by tax, protests a wrong by tax, and, finally, is burried by tax.

In my own judgment, despite custom and fine, all other indirect taxes are marked with falsehood and fraud, since their amount remains uncertain and dependent on the consumption of goods. Such a system of collecting taxes means to tax the people without its knowledge. For example, owing to the European war, unexpectedly the Administration had a decrease of \$100 millions in its revenue, which means one dollar loss per capita. Now, instead of recovering this loss by means of direct taxation or, as it is logical, by duty on ammunition, whose manufacturers make enormous fortunes, the government issued a revenue stamp to be used on deeds and promissory notes. Similar stamps were used on checks during the Spanish war. In the future still other devices of taxation may be achieved.

Taxation without the knowledge of the people leads us to think that the same people taxed is unconscious or indifferent for governmental affairs and its civil rights and duties. But the people of the U. S. is not such. The 90 per cent. of the American citizens being fully aware of their tasks and privileges of enfranchisement, never would attempt escaping taxation, on the contrary, they will choose to pay honestly, regularly, and with pleasure what is required of them legally, especially that the public itself imposes the taxes.

Among the indirect taxes, fines ought to be used for the recovery of the loss of either party in trial that has suffered any damage, and it should not remain in the class of taxes. But the custom duty should be maintained, temporarily, for the defense of the economy of the country, until the nation feels no fear of material failure. When all the nations of the world adopting our principle make the value of their goods equal to ours and do not show likelihood to endanger the production and manufacture of the country, and our exemption from rivalry is guaranteed by them, then indirect duty may be abolished and its income added on direct taxes, if there be any need of it.

The just fixation and collection of taxes, and their legal distribution being without the scope of our work, we are satisfied to consider only their fundamental principles.

Therefore let us take into consideration the brief account of the modern amounts of revenue and expense.

Looking over the latest statistics of the income of the Administration, we see that the government has a revenue of \$1026 million, from which subtracting \$290 million, the income of the post office, (since this must be considered as a separate organization), then we have \$736 million, that is \$249 million from the customs and \$487 million from various sources. So it follows that per capita \$2.49 is collected as custom duty and \$4.87 as various taxes, which by no means is a great income or heavy tax, since under my system of living it will be possible to raise over a billion dollars to meet the expenditure of the Administration, without the participation of the post office.

Likewise, taking into account the last year's revenue of New York, which

is the richest city in the Union, we observe that with her five million population she has \$192,877,649 income to recompense her expenditure, which means an annual tax of \$38.57½ per capita or 192.87 on each family of five members. This would be, indeed, a heavy expense, with equal division and demand under one name. But its division into parts and distinguishment between rich and poor lightens the burden of tax and renders it bearable, and if like New York, all states should become populated and enlarged, probably even a \$10 billion income will not be sufficient for the expenses of the nation.

However, the point to be considered is not the increase of expenses, which causes great worry to some nations, but the security of the sources of income. Because when a person spending one dollar a day earns 99 cents, he assuredly knows that each day's leak of one cent gradually is going to increase his debt; while another earning \$10.00 a day fearlessly spends 7 or 8 dollars and lives comfortably, confident of his future independence.

* * *

The aim of taxation is the payment of present and future legal expenses. Therefore, it is necessary first to consider the fixation of expenses. The rates of expenses are fixed in proportion with public expenditure, which we may divide into five groups:

I. Expenses of internal and external protection with all its branches, that is, (1) salaries of all its members of administration, (2) expenses of the police department, (3) expenses of the navy and army, (4) expenditure for life and property protection, (5) expenses of the court, and prison.

II. Expenses for education with all branches: (1) grammar school, (2) high school, (3) technology, (4) college.

III. Hygienic and aesthetic expenses: (1) security of health and comfort, (2) cleaning of dwelling, (3) decoration, (4) progress, (5) beautification.

IV. Charity expenses, intended for free healing, support of the helpless, and remedy for misery.

V. Expenses for payment of national debt left from the past.

Therefore, to the above five groups adding also the new branches made imperative in the present, for recompensing all these, I would ask with the amendment of modern taxation to abolish all minor duties and to establish the following system of taxing:

1. Personal tax, for protection expenses.
2. Income tax, for protection expenses.
3. License, for expenses of education.
4. Rent estate tax, for expenses of hygiene.
5. Legacy tax, for expenses of charity.
6. Custom tax, for expenses of payment of debt.

Article I.

PERSONAL TAX.

The indispensability and system of personal tax has been accepted and advocated by many, so that we do not need more convincing proofs.

However, every state presenting a different view about personal tax, this still remains exempt from the rule and regulation of the general public; because the personal tax is not appropriated for its special purpose, that is, for expenses of protection, as it would be natural that a person for the protection of his life and family should have paid a certain amount from his earning. In consequence of the indistinct conception of the rectitude of this view, the principle of personal tax has been altered and left defective, imperfect, and in an unjust condition.

It is defective, because one person pays and another does not, and this not only for the adoption of some states and rejection of others, but even in the same state that has adopted the principle of personal tax.

It is imperfect, because in the same state a fellow with \$3,000 net income has to pay and the one having less than that is free. In this case, if our aim were to distinguish the rich from the poor, the question would receive a just nature, since it is natural that a person with \$500 to \$600 and supporting a family can not be demanded to pay such a tax, but leaving free the man who earns \$1500 or \$2,000 means to neglect doing justice, and the more interesting phase of this case is that the business man with \$3,000 income is subjected to personal tax, while the officer having a salary of \$13,000 is left free, as if exemption were the monopoly of government agencies, as it was so in early tyrannical age.

Finally, it has been left incorrect, because personal tax has been confused with personal property or income tax, so that the color of the matter is changed, since personal tax is one thing and income tax another.

After setting forth these inconveniences, I commit to the attention of the public the following three rational means for their just and radical remedies:

- a. To distinguish personal tax from income tax and collect it from earning.
- b. To make all working men and women participate the payment of personal tax.
- c. To appropriate the personal tax thus collected for only expenses of protection.

First, personal tax being imposed in proportion with class earning under the new system of this book, both the rich and poor justly participate in its payment and no fraud can take place. Because, according to the new method, the annual earning of each working individual being obvious, no more any need of investigation for registering, examination, swearing, etc., formalities

remains, and everybody willingly pays his dues.

Second, for the demonstration of the legality of personal tax collected for protection, it becomes indispensable to legislate the participation of all working men and women in the payment of personal tax. Because if, naturally, the palace or extended property of the rich requires defense, so do the house or farm of the poor; or the officer demands just as much protection as those of a common place individual. Consequently it becomes necessary for the officer or teacher, merchant or secretary, artisan or farmer, captain or laborer, driver or servant, for all male and female workers to pay their proportional shares of personal tax. Even should not be free those citizens who live in foreign countries, who every year regularly must pay.

In this case the distinguishment between the rich and the poor lies in the amount they have to pay, and not in the exemption of the latter. For in accord with the methods of living proposed in this book, the lowest earning not being less than annually \$1,500, the difficulty is abolished and an ordinary worker paying yearly \$25.00 as personal tax is not affected by the decrease of that sum; also the President can pay \$1800, which is the 2 per cent. of his salary, \$90,000.

Third, personal tax becomes just and compulsory when used only for protection purpose, which we have set forth in the previous pages.

Therefore, according to my own estimation, \$25.00 being collected from the worker or farmer with earning \$1500 and 2 per cent. of their earnings from those with more revenue, and the personal tax collected thus being added to the income tax, all expenses of protection are fully paid. For example, let us suppose that, under the new conditions of living, in the country there will be 25 million working individuals, and the average personal tax being \$37.50 per capita the total should amount to \$937½ million, and this sum being added on the \$300 million income tax, by 5 per cent., from these two taxes the nation will obtain a revenue of \$1237½ million. Now, this fund, no doubt, will fully pay all our expenses for protection, internal and external.

However, this estimation being rather theoretical, we ought to consider what is practical. So, as a real calculation we have the following. In the first place, the total amount of protection expenses is fixed by the conviction and decisions of the public; consequently the list of all working citizens and their earnings is added together and then a percentage of their earnings and the expenses of protection is denoted as the basis of personal tax—provided that the tax of the laborer should not exceed \$25.00. This arrangement becomes affirmative, unobjectionable, unfalsifiable, and unchangeable, until a new expense takes origin; and it is legislated after all reports of local councils have been compared in the House of Representatives and with the approval of the people.

Article 2.

INCOME TAX.

The principle of income tax also having been comprehended by many as a just one, we do not have much to say about it. Only we wish to mention these rational points, that income tax, too, not being collected in all the country has been left imperfect, and in places where it is collected the income of the individual not being manifest, just collection becomes impossible and frauds frequent. Because sometimes the dishonest individual, relying on his false oath, conceals his real income and avoids due payment; while sometimes the imprudent officer tries to register more than the latter possesses (as one time in New York a man's ability was registered \$500,000 when his income was but \$640.) From these acts rise uncountable protests and court businesses with immense expenditure, without satisfaction to either party in dispute.

Whereas, according to our new method, the income of each individual being formed of profit on shares and interest paid by the Public Bank, and all shares and money invested in the bank having been made public, no suspicion or occasion of fraud is left. For the carrying on of the collection of this easily and without expenditure, I suggest the following schemes:

1. The coupons of annual profit on all shares sealed, the profit of any share is received from the organization concerned. On this income 5 per cent. tax is imposed.

2. To receive 5 per cent. income tax on money interest directly from the bank, in account of the individual.

Under these conditions, no person with any income can escape paying his income tax, so that if even the widow who is out of employment should pay the \$5.00 from her income of \$100.00, has no reason for discontent or complaint as regards her participation in the payment of income tax, because her capital is invested on real estate or business shares by 4 to 6 per cent. interest, and her income remains always under security.

Article 3.

LICENSE.

Like personal tax, the principle license also has been adopted by the U. S., where it is collected from bars, tobacco factories, etc., etc., as a guarantee of the protection of such businesses. In this country the license system is very restricted, especially in unprohibitionist states. While in some countries it has become more common under the name of *patent*; as in Russia many businesses are carried on by patent system.

The purpose of this book being to put all the functions of the business world in warranted condition, the extension and popularization of license becomes indispensable. Because any undertaking whose exemption from dangers of rivalry and the like is necessary, its establishment and continuance should

naturally be secured by the allowance of the public, and when the public allows with guarantee, then it becomes a just principle that the public also should be profited by that warrant, by receiving a tax in lien of the protection that it guarantees.

As the personal tax, so license presents several vital questions, such as its appropriation for education, easy collection, popular participation, permanence, justification, and rationality. Let us discuss these points more broadly.

First, the appropriation of license for education becomes imperative, since in the present education presents a greater demand of expenditure. Because on looking at municipal statistics we see that of the \$1,236,782,924 general income the \$260,736,256, 21.08 per cent. is expended for educational purposes. Also considering the balance of revenue and expense of the state of New York, which is the richest and most luxurious for education in the Union, we observe that of her total income \$192,877,694 she spends \$39,840,349, that is 22.01 per cent. for education. The two percentages do not have a great difference as regards the division of revenue, while they show a great difference as far as population is concerned, since New York spends for education \$8.00 per capita, while Norfolk only \$2.15.

These figures distinctly show that in the present license tax produces an insufficient revenue and is unequally imposed.

Because while 16½ million children receive primary education and 1,508,591 students are trained in colleges or technologies, but there remains still a large multitude in the new generation that sorely need learning; moreover, education as a business being left to the freaks of individuals, these demand from \$50 to \$650 for the annual instruction of a pupil, so that many being unable to pay that much, remain untrained at their own loss and that of the public as well. Also we see that in the country there are only 19,977,820 students, of whom 18,008,591 attend to public schools and 1,969,229 to private schools, or in both institutes 17,061,962 grammar pupils, 2,619,858 high school and technology, and 216,000 university students; of whom only 1 per cent. receives high education.

Thus the scantiness of scholars and insufficiency of education become evident; for from our 100 million population we can raise 30 million students if we make education public and free. Consequently, for giving satisfaction to this demand, according to my calculation, we need a minimum of \$3 billion a year, that is, \$30 per capita or \$100 for each pupil. Undoubtedly this is a large expense and a big gate to taxation.

If, for a moment, it should be imagined that a \$3 billion expense can be added on rent estate tax, as is the case with grammar school education in the present, the actualization of such a scheme would create an intolerable burden and, therefore, unacceptable. Because if it is wanted to collect tax from the house of the poor, also the 3 billion being divided on the present

40 billion registered, the percentage becomes $7\frac{1}{2}$ per cent, which shows no possibility of collection; but if with good will the dwelling is left exempt, and be divided on the future 25 billion of rentable business places, it will become 12 per cent., which is practically refusable.

Therefore, since the total expenditure, which amounts to \$3 billion, is indispensable for the present, it is necessary, then, to take the education expense from the real estate tax and add on the license, for, the future enormous expense of education can be obtained only from the general business department and license tax. This method is both imperative for the new system of education and easy for practice. It is easy because in the country there being at least 300,000 organizations, each contributing \$10,000 the total of \$3 billion is raised with no difficulty.

Second, the collection of license will present no hardships, since it is automatically secured through all transactions of business, which will take place with license, without sensational raise of cost.

Third, the participation of the whole of the people is guaranteed, because every working individual contributes through the business he runs. For, the farmer, business man, and manufacturer participate by paying license; or the officer and others have their shares of payment, although imperceptibly, by having purchased his diet, clothings, and all exigencies from places paying license.

Fourth, license will be permanent after being definitely legislated. As the present expense of grammar education for being paid permanently has been imposed on real estate tax, so being transmitted to business it will be secure, guaranteed, and lasting.

Fifth, all these facts justify the indiscriminate subjection of all businesses to license.

* * *

In conclusion to the preceeding inquiry, I set forth the following suggestions:

1. All the functions of the business world should be subject to license tax.

2. The revenue of license must be appropriated only for education, science, literature, and arts. In other words, by it each town and city should offer grammar school education, each city high school education, and each state college education; also part of it ought to be set at the disposal of the Federal Literature Faculty, for the translation and publication of famous literary works, and another part should be appropriated for the National Library and public libraries, night lectures in grammar schools, publication of education of educating magazines, courses in hygiene and physiology for pregnant women, and, finally, any kind of scientific and artistic improvement.

3. To divide license into two classes with five degrees respectively: the

one class incorporative manufactural or commercial and the other being individual.

4. The degrees of the two classes and their license rates are legislated by the House of Representatives according to the reports of local bodies.

5. The five license degrees of the manufacturing class is to be from \$5,000 to \$25,000; that of the commercial from \$2,000 to \$10,000; and that of individual business men from \$100 to \$500.

6. The amounts fixed above may be increased or decreased in proportion with public expenditure.

Article 4.

REAL ESTATE TAX.

Rent estate tax has been an ordinary duty in all the world, its principle being adopted by whole mankind.

However, the collection forms of many countries differ, some taxing the land and building, others receiving proportional amounts from the production of the land and from the rent of the building, and others collecting from rent and abode. As in the U. S. also rent estate tax is collected from all lands, cultivated or not, and houses of the rich and poor, whether lived in or rented; which changes every year according to the expense of education.

In fact, the principle of changing the amount of the tax, in proportion with the need, is praiseworthy, but the collection of tax from unproductive land and houses, owned or rented, is by no means justifiable, especially when personal tax is imposed. It is true that uncultivated lands should be taxed in order that their owners may be obliged to culture them and not await the future increase of their cost, according to our method, the result of the future high cost of uncultivated lands belonging to the public, their taxation becomes unnecessary. Also after a working person pays all the personal tax he has to, it is injustice to tax his house or farm. Even when there is no personal tax, expecting some public revenue from the abode or land of the poor is inhuman, although to-day ruthlessly the \$1,000 to \$2,000 house or garden of a poor family, and even the cottage of the poor widow is taxed.

In my judgment, this principle is the acceptable, legal, and justifiable, that the rent estate tax should be levied only on public lands and properties which are leased for agricultural or business purposes; all private properties must remain exempt from taxation.

The revenue of rent estate tax imposed with this method is to be used, as we have said before, for public improvements and constructions of harbors, bridges, roads, sewages, forests, gardens, gymnasiums, irrigation, dikes, drinking and washing water, street lights, baths, cleaning of streets, transportation or rubbish and ashes, city decoration, improvement of villages, etc., etc.

Here comes to our mind the question, that is it possible to pay all the

expenses of public improvement only by rent estate tax? As the affirmative answer we put here the following estimations.

The statistics of 1910 shows that the municipal expense of 158 leading cities being \$1,236,782,824, the 55 per cent. of this has been appropriated for education and protection, 32.07 per cent. for Administration and improvement, and 12.93 per cent. for debt and charity. Therefore if the 32.07 per cent. should be reserved only for improvement, then we have a sum of \$396,636,251. Besides, on considering the municipal expense, for water, light, roads, etc., we see that the city of New York spends in a year \$27 million for public improvement. Thus comparing these two accounts and taking into consideration the whole requirement of improvement in 1490 cities with over 2,500 population, we can figure out roughly an average expenditure for improvement, \$750 million, and accordingly fix the rate of rent state tax.

Therefore, to show the real process of taxation of real estate, let us consider the new value that all public properties will receive.

In an statistics of 1910 the worth of all public properties in the country was shown to be \$38,165,375,786, which is, no doubt, their underestimated value, since only the state of New York has nearly one billion property. Although we have not at hand the detailed statistics of the public properties of this country, but, in our opinion, the new value of all national lands rented and business properties aggregates at least \$25 billion. Consequently for obtaining \$750 million revenue 3 per cent. rent estate tax should be fixed.

This may be considered heavy for certain parts of the country, as compared with the present real estate tax, since some places pay 1.20 per cent. and others as high as 3.10 per cent. owing to their demand of public improvement. Nevertheless, whatever the new percentage, being procured from business, it will not affect the economic condition of the people, because the payer of the tax will be the work and not the individual.

If it is desired, the rent estate tax being entirely abolished can be added on license duty, since both have the same source—business. But if it should be maintained separate, still it will not seem a heavy tax, nor will it resemble modern bandrols or stamps, as far as deceitful nature is concerned, because everybody equally participates in the payment and becomes aware of its collection and use, as we explained in the previous article.

Moreover, the 3 per cent. real estate tax will not seem heavy, because of the value of the property 2 per cent. being denoted as prepayment, 4 per cent. interest, 3 per cent. rent estate tax, $\frac{1}{2}$ per cent. insurance tax, and $\frac{1}{2}$ per cent. for repairing, its rent should not exceed the 10 per cent. of its value, which is less and not more than the rents of the present.

Consequently, summarizing our investigation on rent estate tax, we present the following suggestions to the public:

1. Abolishment of taxation on private properties; imposition of rent estate tax on only public properties that are leased.

2. The revenue obtained from rent estate tax should be appropriated only for local improvements.

3. Rent estate tax should be fixed in proportion with the real value of the land purchased plus the worth of its production, that of a building is fixed in proportion with its original value of erection plus its business value. The tax may be changed accordingly with the demand of improvements, until the 25th year, when the property becomes possessed freely after that the tax ought to be increased a little, to correspond with the amount of the interest and prepayment which are stopped by this time, in order that the work of local improvements may be carried on in the future. These arrangements preferably should be made by local councils and approved by the House of Representatives.

Article 5.

LEGACY TAX.

In the U. S. many have felt the importance of bequest tax, but still its principle has not been adopted for execution; while England and France have acted more wisely in this respect.

Having explained its necessity in the chapter on inheritance, here we avoid repetition, hoping that every sound minded person shares our opinion.

Each individual tries to get rich for two distinct purposes, either for living comfortably and luxuriously or for preparing enormous wealth for heirs and, thus, immortalizing his name.

Many benefactors before their death leave bequests to various charitable institutions and purposes. While others either not having the same wisdom to use their riches or by sudden death depart from the world without any wise arrangement as regards their possessions, because if in the present the 99 per cent. of millionaires make out their wills, on the other hand, some owners of \$50,000 to \$100,000 or over carelessly and thoughtlessly do not prepare any legacy. Likewise, there are those who appropriate all their wealth for human ends, leave their posterity without heritage.

So, the last two cases representing extremes, it becomes necessary for the public to draw a limit, and that limit becomes, in my judgment, justly marked only when the fatherland is made a sharer of the bequests of her dying citizens. Because one dying without making his will, can not know how his wealth is used after his death, no matter if he is assured that his heirs will possess it. Moreover, part of his riches being made over to the public, by no means his heirs are considered as deprived of their birth right, since the public will have previously secured their business, safe living, and the means of comfortable life. Similarly the bequeathor becomes obliged to

prepare his testament with justice, neither hearing the worthy among heirs nor neglecting to leave any heritage to the country.

Therefore, these unobjectionable views demonstrate the indispensability of the participation of the public in legacies and the necessity of heritage tax.

In the fourth article we said that bequest tax should be appropriated only for charity institutions. This, in our judgment, seems more proper and acceptable, because the dying rich testator having performed his task to the country as far as wealth is concerned, it becomes logical that his money should be used for virtuous purposes, especially for charity, in order that his benefaction may have served its due aim.

Here a point comes to our mind, that the collection of legacy tax depending on the death of wealthy bequeathors, perhaps it should take an indefinite nature for sometimes increasing and sometimes decreasing, and so heritage tax may become, like the present indirect taxes, irregular and instable; while charity work needs unceasing continuance. Consequently, taking into consideration the year of last revenue from bequest tax, we must solidify our scheme in proportion with our expenditure for charity, in order that this tax should become as one of the direct taxes.

Although we are assuredly convinced that under the new system of the business world great many miseries being alleviated no more large charitable expenditure will be expected, however, regardless to this fact, we make our estimation accordingly with the present expenses of hospitals, asylums, orphanages, etc., which amount to \$300 million a year. Therefore, for all the charity work this country has, in our opinion, it is safe to consider \$500 million as the annual sum needed.

Now, having in mind the ability of the people of this country, we can rely upon the guarantee of the obtainment by heritage tax an annual revenue of at least \$500 million, and in order to be convinced of this it is enough to examine the death list of the rich with over \$50,000 during the last few years. Withal, if there should be any leak, it is possible to balance it by temporary loans, since already we have many aged millionaires who will leave large fortunes in the near future.

So, here we refer the reader to the suggestions relating to legacy tax to the end of the chapter on inheritance, in section H.

Article 6.

CUSTOMS.

The imposition of duty on imports has been considered necessary by all powers for two strong reasons, first, for protecting home business against foreign rivalry, and second, for obtaining some revenue for the country.

Investigating the U. S. system of duty, I find that it is intended more for getting income than for protecting commerce, and that the present method

of customs does not meet the present demands of the country as it should have done. Because as far as I was able to study this question, I formed the conviction that there are three chief inconveniences in the duty system: first, it is unjust in some points, second, it is partly imperfect, third, it is changeable temporarily.

First, it is unjust in some points, because although the available and justifiable principle of taking in free any goods not found in the country has been adopted, yet there are many commodities which are produced in this country, but indiscriminately have been subjected to heavy customs. To this class belong Greek and Turkish goods whose presence in the U. S. although important, is rendered impossible on account of unproportionably high customs levied on them.

Also there are goods which although exist here, but because of their inconsiderable preparation are very scant or, on account of lack of varieties, do not meet the popular demand. For example:

Notwithstanding that almonds, hazel or walnuts do not satisfy the need of the country, 3 cents customs is imposed on the pound, while 5 cents on shelled, on the other hand, peanuts, which is abundant, has a duty of one-quarter cents. Nevertheless, the first three having more nutritive value, their importation should have been encouraged by means of lowest customs possible, as long as they are not produced here sufficiently.

For not being produced here, sometime ago ripe olive was taken in without any duty, but now with 2 cents a lb customs, whereas its great demand and usefulness make its free importation justifiable and necessary.

Machine olive oil justly is imported with no customs, but food olive oil with 25 per cent. duty, however the importation of the second as a diet and its scantiness in this country demand its free admission.

On the pound of plantable onion 10 cents customs is taken, while by its free importation it would be possible to produce choice varieties of onions.

A pound of tobacco leaves whether worth 5 cents or \$5.00, has as a rule, 35 cents a lb. customs; whereas our lack of Greek, Turkish, and Havana tobaccos should have allowed their free admission.

Although in the country various kinds of carpets and rugs are prepared, but our inability to manufacture their oriental varieties causes the imposition of 10 to 90 cents customs on the foot and fixation of 40 per cent. rate.

Opium being used for medicinal purposes, who dares to say that the demand of \$1.00 customs on a pound is just?

Thus, figs, grapes, wool and many similar commodities, which we avoid naming because of our narrow scope, together with not having produced or being very scant in this country have too high rates and customs.

Second, our customs system is imperfect, because there are varieties of imports that have not been taken into consideration. For instance, years

ago an Armenian brought a hedge-hog to this country, whose blood and flesh are used as medicine; however the animal not having been registered in the customs-book, until the process of the fixation of its duty was finished the hedge-hog costed the owner \$18.00. Such happenings are frequent, for the revelation of which we ought to examine the customs register of the country.

Third, it is changeable, we said because the tariff principles of the two strong political parties of this country—Democrats and Republicans—not being the same, and the final regulation of customs not having formed part of the Constitution, it undergoes of the party in rule.

The change of customs would be justifiable when, for example, after the sort of a free import being insufficiently prepared in the country for obstructing its foreign rivalry it becomes necessary to levy duty on it; or because of the insufficiency of a commodity imported the abolishment of its customs seems urgent. But keeping the fundamental principles of tariff indefinite and overturning the business situation of the country for party purposes is calamitous to the nation.

Perhaps reasoning that the rule of any party represents the will of the majority and, therefore, any change, some may claim in the customs system is justifiable. However, it is not so in our judgment, because the tariff being a means of the protection of our national economy, it becomes indispensable for us previously to legislate whatever principle is the most acceptable and pass it in the Constitution, together with the mention of cases and change—in order that the chief course of the functions of the country should not be subjected to uncertainty and wavering. We are positive that every experienced business man fully realizes the horror of business panics caused by the repugnant activities of the two political parties.

Moreover, we can not stipulate the principle of reciprocity with foreigners for exporting a free commodity for another free import, because then every nation would follow the method most favorable to herself. As for its coffee or Brazil nuts we accept without customs the government of Brazil does not take our cotton free and levies $7\frac{1}{4}$ cents duty on the pound; also France imports our cotton freely, but has imposed 37 cents customs on the bushel of wheat.

Therefore, as others, naturally hold their interest higher from our own, and we are unable to make arrangements favorable to us, so we also must consider first our profit and accordingly fix our customs on imports, no matter whence they come. Because, as we have explained before, we need not interfere with others' decision for securing large consumption for our merchandise, or we have no right, even when backed up with irresistible force, to enforce our will upon foreign nations.

Indeed, we must defend ourselves, because when we receive goods from abroad naturally we recompense them with our money, while when we consume

our own commodities we circulate our money in our own country. Withal, we are obliged to import certain goods which we do not prepare, and whose cost we must not increase by levying customs upon them. As for our remnant merchandise, we should export to the countries which demand for consumption or we ought to increase the manufacture or production of such goods that are greatly consumed by foreigners, or if it is impossible to prepare what is asked for, then we turn our attention to our own home consumption, which can easily satisfy us.

The collection of customs is of indefinite nature, and so long as it remains so we can not consider it as a permanent and direct tax, with its changes during the last thirty-five years in mind. As being \$137 million in 1879 and amounting to \$333½ million in 1910, to-day it has fallen to \$249 million. Consequently, the security of a fixed sum can be made clear only when the legal principle has been resolved upon and with unchangeable rates the importation business is carried on for some years, for finding out its average result. Still, whatever the future revenue of customs, this much is evident that it suffices for the payment of the expenses concerned. Besides, as we mentioned, the revenue of customs must be used first of all for the payment of the interest and installment of public debts, then as a deposit for future unexpected mishaps, and, finally, after being insured, it should be united with rent estate tax for use in public improvements.

So, first taking the question of debt payment we may form the following real estimation:

Deducting \$1274 million, which belongs to transportation business or is paid by its revenue, from \$3728 million, the whole debt of the country, state and municipal and adding the remaining \$2454 million, which is the net debt due to protective functions, on the federal debt, \$1046 million—we obtain \$3500 million as the total debt of this country, upon which 6 per cent. interest and 2 per cent. installment being fixed, our debt expense becomes \$280 million. But, owing to the new principle set forth, we do not think that our customs revenue will be less than \$280 million, and if ever unexpectedly it should be so, the only result of this inconvenience will be prolongation of the payment of our debt.

Perhaps, recalling the \$23 million interest by 2 to 3 per cent. on the federal debt of \$1046½ million and the magnitude of 6 per cent. interest we have proposed, some will find themselves before a puzzle. However, the reader will remember, of course, that our rate of interest on the debt of the Administration is 6 per cent., since our principle is equal regulation. When 6 per cent. interest is paid on the money invested in a business which has been secured, then there will not be found one fool that should appropriate his money for administrative debt instead of business, because as the Administration is reliable so will every line of function be secure, whether that be

transportation, manufacture, or commerce. But if 3 or 2 per cent. interest should be fixed for business, which will be as guaranteed as the Administration, then those who invest money in business will not find satisfaction; therefore for making every branch of dealing satisfactory, it is necessary to higher the interest on the public debt also.

* * *

After having fully discussed the problem of customs, we call the attention of the people to the following suggestions:

1. To pass in the Constitution the important condions of customs as unchangeable principles, and to guard them against party influence.
2. To admit as Constitutional principles of customs the following conditions.

First—Goods that are not manufactured and produced or are insufficient in the country—such as hazel nuts, almonds, walnuts, ripe olive, rice, lentil, grease and olive oil, tobacco opium, etc.—must have no customs, like tea or coffee, until their satisfactory preparation in the U. S.

Second—Commodities that sufficiently are produced in the country and whose importation hither affects their ordinary cost—such as cotton, wheat, green olive, dry fruits, oil, wooden wares, metals, stones, etc., should have 20 per cent. duty.

Third—Manufactured goods necessary for use but not prepared in the country—such as oriental rugs, china wares, mirrors, etc.—ought to have 25 per cent. customs until their preparation here meets with their demand.

Fourth—Merchandises whose material or choice kind is not found or prepared in the country and whose importation is indispensable for certain sections of the people—such as black Russian caviar, European sardines, French peas, Turkish conserves of vegetables, etc.—should be levied on 50 per cent. duty.

Fifth—Luxuries not manufactured in the country—such as embroideries, laces, diamonds, perfumes, ornaments, etc.—must have 75 per cent. duty.

Sixth—Artificial goods amply prepared here—such as conserves of fish, meats, milk, fruits, vegetables; manufactured of silk, wool, cotton; furniture of metal, wood, stone, paper, sugar, etc., etc.—will have 100 per cent. customs.

3. Changing the amount fixed on percentage into a rate equal to the average value of commodities appraised by the Exchange of the country during several years by weight and measure, to consider the same rate as the inalterable unit of systems. For example, after the Exchange has fixed the rate of French peas, that is imported 30 cents each bottle, the profits of the importer and dealer being deducted, the merchandise has 16 cents as capital value, of which the 50 per cent., 8 cents, becomes the unchangeable duty of rate of a pound of French peas. Again, the sale rate of a yard of taffeta

being fixed \$2.00 by several years experience of exchange and its profits and customs being discounted when the real value of the yard becomes $82\frac{1}{2}$ cents, of this 100 per cent. is fixed as customs, so the perpetual customs rate of the yard of taffeta worth $82\frac{1}{2}$ cents will be $82\frac{1}{2}$ cents, but not on percentage.

4. For frauds in weight or measure the native importer should be held responsible since unnaturalized foreigners will not have allowance for importation); The business accounts of the former being open and subject to public investigation, deceit will be avoided in the majority of cases.

5. As in the present, spoiled imports are taxed in proportion with their decreased value; but for merchandises that are guaranteed with customs and whose loss can be recovered by insurance, duty is taken in account of full value.

6. The revenue of customs is to be appropriated for the payment of the debt of the country, states or federal; after clearance of debt, it should be used for the improvement of the country.

Article 7.

COLLECTION OF CUSTOMS.

In the present method of collecting the revenue of the country there are several inconveniences that cause public discontent.

First, license tax, such as that on bars and tobacco factories, is collected all at a time, and for the person concerned it is pretty hard to appropriate, before establishing his business, an important part of his capital for license.

Second, in some places proprietors are not notified early of the real estate tax fixed, and so before the owner in a remote place, or unaware of the matter, becomes informed of the new arrangement, he is fined for delay in payment.

Third, on account of postponed payment of tax for any reason, the property is put up for sale without the knowledge of the possessor; this is an effectual means to correct the careless proprietor but far from justice.

Fourth, in some places, real estate tax, being divided into two parts, in case the share of the next six months is paid early the payer receives discount for interest.

Consequently, for securing, facilitating, and legalizing all collections, more proper I deem the following methods:

1. Collect personal, license, and rent estate taxes in four divisions and every three months; that is, the first part on the 2nd of January of the same year, the second on the 1st of April, and the third on the 1st of July, and the fourth on the 1st of October.

2. To collect the income tax from the coupon of shares and Public Bank.

3. The heritage tax is collected wholly on the seventh day after the

death of the bachelor or both of a married couple, or on the day of the re-marriage of either living mate, without discount and fine.

4. The customs is collected at the time when the goods are delivered to the owner.

5. Payments are to be delivered at or to the Collection Department in secured checks, either personally or by mail; and the tax is considered as paid only when the receipt of the Administration is shown or the payment is proved.

6. Rent estate tax being collected by the Rent Department no suspicion of delay will remain and the responsibility of delay with its fine belongs to the officer concerned—also under the new system, it is never expected that any postponement of paying personal or license tax by any individual or organization should occur. Withal, for being safe against exceptional cases, it is wise to obstruct similar inconveniences by means of fine; that is, for delay of payment after first notice 5 per cent fine for three months, 10 per cent. for six months, 15 per cent. for nine months, and 20 per cent. for one year, in case of delay for one year, after the debtor has been warned once in every ten days for a month, at the end of the first month, if still taxes remain unpaid, his property is confiscated in proportion with his debt of tax and fine. No fine for cases when checks have been sent to the Administration but not received by it—which fact must be proved—or in abroad payments are made to the embassy. No discount for early payments.

7. The duty of fresh imports are due in an hour to three days, according to retainment, and that of other goods until three months; delay after that time is fined by 5 to 10 per cent.

8. Commodities that are not delivered in their time, or are not demanded, or returned, are put up for auction sale, from the result of which first the freight, then the storage, and last the customs being paid, the remaining is consigned to the proprietor.

Article 8.

EXPENDITURE.

For the legal receipt, division, and payment of the expenses of the public administration, we commit the following series of schemes to the consideration of the public:

Subarticle A.

RECEIPT.

1. The total amount of the five divisions of the public expenses, or that of any of them is fixed previously, in proportion with the revenue at hand. In case the demand of a new expense becomes imperative, it is provided for by loan.

2. Whatever the amount of the loan, it is considered acceptable when

there is an income to pay its 6 per cent. interest and 2 per cent. installment, or the collection of the income is secured by the public as a principle.

3. After the fixation of ordinary expenses has been discussed and settled by the House of Representatives, in case the proposal of a new expenses is set forth, if it is municipal—such as expenses relating to harbor, garden, road, etc.—after debate and resolution the city council reports the result to the governor, who passes to the House of Representatives, where the final decision is made; if the expense is state or federal—such as diplomatic, protective, etc., expenses—it is fixed by the House of Representatives, like the customs of the present.

4. The report of the city council eventually is to be approved by the governor and ratified by the House of Representatives, when in accord with the spirit of the Constitution; otherwise it is returned where it belongs by the first or second authority together with comments or objections, when it is committed to the consideration of the local public if necessary.

Subarticle B.

DISPENSATION.

5. As the revenue is raised from the public so it should be dispensed for the good of the public; that is all the states must be benefited by it in proportion with their respective needs. That is, if a state a technology is established with the revenue of license tax, similarly with equivalent expenditure all the other states will have their own technologies to meet the demand of their population. Also, the revenue of the heritage tax a place instead of being dispensed for charity purposes only there, may be used indiscriminately wherever needed.

6. After the next year's budget of a locality has been filed by the proper commission and ratified by the House of Representatives, its proportional share of the federal expense being added on its expenditure columns, the dispensation of the whole finance of the same locality is consigned to its proper committee.

Subarticle C.

PAYMENT.

7. As in the present, always expenses should be paid, without delay, on the last of each month; delay or neglect in payment is subject to fine.

8. In time of payment of expenses, no money should be demanded of the receiver, under the names of discount, deposit—for insurance or pension—or charity, except the amount indicated in the Constitution, which is intended to secure the future of the individual.

Section G.

EXECUTION OF LAW.

Constructiveness being the foremost qualifications of a law, its strict execution is the second, which is the vital task of the executive body of the Administration. Failures in execution of law have given birth to the conception (that wise legislation amounts to nothing when the law remains as dead letters or is carried into effect with evil intent. Indeed, this is the gloomy side of the medal which is quite discouraging.

As a matter of fact, the degree of public welfare depends on the administration of laws. It is unselfish legislation and the strict dutifulness of executive body that will regulate the functions of the business world, protect the rightful against the wrongful, reward the righteous, punish the offender, cause the revenue of the country to be collected legally, make the regular payment of expenses compulsory, and, finally, create a situation fully satisfactory for the people.

The fruitless existence of certain offensive laws has generated in the minds of many individuals the conviction, that more important is the honesty of the executor than the goodness of a law. However, I can not share this view, since in my opinion, the resultfulness of a constructive law is dependent on the provision of the law, and not on the good will of the executor. Because when any law is passed imprudently, or without containing any provision for its compulsory exercise is consigned to the executive body or left to the good will and freaks of a nindividual—the beneficial effect of that law becomes doubtful and a matter of fate.

The following illustrations will make our mind clearer:

Throwing banana skins on the sidewalk is forbidden as a means making walking dangerous, because of their slipperiness, but when no rubbish containers are set at the corners of streets, that law becomes objectionable and its exercise doubtful; because nobody will attempt to put the skins into his or her pockets and undoubtedly will await a chance to throw them away.

Spitting is justly disallowed in ferryboats, stations, electric cars, and other public places; but when these do not provide for disinfected spit toons, not \$500 but even if \$5,000 fine should be demanded of transgressors, still its full maintenance becomes doubtful; because the individual does not want to swallow his spit back or to walk about for finding a suitable place for spit, as sometimes it becomes impossible to soil the handkerchief with profuse discharges of the mouth, and especially tha there are persons among immigrants who do not have the custom of keeping a couple handkerchiefs.

Stolen silverware are easily changed into money in the Assay office, whereas if there were a law providing for the ascertainment of their owners, thieves would conflict with great difficulties, or if pawnbrokers themselves investigate the matter, then such frauds stop once for all.

In instead of inquiring only the names of a couple benighting in a hotel, their photo-script also were demanded, then no man would dare to take with him a pretended wife.

In New York the sale of liquors on Sundays has been prohibited, however bars shutting their front doors carry on business just the same from back doors, and the policeman or detective pretend to be unaware of what is going on. Thus, this law becomes dead words until some disagreement arises between the policeman and bar-owner, because the method of its execution is defective.

By just demand the working hours being changed from ten to eight, instead of devoting the extra two hours for useful occupations the majority of laborers during that time engage in drinking and gambling, and so the 8 hour law becomes dangerous instead of beneficial.

So it becomes obvious that a class of constructive laws are condemned to inertness or failure, because of some defect or another either escaped from the consideration of the legislature or purposely overlooked.

Moreover, a penetrating research into the affairs of the government reveals the irrefutable fact, that bribery has been a powerful cause for violation or fruitless of laws. The question of graft plays a significant part in the business of the Administration, and many honest thinking leaders in politics vainly attempt to eliminate bribery. All their efforts are of no avail, because sometimes graft-taking becomes indispensable for officials, owing to the insufficiency of their salaries, for purchase of position, uncertainty about continuance of office, unquenchable greediness, existence of escape ways, etc., etc. Until every one of the causes of graft is not obstructed from the root, nothing can impede bribery.

In fact, the salaries of our personal comparatively being satisfactory, no officer has a right to complain and appeal to graft; however we, too, have this inconvenience that often unworthy persons take hold of positions through various agencies and become free to act whimsically; and, thus, another strong cause of bribery is revealed. That is, certain offices are obtained through the influence of political parties or some of their leaders, so some subtle office-holders become loyal tools in the hands of their appointers, yet never stop, in their turn, to pursue secret aims and always seek their own interests. Although these crooks some day do bear their due punishment, however then it is too late to redress their condemnable conduct against justice and the public.

It is true that an enormous expenditure is made for inspectors, who swarm everywhere in the country, but still many laws remain impracticced. And the cause of this we find to be the irresponsibility of inspectors, who not being subject to change or open or secret watch by others, have the opportunity to act dishonestly. For example, a sanitary inspector goes to a

factory, hotel, restaurant, or any place to be inspected, there he sees a violation of the law, but if dishonesty he shuts his mouth for the sake of a sum put in his hand and comes out; because he knows that there is not another inspector after him. Again, an investigator of accounts enters a bank, perceives unevenness in estimations and the danger to come; however after his hand is filled with gold, saying "all right" he departs, without the fear of another inspector catching him in his fraud. And when the storm bursts, cleverly he succeeds in getting rid of it by some convincing pretext; but if ever he should not be freed, not a cent enters the pocket of losers from the bank.

* * *

Now that we have sufficiently discussed that phases of the question of bribery, we present the following means for the abolition of the latter:

1. To remove all individual or party influence over the personal.
2. To elect officers by competition and legal vote, and keep them in their positions until the end of their term and during good behavior.
3. To reward all the personal, from the President to the policeman with satisfactory salaries.
4. To higher the position of the worthy officer, without regard to any motive or authority.
5. To punish the unworthy officer, whoever he be, strictly and impartially, according to new rules of penalty.
6. By means of previous receipt of security to have the dishonest official recover whatever loss he has casued.
7. To examine the function of an officer as closely as possible and to publish any defect or failure immediately after its discovery, and before the security in deposit is exceeded by the loss caused by the owner, to have it recompensed.
8. To legislate the laws governing the activities of inspectors over officers so wisely that neither the former nor the latter may create any occasion for straying from dutifulness.

Under these conditions, we like to believe that all officers together with being free from any unjust influence always will imagine the damoglian sword of revengeful justice hung over their heads.

Our proposal concerning the secret watch over the personal may be disapproved by some, who will say, "The extension of secret service is disastrous to the country, since by it all functions are subjected to the freaks of secret agencies and by their intrigues and frauds the Administration and business of the country be set in an entangled situation, as to some extent the case is in certain foreign lands." However, it should be understood that all the inconveniences and difficulties in such countries are the direct creation of the morbid laws passed by their legislature.

Therefore, our foremost task should be to legislate prudent and con-

structive laws and prevent any fraud or whimsical act on the part of inspectors first, by taking them under heavy responsibility; second, by means of free court trial and affirmment; third, by punishing the party pleaded guilty and rewarding the innocent with the fine received from the convict; fourth, by criticising and condemning through the press any unjust or irrational sentence pronounced by the court.

We admit that in some cases however wisely the legislature should pass laws, still occasions of their violation can be created; but in this case it is the duty of the public to check immediately any inconvenience through some new device or scheme. For example, when a couple should be required to show their photo-script and prove their being wife and husband right before they enter a hotel to benight there, then sexual immoralities which change hotels to brothels, will stop once for all. But when the legislature refuses, for various such hidden motives, to pass such a inviolable law after it is proposed, then the public itself must take up the matter and, in defiance to the official body of law-makers, legislate the same law more emphatically than ever.

It is then that every officer becomes obliged to execute strictly every law passed and hold his position with loyalty and act honestly and impartially.

Section H.

PUBLIC IMPROVEMENT.

It is plain enough that the progress of a nation becomes inviable through two coherent factors, that is, by popular will and enjoyment of peace. Because when it is possessed of national consciousness, naturally it will pass such fruitful principles in its Constitution that lead it to progress and welfare. These principles are:

(a) Full popular education, which refines the nation.
(b) Material resources, which encourage the spirit of imitative in huge undertakings.

(c) Good morals, which works miracles, and the continuance of the extension of progress created by these agencies is secured by permanent peace.

Consequently, as it is the imperative obligation of the whole public to legislate and effectualize sound and uplifting principles, so it is the foremost task of the Public Administration, besides loyally executing these principles, to conceive wise means ushering in the improvement of the people and set them before the nation, withal, to keep its diplomatic relations with foreign countries so prudently and harmonious with the spirit of the Constitution that the country may enjoy as prolonged peace as possible.

No doubt, some realizing our past and observing the enviable position of ruling nations, will be induced to believe in war as a factor encouraging the national growth and advance of peoples. And, in fact, this may be true

as regards subdued nation or nations devoid of marine or continental resources of self-preservation, but never for nations like us who lack nothing as a whole.

To-day Europe is in flames and every nation engaged in the bloody gambling pretends to struggle for life. We do not know still how many others will participate in it and what its final result will be; but we know this much that after this Great war is over, all the belligerent peoples will find themselves exhausted, weakened, and in the fangs of misery. May be that this combat of nations, convincing them of war as being wholly an evil, should be the last conflict of peoples; or it may create and empower democracy and through this secure a bright future for mankind. But still the warring countries can not console themselves, because they ought to have understood one another without this wholesale slaughter and by means of an International Conference for Arbitration.

In our judgment, therefore, a nation enjoying independence and possessed of sufficient resources for national existence, it is never excusable under some pretext or another to endanger its tranquility, except in case of foreign attack, morally or materially. It is the message of the history of the people, that the longer a nation lives in peace the farther and steadier it advances on the path of civilization—provided it is under a progressive regime. The proofs of this are shown in the life of more or less advanced nations. France could not make as much progress in a disturbed period of 430 years as she did during 43 years of peace. Bulgaria, a retrograde country before her independence, later in 35 years of liberty showed amazing progress. The eden-like situation of Switzerland is due, besides her sound principles of administration, to her permanent peace secured an international agreement. New Zealand prides over her excellent improvement, due to her wise laws and especially tranquility which is kept undisturbed under the protection of England. Similarly we owe our present enviable position to our effective principles of government, and, above all, to the peace we have been enjoying since half a century. Although we had in this period a short conflict with Spain, but by it our progress was not impeded in the least.

On the other hand, Germany which has been for some time one of the torches of civilization and was steadily advancing along every line of progress since forty years, throwing herself into war adventure gradually is exhausted in her *vitality*, endangering her *kulture*, and especially losing her *moral*. The only cause of this daring step was that its strength instead of being under the control of the German people was in the hands of the royalty, which the head is dreaming the world imperialism and pushing the people in flame by wrong education.

After all, it is enough to take a glance of to-day's situation, by comparing the irrevocable losses, born of European hurly-hurly to our gains

obtained by peace.

All these mentions emphatically affirm that the vital condition for welfare is the trinity of a Constitution wisely drafted, undisturbed peace, and dutiful Administration.

Therefore, when for a moment our comparatively huge progress, (which is the direct birth of certain democratic principles and peace) during the last fifty years should be taken into consideration, then easily it can be imagined that through the adoption of the methods set forth in this book our present progress can be doubled, no doubt, within five years and in a quarter of a century the country will be changed into an eden full of wonders.

Section I.

ORGANISM OF ADMINISTRATION.

The form of a political administration has much to do with the rule and civilization of a country.

Up to the present, all forms of government have belonged to two groups, the one of which is the monarchic and the other the constitutional.

In the first case, the king gave the order of rule and his inferiors looked after their execution. The unfavorableness of this form already having been tested, now it is about to be discarded by whole mankind, and so here we need not busy ourselves with its inquiry.

However, the constitutional organization, monarchic or republic, still, owing to its dissatisfactoriness, it has become an interesting problem for all those who have not been infected with the principle of "I don't care."

So, let us attempt to investigate briefly the phases of constitutional government, concentrating our attention on its republican organization rather than monarchical, since in our judgment it is the first which deserves adoption by every civilized nation.

Election of the members of Administration has become the characteristic principle of constitutional and, especially, of republican government. However, among the peoples under such rule there prevails a complaint that part of the officers they elect are disloyal to the public cause. While many of us hearing the luxurious promises of our to-be-elected superior members of Administration and seeing their undutiful conduct after election, from the depths of our heart bemoan our corrupted situation of government.

But who is to be blamed of this?

As a matter of fact, honesty and dutifulness are the foremost qualifications that should be sought upon public officers, but in the meanwhile this is also true that often they can not act honestly and loyally under two circumstances; that is, when they are powerless before an obstacle or disposed to interestedness. But for their undutifulness in both cases it is the form of the governmental organization that must be held responsible.

Here while we try to find out the real secret of the corruption of our administration we should proceed along these four questions:

- a. Who should elect and how?
- b. Who should be elected?
- c. What kind of an organization is satisfactory?
- d. What should be the jurisdictions and obligations of those elected?

Article I.

WHO SHOULD ELECT AND HOW?

From the viewpoint of "the right of committing a work to another belonging to its owner" the election of public officers is the right of the people who is the master of its administration. But observing the other side of the medal, we see also this point, that from the standpoint of "the right of consigning a matter whose owner is insane or minor belongs to his guardian" the formation and election of the administration of a people devoid of discretion must be the business of its guardians—leaders.

Consequently, for drawing a conclusion from these two diverse standpoints we need adjust the rate of the progress of a people.

Indeed, in the present no nation can be considered wholly ignorant or intelligent, but obedience to the decision of the majority in election being natural, it becomes necessary to consider the ability of the majority; because if the 49 per cent. of the electors of a nation are intelligent persons and the remaining 51 per cent. uneducated, the latter become victorious in election affairs and the fate of that nation is kept in the hands of the retrograde class, as the case was with the old Greeks and Romans. As the state of Idaho considering this point has forbidden the voting of persons unqualified for suffrage.

Unfortunately, however, ever since education has spread among awakened nations, the majority has reached the level of discretion and all civilized countries to-day manage their own administrative affairs more or less successful. As in the U. S. the intelligent class forms a majority almost equaling the whole of her population, and the administration is not in a bad situation, as compared with certain governments.

So it follows that the rule of the majority should be maintained in every progressed country and, therefore, in the U. S. which is a progressed country. But the secret of misuse of election right we must find in other inconveniences rather than ignorance.

Every individual who can take a glance of history comparing the present with the past realizes that this century has been an age of popular wakefulness and a period of emancipation. When we consider all the cruelties of the ancient tyranny and the enfranchisement of the present; or when we remember that in old times the edicts of emperors were received as the

messages of the procurators of God, while to-day any kingly order is null and void without the ratification of the parliament; or when we think that in the early ages the people used to serve the ruler while now-a-days, the empire is considered as the servant of the nation; or, finally, when we read that in the past the person daring to look at the face of the monarch was hanged up, while now it is an insignificant act for a common member of the Reichstag abruptly to declare to the Kaiser in his very face, "You are an insult for our nation and the child of nature";—then easily we can understand what civil improvements various nations have made.

However, if we should think that the right of popular election has been established perfectly, we deceive ourselves, since a brief investigation of election affairs will convince us that the authority of the public is but nominal. Because all constitutional or republican nations have, it is true, secured the right of vote in one way or another; that is, some elect directly and others indirectly through certain bodies, some paying a definite tax and others by hereditary jurisdiction or party influence. But none of these forms of election can be considered as satisfactory.

For clear understanding let us enumerate few examples.

In Russia only those who pay a special tax can elect the members of the Duma.

Turkish representatives are elected indirectly, through others.

In Germany the right of vote has been reserved, as a rule, to the rich class, because the people having been divided into three classes—nobles and land-owners, financiers, and commerce men, and laborers—each class has a voice, and the first two joining for the defense of same interests choke the voice of the third class. Also in her Bundesrat, which is elected by the prices of the Confederacy, Prussia has seventeen voices, the number of representatives not being counted for, and thus decided upon matters always in favor with the high classes.

In Belgium the votes of the rich and college men are counted two, while women have not even half vote.

In England, although the people has the jurisdiction to compel the Lords to pass its decision which the latter hesitate or refuse to approve, but lordship being hereditary this house includes many unfitted members, and, besides, its approval of a refused matter is dependent on the will of the House of Commons.

In France, Italy and Austro-Hungary all normal adult men elect their representatives, but women never.

The most liberal among the European nations is Switzerland, which besides electing by popular vote both branches of the parliament, also investigated their activities and rules over them. Any matter disagreed upon by the Houses is settled up by the people, and if 50,000 citizens unitedly demand

the legislation of a new law or the veto of an old one, the parliament is obliged to obey the popular demand even if all the members should judge it improper. With all its excellencies and recognition of woman suffrage since eighty years the Administration of Switzerland is highly enviable, but that it is imperfect yet.

As for the situation of the U. S., it is encouraging that our people like that of Switzerland has actualized partly the principle of democratic rule, and as compared with others holds a superior position on the ladder of progress in government; however is spirit of partisanship greatly impedes its course onward and upward.

All these brief accounts make it clear that none of the systems of administration given above is fully perfect, since in no one of the countries woman has obtained all the rights of enfranchisement and the people the full mastery of its business—administration. Because it is familiar to everybody that the government is composed of three classes, namely, the executive, the legislative, and the administrative. In many places, the first are appointed by the head of the nation, part of the last two are appointed by councils, and another are elected by the city or state or the country. In all these appointments and elections women have no business whatever and the people but nominal authority.

It is observed that in wise organizations, whether a family, emporium, factory, school, or corporation, disputes and frauds take place rarely as regards election or appointment; while in civil elections and appointments dozens of wrongs, frauds, complaints, and regrets are frequent. All these plainly prove that in the system of popular election there are gross inconveniences, of which the chief are the following:

1. Undutifulness of voters.
2. Antisuffrage attitude of men.
3. Unnecessary discrimination in the masculine sex.
4. Appointments by individuals.
5. Indecent party movements.
6. Dissatisfactory method of election.
7. Repetition of elections.
8. Succession of vicegerents to heads.
9. Useless expenditure.

Subarticle A.

UNDUTIFULNESS OF VOTERS.

There is no doubt that enfranchisement includes as many obligations as rights, and justly our Constitution bestows upon each citizen six chief duties with eight main rights. The first obligation of a citizen, therefore, is dutifulness in exercising his right of voting. Elections determine the

standard of the civilization of a people, indifference regarding election prevails there where the degree of progress is way down.

In the enfranchisement book of Switzerland a person indifferent for the affairs of his country and the one indulged in base party struggles is called the enemy of his fatherland. This conception is very true in the life of all nations of the world.

Because he who neglects to take care of his health, unminds the affairs of his house, unheeds the conduct of the person with whom his business is, and is careless as for the situation of his business remains bound to miseries and curse; so is the case with the citizen indifferent as regards the condition of his nation. It is true that everybody can not busy himself with public affairs, which are to be committed to especial individuals, but silent when the best efforts of each enfranchised inhabitant of the country are needed for the present and future welfare of the country; is a condemnable transgression against the instinct and obligation of patriotism.

Every intelligent person realizes that the first condition of the well-being of a nation is the right of regular voting and the second the willingness and discretion to use one's voice wisely.

In this country, we men, at least, should consider ourselves fortunate for having held the right of suffrage through the allowance of our Constitution, whose one of the foremost principles, is that of ownership of vote. Thus, although our brave ancestors uprising, shed blood, and gave great sacrifices, but our path having been cleared up, we can, without feeling the necessity of any rebellion or sacrifice, redress our defects easily, with loving kindness and efficiency. Because if ever the administrative machinery secretly should dream to resume its former monopoly of rule, as Napoleon Bonaparte did, but it will become powerless against the vote of the people, because the power of vote is like a two edged sword, or in a bridle in the hands of the public to check any undemocratic attempt on the side of the government—provided that the right of suffrage should be held firm by the people.

As for the second case, however, the question takes an entirely different feature. For if justly we can say that the majority of our people are conscious, but we ought to say also that we have no perfect collective will, so that part of us are in deep sleep, who have made a rusty instrument of their power of vote. This point is affirmed by the reports of elections, of which we mention some.

Only seven million people have participated in the election of the President, about the one-third of the legal proportion. In Ohio 25 per cent. participated in the revision of the Constitution, of four voters the three remaining indifferent. In the New York primary elections only 15 per cent. took part last year. In Illinois only 6 per cent. voted.

The series of such instances being long, we are satisfied with those just

given for convincing the reader that our system of voting is deplorable and condemnable, as compared with other lines of our activities. It has passed into a proverb, "It is possible to go about without a stick in a village where there are no dogs." When every single individual of the people does not hasten to perform his share of duty, then we are deprived of the right to blame our false leaders for their misconduct in public administration; for the misdeeds of our civil and political laborers first of all it is the public indifference that is responsible and then the transgressors themselves.

Here we find praiseworthy the system of Austria and Belgium, which fining negligence in suffrage make voting compulsory. And this method should be adopted by us, as a means of punishing indifference in the accomplishment of civil rights and obligations.

The person is a true citizen who does his voting on time, closely follows up the daily affairs of the public, and consigns his opinions and objections regarding the activities of the Administration to the press, without interrupting his private business.

Subarticle B.

OPPOSITION TO WOMAN SUFFRAGE.

In this country, excepting 12 states, the right of suffrage is refused if not to whole fair sex, at least to mothers and adult females. Our Constitution in principle admits the woman as citizen, but in many places she is deprived of the power of vote, for being considered void of discretion and high mentality. This conception of woman may be justified when her social position in retrograde countries or in the U. S. 140 years ago, the date of the composition of our Constitution, is taken into consideration. But since through public schools here the fair sex receives the same education, in the present, as the masculine sex does, and shows equal mentality with the latter, therefore opposition to woman suffrage becomes preposterous and an act of tyranny. It is strange, indeed, that woman leaders of society are rejected the right of voting and tramps enjoy the privilege of election. Such a rule really is ridiculous and should be stopped at once.

Being disposed to dutifulness, the worthy woman would employ her right of suffrage more wisely and, I believe, would be a powerful means for the obstruction of many evils. Woman is naturally inclined to contemplate and feel and show the demands of her life more than man himself. The proofs of this are being made manifest in suffrage states. In this case, it is doubtless that more successful results will be obtained, if at the time when the fair sex is granted the power of vote the limit of the activity of woman also is defined distinctly.

Consequently, the adoption of the principle of woman suffrage is indispensable and even has been delayed. As among our states, Colorado, Idaho,

Utah and Wyoming foreseeing this demand have made actual provisions for it, and recently California, Washington, Oregon, Arizona, Kansas, and Alaska followed the example of the former. Outside this country, Norway, Denmark, Holland, Finland, Australia, and New Zealand also have bestowed the right of vote upon the fair sex.

As regards woman suffrage in this country, we never find justifiable for a suffrage state to allow a married couple to represent two votes, while in antisuffrage states only men enjoy the privilege of voting since in this way the latter are directly wronged and overcome in federal elections.

Subarticle C.

IMPROPER CONDITIONS FOR VOTE.

According to the provisions of our Constitution, each voter must be a resident of the place where election takes place and present on the day of election. In my humble opinion, these conditions are illogical, unjust, and imprudent.

First, because the temporary absence of a citizen from his residence locality logically can not deprive him of his right to participate in his local vote affairs.

Second, because it is a grievance for the absentee to find, on return, his right of suffrage violated and election performed contrary to his judgment. For example, when a New York man goes to London or Chicago on business, and on account of his absence from New York has no right to participate in the elections of his residence, naturally he will feel an injustice done to him.

Third, because ambassadors, consuls, captains, army officers, merchants, bankers, commissioners, professors, clergymen, doctors, benefactors, etc., who for not being present in their respective residence localities on the day of election are deprived of their right for vote, it is the public rather than they themselves that loses. Because who does not know that these citizens being the most intelligent part of our population, their judgment and vote is indispensable for wise election?

Probably our foreign relation being very limited in the time when our Constitution was drawn up, our wise men then did not foresee the inconvenience of this particular provision of the Constitution; but now for its maintenance there remains not any convincing reason.

Subarticle D.

APPOINTMENT BY INDIVIDUALS.

The responsibility of certain positions in the administration being made belong to superior officers, they are filled by appointment.

For instance, the appointment of the cabinet has been committed to the

President, on the ground that any act of the function of the cabinet belongs to the President and, therefore, it is logical to have him appoint his men. However, this method lays the burden of nine persons to one. Especially that the organism of the cabinet and its every office being very vital and delicate, it is prudent and safe to consign the election of this part of our administration to the public and restrict the jurisdiction of the President only in the supervision of its conduct. Because the frame and function of the cabinet is of immense significance to the nation rather than the President, and if the President knowing tens or hundreds of personages can appoint the worthy among them, the nation, on the other hand, being familiar with thousands can elect the worthiest. The people can elect our secretaries as conveniently as it elects the Congress.

Moreover, of the 325,000 personal 8,000 are appointed by the President. If he reads and studies reports of all these for determining the worth of each, then there remains no doubt that he has to devote the great part of his time for the appointment affairs. Whereas his office and business is far more important than appointment, since it is his task to counsel over, decide upon such vital diplomatic questions that have close relation with the very existence and progress of the nation.

Also, the President has been invested with the authority to change or remove officers, which privilege is incongruent with the principle of democracy. Indeed, it is the sacred duty of the President to impeach the dishonest officer, but never the loyal or innocent.

Such are also the jurisdictions of the governor, mayor, manager, and any superior officer—whose liability to individual influences and erring is more than obvious to the intelligent mass of the people.

The unfavorableness of whimsical appointment by individuals being realized, since 1909 a college of electors has been organized for looking after the election of all executives and some administratives. There is no doubt that this may be greatly serviceable with jurisdictions extended. Still I think that it is most proper to have the chief officers elected directly by the people and the inferior ones by councils and the House of Representatives.

Subarticle E.

ACTIONS OF PARTIES.

We said that in national affairs the existence of party authority and interest sometimes impedes the progress of the country.

To think logically, we must confess that like many things in the world, political parties also have their benefits and harms as well, and these originate from the mode of activity of each party. Because each party being a union of individuals believing in the same political principles, works for the propagation of its beliefs, with united power, a definite direction, and other var-

ious means.

Moreover, every member not being able to be busied with public affairs, it has become necessary for each party to commit its work progress and propaganda to certain persons with powerful speech and ardor for activity, and thus remain firmly organized and long for the triumph of its cause. So if the principles of a party are based upon the interests of the public and its conduct is patriotic, then the existence of that party becomes beneficial to the country.

In the present, however, owing to the entrance of the element of selfishness in the party spirit, it becomes indispensable for the leaders to have a strong organism and represent an invincible power. Sometimes they do secure this success by fanatical excesses; that is, by wasting fabulous sums, hiring mercenary advocates, hunting followers void of discretion, luxurious promises to interested and clever members, and even base struggles, fighting on the streets, insulting one another, falsifying votes and signatures, and other abhorable actions.

Indeed, some understanding comes forth from the conflict of sincere ideas, but from purposely contentions arise petty quarrels, controversies, and discord. As the famous Jule Bournie referring to this point asserts, "If the aim of a party is the discussion of a matter, it illustrates the question, but if the security of its ego, it hastens the ruin of the country; because the public spirit creates unity and co-operation, but the low spirit of partisanship leads to hatred and dissension, and dissension in turn to tyranny." Also in the official text of Swiss it is said, "Intensive party contentions are ruthless enemies of the country." For it is certain that a wheel being pulled and pushed from every side with equal force remains where it is. And if it is admitted that strongling is life, in the meantime it should not be denied that honesty is more active life. As Catherine de Meditchie well qualifies intensive party contentions when says, "Divide and you'lll rule."

Now, as in every constitutional nation so among us several political parties have been born, some being dead and others still living. Can it be said that their existence and activities are perfectly available for the nation? It is doubtful, since studying the life of each party we are lead to the conviction that in some cases they have been an dare incongruent with the interests of the nation.

Avoiding to give accounts of the life of all parties of the world or of our old ones, such as Federal, Independent, Whig, American, Union, Temp, etc., let us take into consideration the conducts of only Republican and Democratic parties, which in the present hold the rule of this country.

The Republicans pride over the wealth and progress that the U. S. enjoys under their rule. However, in reality that wealth has been added rather on the former millions and that progress has become the privilege of the

minority class of the rich ; while the poor majority of the people remain bound to the same inenviable material situation, scarcely being able to live on their wages.

Through bright promises to the people the Democrats have succeeded to take the rule of the country in their hands, but after securing their authority have not made a considerable improvement ; on the contrary, they have caused the revenge of the millionaires upon the poor class.

This impartial comparison leads us to the conclusion that neither of these strong parties are loyal to their calls.

Controversies between these two have given origin to new parties, as Socialists, Independents, Progressives, etc., which present dazzling prospects. Thus far none of them having obtained the power of rule in this country, we can not form a clear idea about their political life.

But the activities of the Republicans and Democrats being manifest, the secret of their disloyalty to their call we find to be certain permissive principles in the Constitution and open doors of interest. Consequently, the policy of the nation is kept in a wavering condition. Thus every four years the party in rule establishes the kind of legislation that is in accord with its principles or, rather, interests, and until the end of its term reaps all the profits it can.

Therefore, this wrong method of the ruling party more and more induces each party to make extravagant expenses, present promises of welfare, hypnotize the weak, enrich bar-owners and other individuals, influential over the low classes, and, finally, to appeal to all possible illegal fanatical excesses, even threatening factory owners with business failure that these should compel their employees to cast their votes in favor of the party.

In fact, a neutral person observing from without all these scenes, misdeeds and sacrifices, is struck with bewildering amazement ; but those who penetrate into the matter learn that all the efforts and sacrifices of a party are aimed, as a rule, to selfishness, party interest, material gains, offices, positions, reputation, rather than devoted to national progress. Because the party knows well that after the machinery of the Administration is formed of its members, it will have the facility to shape the policy of the country on any model it pleases, to interpret the principles of the Constitution arbitrarily, to legislate laws favoring its interest, and to succeed, besides satisfying its stand-pats, in securing the thousandfold of its sacrifices, for future preparedness intended to secure the power of supremacy for the next term.

To doubters about this fact, if there are such, let us give an example.

To the question, "What is the motive of all the eloquent, excited declamations in election days from party platforms devoted to the advocacy of the prestige of the political party concerned?" If it should be answered "patriotism," we shall begin to suspect on judging by the extraordinary efforts and sacrifices made. And if we are answered that all the eloquent spokesman de-

liver stirring, sweating and thirsting speeches for the sake of their daily wages of \$5 to \$10 we shall be likely to be. But when it should be asked to the individual or party wasting enormous sums, "For what available purpose have you given out 5 to 10 thousand dollars or over?" he will not be able to deceive us, saying that his sacrifices are intended for the victory of the party or welfare of the nation. In reality, before the extremely economist millionaire secures the return of his money with the interest, he does not give out a cent. So we find the only motive of all party sacrifices to be self-interest, private or party.

We need not prove the truthfulness of this point, since it is already familiar to all, that during election processes actual millions are spent unsparingly for business motives, although under the name of donation, and all the efforts tending to obtain the ruling power are devoted to self-interest. Because it is the obligation of the party to reward copiously the donors that form its vitality and fully to satisfy its active members; in order that its strength and success may increase; otherwise the wealthy will withdraw from aiding the party financially, and the dissatisfied active members resign the party and even uprising against it with dazzling hopes and prospects may paralyze its power.

It is not for the sake of the principles of the party that some join it, and others would not remain co-ideals without any satisfaction.

A famous author has said, "The French are not liberalists, because they are adherent to partisanship." This is very true, since a member of the party who has been bound to items, rules, and conditions, can not think and speak freely and hold the interest of the nation above that of his party. A number differing in principle should either be so powerful as to influence his comrades and have them adopt his opinion or must quit the party.

So if the honest resources of a party are too short to keep it free from all such inconveniences and gradual weakness, then it becomes obliged to take up any legal or illegal measure and appeal to all excesses; otherwise its dissolution is at hand.

In this situation, therefore, the responsibility for such evils rests, I think, upon the shoulders of the public rather than any existing party.

Because if through a certain constitutional principle all the hopes of the parties for self-interest were stopped and the election or appointment of the unworthy to offices prohibited, then naturally there would be no wasters of fabulous sums, selling of votes for beer, and office hunters working night and day. Because the worthy does not seek public positions for himself, but is appointed to the proper office by the nation itself, if the latter by actual test has understood his value.

Moreover, by the execution of the method just mentioned the dangerous uncertainty of the policy of the country also would be reward. In the present,

during the one year of every four the people hesitates in its activities, because from six month prior to the election and until six months after it all the business of the country experiences a stand still.

Indeed, it is encouraging to see that members of different parties in our Congress do not, under the induction of fanatic partisanship, kill one another as the Hungarian representatives do, or do not take out one another's eye as the Bulgarian congressmen do, or do not let stick blows fall on one another's head while walking in the street, as is seen in some countries. But among us, too, sometimes happens to be seen false patriots and self-centered leaders of political parties that in the name of public interest nourish like leeches upon the veins of the nation. These must be cleared out through the adoption and execution of some honest principle condemning the actualization of their designs to impossibility.

We do not desire the dissolution of parties, but we long to have reformed and honest dealing political parties, which shall be obliged to seek only the interest of the nation. Thus far we have had real patriots among various parties, who, satisfied with pure altruistic principles, have won the gratitude of the nation by their services.

* * *

As a conclusion we wish to emphasize that the radical abolishment of the party inconveniences enumerated above depends upon the formation of a definite ground for the legitimate activities devoted to the spread and adoption of party principles. This is to say that political parties should resign meddling with affairs of election, legislation and political designs—which will be business of the whole nation.

If any party should refuse to take upon itself the task and the sacrifice necessary for campaigns, then the public and press have to. As sometimes matters of national interest being publicly discussed, through the opinions of experts have found their satisfactory settlement.

If a political party heralds rectitude in principle, it becomes unnecessary, then, for it to waste large sums and make huge sacrifices, because enlightenment is more effective through the press rather than open mass meetings and excited declamations. Explanations given to a small multitude standing in one corner of a street when published in daily papers, instead of being half understood by a few and passers-by, are read by the whole public with serious attention and consideration; so that the rejection or acceptance of any principle through the press becomes less liable to misconception.

Perhaps some of our thoughts set forth unreservedly will sound unpleasant to a class of partisans and result in their criticisms. However, believing that we have said nothing else but the truth, we hope to see sooner or later our opinions taken into consideration and the public saved from false

patriots and dangerous leaders who paralyze the power of the nation, and also from the whimsical authority of party chiefs over the suffrage right of the people.

Subarticle F.

THE DISSATISFACTORY MODE OF VOTING.

The mode of voting has been made very ceremonious, especially in populous centers, by means of repeated processes and strict watchfulness. All these precautionary measures are as regard registry and vote. The person presenting himself as a voter is strictly examined by a board composed of inspectors and clerks, about his citizenship, residence, personality, etc., in order that no fraud or falsification may take place in the entire process of election.

This precautionary provisions for voting are really praiseworthy, since they compel rightful action in election; however, unfortunately, still serious frauds and intrigues continue to play their part, as the condemnation and imprisonment of several individuals during each election shows. Even there are persons believing that cheating in vote actions in the present take great proportions. As years ago during the election of McClellan and Hearst to the mayorship of New York for serious suspects prolonged trials were conducted at immense expenses. Because the present mode of voting is not as secure as it should be, no matter however great precautions are taken.

The causes of falsification in election are rather these, that the personality of the voter being disfamiliat to the examining officer, he becomes able to vote in various places under different names or to exploit the name of somebody dead. Also, the residence of a voter in a city being a qualification, but his removal from one quarter to another not being taken under law, a stranger who is not married has the facility to show false addresses and by hiring rooms in several quarters can cast several votes at a time. Even some residents of two cities separated by a strip of water do not hesitate, passing from the one to the other, to give false votes.

Such frauds sometimes remain secret through the subtleness of the subject or protection of his political party. Those who are caught in the action are the stupid persons who openly work and for two glasses of beer or two dollars receive the sentence of two-year imprisonment.

Whereas the elimination of such frauds, irregularities, evils, and suspicious would be easily possible through a new, better system of election.

In my opinion, the registry system is an unnecessary action even in crowded cities, similarly the process of particular inquiries, which open a gate to needless expenses and can not radically prevent falsehood in voting. If the real purpose of these processes is to reveal the personality of the voter and, thus, prevent frauds, the only rational means of this is the adoption

of the principle which makes compulsory for every individual to bear his or her own photo-script, and, together with this, the maintenance of a register of citizenship. By these two unfalsifiable means at any time the identity of the person in question becomes manifest.

Four states, Arkansas, Indiana, New Hampshire, and Texas, although do not employ the method of registry, have no more cases of fraud in voting than the other states do.

A citizen after being registered in the census book of the place in which he was born or resides, will no longer be able to falsify his name—provided that the register is kept regularly, with the daily record of the dead, born, or removed.

Subarticle G.

FREQUENCY OF ELECTIONS.

Owing to the appointment of different periods for federal, state, and municipal elections, for every one of these elections a separate process of voting takes place, which creates an occasion for unnecessary expences and hardships. For example, the office term of the President being four years, that of governors and mayors two, and that of others more or less than these periods, if in the first year President, etc., are elected, in the following year governors, etc., in the third year representatives, etc., and, thus, every year some election takes place unnecessarily.

Whereas, in our judgment, the best method is in a definite period of time to perform all the election work in the country.

The legislation of four-years term for our chief executives is very wise, since it is congruent with natural and scientific demands. Because, according to the assertion of Guie de Mopasan, the famous artist of passions and crimes, every four years one becomes a new man with the change of all the cells of the brain and body. And all physiologists agree with him.

Therefore, it is improper to keep the President in office for seven years, as France does, or change the governor or mayor every two years, as New York does.

As for the second point of annual election, with the adjustment of the first point of solution of the second becomes easy. That is, on the election day instead of one three ballots at a time can be given to each voter for federal, state and municipal elections; also instead of but one three ballot boxes can be used for the three different votes. Thus by having but one general election period once in every four years, the country is saved from enormous expenditure and many hardships. Of course, cases of untimely death, or resignation form exceptions to this method of election.

Subarticle H.

SUCCESSION OF VICEGERENTS TO HEADS.

According to the present custom, in case of death or incapacity of the President, governor, or mayor their vicegerents take the positions until the end of the term of office. Let us be allowed to say that this method does not seem safe to me. It is true that thus far successors, as a rule, have not been found in any dangerous act, and on the contrary, they have become the proper persons to fill the vacancies. Among these are worthy of mention the successors of our five martyred Presidents, who with their deeds demonstrated their real worth to the nation; especially ex-President Roosevelt, whose active life after his succession to President McKinley secured to him the worth of Presidency for a new term, and who still is recognized as one of the foremost leaders of this country. Also Martin H. Glynn, who succeeded to Governor Sulzer after his resignation of the latter showed satisfactory activity. But still all these good signs can not justify the principle, for two strong reasons.

First, all vicegerents do not possess the same qualifications as their heads do, because at the time of election the necessary qualifications of Presidency or governorship, etc., are not sought upon those who are going to be elected as procurators to such offices. Second, two heavy offices including different demands can not be held by one person, because both being loaded upon one individual, the regular and unfailing accomplishment of either can never be guaranteed.

Consequently, in my opinion, in case of death or resignation the best method is to consign the office of a head to his vicegerent for forty-five days, at most, and during that period to have an election for filling the vacancy, in order that such superior offices of great vitality to the country should be committed to persons who are merely assistants and who, therefore, are not quite qualified for succeeding their heads.

Subarticle I.

USELESS EXPENDITURE.

The modern modex of election has made the otherwise needless expenditure unofficial or official of huge amounts indispensable, although the total of these has not been understood, but all functions show that it must be fabulous.

Expenses made unofficially, which are aimed to the security of party interests, are not expressed in definite figures, because although political parties present an important sum annually spent for the propagandism of their principles, through their press, executors, and other activities, but for winning voters for their side they undergo other secret expenses, so that the sum

of their entire expenditure remains unknown to the public. Still it is evident that it amounts to several millions per annum.

As for the official expenses, some places have small and others extremely large wastes of money. For example, the state of New York having spent officially the \$2,824,492 of her general expense of \$4,079,171 for 1,439,969 voters of the November elections of 1914 that is \$1.97 per capita, anti-suffragists thought to have a new proof for the inconvenience of woman suffrage, since a greater expense would be needed if women were allowed to vote. In opposition to this, suffragists brought forth the fact that for 500,000 voters of a special election in New Jersey only \$40,000, 8 cents per capita, was spent. While in our estimation, even this sum is extravagant and unnecessary.

The comparison of the expenditure of these two states brings us to the conclusion, that the annual expenses of election made by the Administration amount to at least eight million dollars. Whatever the real sum may be, it is extravagant and needless, since it has become indispensable only on account of the irregularity of the present, officers are paid for the processes of registry and vote, temporary offices are hired in the corners of barber shops, unoccupied stores, registers, and stationery are used, uncountable kinds of expenses are made with unnecessary sacrifices—and all these every year and to no avail.

In my judgment, the important thing that is needed for election is a durable ballot box—an iron box with a register machine inside and a capacity to contain 1000 ballots—which can be used for 10 to 20 years, one printed ballot for each registered voter, which will not cost a cent. A place to put the ballot box, which may be provided for without any charge in schools or churches if the Administration building can not afford; while in the present only New York spends yearly \$125,000 for the hiring of 2100 clerks. The watching of ballots can be conducted, without financial reward by pensioned sages in each quarter with the help of the police. Thus by my new method of voting I am positive that the government will be able to save the \$5 million of her present expenditure for annual election.

* * *

Therefore, in conclusion to the foregoing discussion, I present the following schemes as regards elections:

1. All elections of officials—federal, state or municipal—belonging to the public concerned will take place in the following ways:

(a) Federal superior officers—President, Vice-President, Supreme Judge, Major and minor Satraps, representatives, are elected by the general public, composed of male and female legal voters and established in their positions in accord with the provisions of the Constitution.

(b) Chief officers of states—governors, lieutenant governors, state man-

agers, members of state congress, state judges—are elected by the voters of the state according to the provisions of the Constitution, and acknowledged by the President.

(c) Chief official of city, mayor, aldermen, judges, and commissioners are elected by the City in accord with the Constitution and acknowledged by the governor.

(d) Ambassadors, consuls, generals, and admirals are elected by the Supreme Council, which is formed of the House of Representatives and the Cabinet, and acknowledged by the President.

(e) All the remaining inferior federal officers are elected at a time by the National Congress (House of Representatives) and acknowledged by the heads of divans.

(f) State or municipal inferior officers are elected at a time by their respective local councils and acknowledged by the heads of archives concerned.

(g) The acknowledgment and sanction of the election of officials is considered legal when congruent with the provisions of the Constitution; otherwise within eight days the result of election is returned where it belongs together with explanation upon which in twenty days reelection takes place.

2. The list of the candidates for all the superior and inferior offices is prepared by the divans of electors, and any election that results in 51 per cent. votes is considered valid.

3. The election of all candidates—federal, state, or municipal—begins on the 15th of October in the election year.

4. Election takes place on the first Sunday of December in the same year, from one to ten o'clock P. M.

(In parenthesis let us explain that election on any week day being inconvenient for business, in our judgment it should be performed on Sunday, since we do not see any religious objection for this arrangement.)

5. The function of chief officers begins on the 1st of January (if a holiday, only the oath) of the first year and lasts until December 31st of the fourth year, except in case of death or incompetency.

6. The function of inferior officers begins immediately after election and lasts until pension age, the 70th year of any person, change of position, resignation, or untimely death.

7. Every male and female citizen that fills the conditions or suffrage has the right and obligation to vote freely. That is, among the males those who are above 18 years of age, literate, sane and honest citizens; also the married or adults among the females who will fill the above conditions; such persons only can vote, no matter where they are, what their occupations are, or to what class they belong. Only those have no right to vote who are not citizens or have been deprived of citizenship, are minors, illiterate in any

language, labor under a disease, are in prison, abandoned to drink, insane, void of discretion.

8. From the census of the country a register of all individuals entitled to enfranchisement is prepared, and at every time of election three printed ballots are appropriated for each person. Of these the first belongs to the election of superior feedral officers—President, Vice-President, Supreme Judge, Cabinet—and contains a list of five names for each candidacy. The second is designed for the election of the chief officers and judges of the state; members of state congress, and federal representatives, and have the list of five candidates of each position. The third is used for the election of chief municipal officers, judges and aldermen, and bears lists of five candidates for each office. After a vote has given his or her decision signs the ballots in full name and endorses them in envelopes.

9. During a month and a half before the day of election by means of local papers voters in parts are called to the Census Department, where after showing their photo-scripts and signing and dating before their names in the register, receive the ballots in open envelopes.

10. The ballots of any citizen who has changed residence or is in journey are sent to the Census Department of the new district or to the embassy in the foreign country concerned.

11. The ballots of any person not responding the call for twenty days are mailed to his or her address. The postman consigns the ballot to the individual claiming ownership, after seeing his or her photo-script and taking the signature of the latter which he delivers to the Census Department for being passed in the register, before the name of the receiver of ballots. The individual who can not present a rational reason for disobedience to the call becomes subject to fine.

12. Citizens in foreign countries must appeal any day within a definite period to their embassy for the receipt of ballots according to the 9th item.

13. The three ballot boxes, each being of a different color, for distinguishment as to their use for federal, state, or municipal election—and with a registering machine inside, after being sealed by the Census Department or embassy, on the election day are placed in the Census building, or in populous cities, in the schools of central quarters, or, in foreign countries, in the embassy.

14. Near each box two retired old men with trustworthy character are kept for watch without any payment, and if necessary, one or two policemen for keeping order and arresting suspects.

15. Every person before dropping ballots in the box should show his or her photo-script and signature on the ballots to the old men on watch, and on their approval enclose and put each envelope in its proper box.

16. A voter though required to participate in election, yet being free as

regards his choice, if he or she should not approve any name in the list of candidates or all the list, is free to indicate the names of personages eligible in his or her judgment—provided that these should fill the conditions of candidacy; but if has not any person eligible, then after writing on the ballot the statement of his or her absence from election, returns it to the Census Department or drops in the right box; otherwise in the first case his or her election is considered null and void, and in the second case he or she is regarded as neutral in election.

17. On the next day of election (Monday) all the ballot boxes are taken to the official building concerned, where in the presence of all magistrates, from the President to the sheriff, they are opened, and in the register a red cross sign the names of voters being marked by the counting of the votes is carried through, and accordingly a report is prepared; to these are added also the ballots wired from remote cities or embassies.

18. Those among legal voters, male or female, who do not participate in election with no rational reason or abuse their right of vote, for the first time are condemned to imprisonment or \$250 fine, for the second time \$1000, and for the third time are deprived of citizenship except those who labor under a disease on the election day, or prove their not having received ballots, or else married wife and husband cast their votes as one individual. Any person desirous and qualified for vote who does not receive ballots on time, must persistingly demand them and neglected officer put on heavy penalty.

19. The voter in journey drops his or her ballots in the box earlier before election

* * *

These short and effective means, we believe, will bring about honest legislation, just election, unfalsifiable noting, and economy in administrative expenditure.

Because under this system any voter wherever may be found is not deprived of enfranchisement. Also the election of all chief officials of the country—federal, state, and municipal—being performed in the same time; all voters receiving their ballots in one time and only what belongs to them; the residence of each voter being known to the Administration; no ballots being assigned to anybody with unfamiliar personality; and all individuals being required to present their photo-scripts before they drop ballots in the box;—under these conditions there will no more need of repetition of election, registry processes, tiresome investigations, unnecessary records, extra officers, suspicion for frauds in election, etc., etc.

Moreover, a voter, no matter where he or she is, having one especial ballot, can not attempt to give more votes in different places under assumed names, and can not sell or transfer his or her ballot to others; since at the moment he or she will drop it in the box the presentation of photo-script will reveal

any secret or fraud. Especially becoming independent in the business world and his or her material secured invariably, no one will have liability to be threatened by superiors, and his or her right of vote never will be violated.

Besides, the legislation of the fundamental laws of the country being made to belong to the people, and any change in laws by any officer impossible, political parties will have no more necessity to struggle daily for the propagation of their principles, to try for conceiving false promises of reform, and to make huge pecuniary sacrifices. After these changes, no man will dare to spend a quarter million dollars for his election to senatorship; and, above all, the base business of purchasing votes by beer will cease once for all, because the strict rule of square dealing will dominate in all the affairs of election.

Again, by means of our system of voting the 90 per cent. of the present expenditure for election being saved, every year the country will have in deposit an important sum of \$5 million. This point deserves the serious consideration of the public, and, especially, taxpayers.

Finally, we do not deem unnecessary to repeat here that by our proposition to have registering machines in all the ballot boxes we want to assure all doubters, that the number of ballots dropped in the box being marked by the machine inside the box, watchers or counters of votes will have no chance whatever to falsify the proportion or score of elections.

Article 2.

WHO ARE TO BE ELECTED?

This is another vital question that in all countries has not yet found its satisfactory solution.

It is an undeniable truth that like every other business Administration also with all its branches and demands requires the right man for the job. Thus governor or inspector, judge or registrar, legislator, or executor, general or soldier, captain of sailor, engineer or mechanist, collector or dispenser, police or detective, watchman or janitor, etc., etc.—all having their especial functions can not take one another's place. Especially that the work of government having close relation with the loss and gain of the entire people, it becomes indispensable to call to offices of administration the worthiest and most honest among candidates.

Do our personal meet these two essential requirements of worth and honesty? Not all of them. Indeed, to some extent we can claim that our government has introduced the principle of square dealing into the affairs of administration, when we observe the investigations of archives, selections of the worthy by assemblies and hot debates pro and con candidates. However, those who penetrate into the matter can testify that still there are many gross defects in the system of our administration as regards the picking out

of worthy personages.

Let us explain this point.

An important part of all superior and inferior officers—whatever elected by the public, assemblies, or individuals—do not meet the demands of their positions either because of incompetence or lack of moral qualifications, or both. Among thousands of shameful events in the government we are satisfied only with the mention of the abdications of Senator Bayley, of Texas, and Senator Lorimer; the imprisonment of Abe Ruef, of St. Francisco; the abdication of Governor Sulzer, of New York; the imprisonment of Bell Tweed; and the condemnation of policeman Becker to electric chair; all of which events being fresh, will not, we hope, sound fantastic to the reader.

Why are these? This is the question which we must answer satisfactorily in order to get the remedy for the sordid situation of our government.

There is no doubt that the officer becomes inefficient or unworthy for his position through the influence of one or the other of the following strong causes:

1. Want of right men for the job.
2. Lack of importance to experts.
3. Dissatisfaction of the worthy.
4. Whimsical authorities in election.
5. Abuse of public platforms.

Subarticle A.

WANT OF RIGHT MEN FOR THE JOB.

In regard to this cause we are glad to say that the U. S. has the fittest persons to occupy all sorts of offices, and does not suffer from the famine of man. Not only she has all the men she needs but also enough to send to foreign countries, such as China, Japan, Persia, etc.

Subarticle B.

LACK OF IMPORTANCE TO EXPERTS.

In this country to the election of legislative bodies not so much importance is given as necessary. In the present conditions, the extensive jurisdiction of representatives in legislation makes the presence of the expert of each field of business world in the house indispensable.

In reference to this point, Ed. de Molain, the famous English sociologist, in his work, "What is the cause of the Supremacy of the Anglo-Saxon Race?" comparing the English and French parliaments gives these figures: Of the 585 members of the English Parliament the 132 are farmers, 131 manufacturers, 102 business men, 107 professional men, lawyers, journalists, doctors, etc., 66 military men, and 47 officials. But of the 439 members of the French Parliament the 251 are professional men (139 lawyers, 59 journalists, 53

physicians), 72 farmers, 45 without definite occupations, 41 manufacturers, 22 business men, 6 military men, and 2 clergymen. From this comparison he considers:

"Journalists, accustomed to quick action, do not contemplate sufficiently any subject, dislike quiet situation, always want new events to happen, new matter to arise; lawyers are devoid of deep knowledge in any especialty but theirs, and talkative, trifler, and quarrelsome, owing to their occupation, while doctors if successful in their profession will not quit it and become representatives. So a parliament whose majority is composed of these elements does not possess seriousness. Although farmers, various artisans, and business men extemporaneously can not broadly discuss and prepare long essays on a subject, yet owing to their occupations, they can think more seriously and judge more sound mindedly than lawyers, editors, and physicians."

We can not wholly share the de Molain's assertion since it is evident that there are journalists who with their choice editorials, their possession of univresal knowledge, or there are lawyers who show extraordinary talent and play great parts in the legislative body with their ability to compare the old laws with the new and prevent contradiction in legislation, or there are physicians whose skill in medicine renders their presence in the parliament indispensable for the passing of sanitary laws.

However, we accept his view that "A legislative body being composed of more lawyers than farmers, more journalists than business men, or more doctors than artisans, does not promise much efficiency." Because as a matter of fact, in all the vital matters of the country representatives from all classes of work, do have their shares. For instance, the viewpoint of a business man entirely differs from that of a lawyer, or the thinking of a worker from that of a capitalist; thus every line of business has its particular need and demand, and the presence of its expert in the assembly facilitates the remedy for its difficulties.

It should be observed that, under our system of legislation, the legislature will not have as much heavy responsibility as in the present, since all vital principles pertaining to the welfare of the country will have been passed in the Constitution. But still it is necessary that the official bodies busying with the details of principles or engaged in the regulation and reform of the general business of the country, should be composed of competent specialists; in order that the thorough discussion and perfect solution of any matter should be made possible by those bodies.

Here arises this important question, that according to the new system, after each working person is placed on a steady job, how can an expert a branch of business be invited to membership of assembly for four years and afterwards left unemployed? This is the remedy: Those are to be elected who either are public officers as specialists of some line of work or well-to-do

experts without regular occupations. And these form a large number in the country.

Subarticle C.

DISSATISFACTION OF OFFICIALS.

In contrast to the extravagant salaries of government agencies under tyrannical regime, in the present the wages of officials in republican countries, and especially of superior personal, are very insufficient, so that often experts avoid to hold public offices and even dislike to answer the invitation of the Administration, since they receive incomparatively higher salaries from private incorporations.

This is a self-evident fact. Because when a factory manager who has but thousands of men under his control is offered \$80,000 while a governor who rules millions of persons only \$10,000; or when an ordinary manager of railroad is paid \$10,000 to \$20,000, while a senator only \$7,500; or when a manager of bank receives \$25,000, while the comptroller of the state only \$8,000 or the treasurer but \$6,000; then there remains no doubt that the honest expert will run miles away from the circle of the government. Those who are to-day in public positions, are in our judgment, either honest lovers of reputation, who are very few, or hunters of secret profits, who not being contented with what they receive become obliged to take up means of falsehood and dishonesty. We can not interpret this point otherwise, however we may desire to observe the better side of the medal.

Under monarchic regimes of olden times, the heads of chief of the nation drawing into their private treasuries all the wealth of the country, their inferiors were scarcely receiving what would pay for their daily living. Although modern progressive peoples, especially republicans, have made sensational reform as regards paying members of Administration, yet the question of satisfactory salary has not been still settled perfectly. So it becomes indispensable first of all to regulate the earnings of each class of the personal and, thus, by means of satisfaction to compel them to adopt the principle of absolute honesty, and then elect the right man to the right position.

Subarticle D.

WHIMSICAL AUTHORITIES IN ELECTION.

Many candidates for public offices who are really unworthy and unfitted for the positions they apply for, succeed in obtaining them, some through the friendship of some influential personage in the government, and others through the authority of their parties.

In these cases, the person thus elected is liable to officiate dishonestly, since he remains indebted to the person or party that brought about his election; and when owing to their speculative motives he becomes obliged to

serve their freaks, then naturally he feels it as an earnest duty for himself to serve his own purse also in the same proportion or even more. And when in this disposition he becomes a legislator or judge, then very easily the rate of his corruption as a member of the Administration can be measured.

Also the officer sometimes becomes unworthy, because the position is consigned to him under weak conditions and even unrestricted liberty; besides nature and changes in disposition in certain cases never taken into consideration.

As a matter of fact, one can not trust his neighbor rather in three cases. First, when one does not know him; second, when he becomes aware of the disloyal and hostile acts of the latter which originate directly from his ill disposition and wicked nature; third, when he so much persecutes and tortures his neighbor that he himself becomes convinced of the fact that the least carelessness or uncautiousness on his own part will give the latter the chance of revenge.

So, if, contrary to the third case, we should fully satisfy the official and avoid any hostility, still we can not disregard the first two cases, especially the first, when reliance on any person will result in loss and regret. Therefore, for my part, it is safe and wise to do away with confidence and adopt the principle of distrust. This is my present conception born of my bitter experiences of many years. I do not care if others will recognize me as a sceptic and pessimist, for my observation of the bad side of the medal in all cases! I am positive that those who have received tests on their own skins or are familiar more or less with human psychology, will affirm the absolute truthfulness of this point. Justly it has passed into a proverb, "Lock your door well and do not call your neighbor thief!"

Everybody knows that the means for preventing undue protection over a candidate before election and whimsical influences over an official after election is to elect him knowingly, independently, and impartially. We always should seek the right election of the right man, disregard to party interests, and I believe that my methods do guarantee impartial election, independent of all whimsical influences.

Subarticle E.

ABUSE OF PUBLIC PLATFORMS.

It is true that campaigns have much to do with the publication of the personality of a candidate. However, sometimes instead of illustration they create agitation.

Inferior officers, because of their appointment by chief personal and the close watch under which they been, are not so much suspectable. But this is not the case with officials who are elected by the public. Because naturally a voter can favor independently, a candidate only when he gets acquainted

with the latter as far as possible. In populous centres, it is not possible for a voter to know well the person whom he is going to elect, and so becomes obliged to act, like the majority, according to the recommendation of others. Such kind of election is ridiculous and its good or evil result becomes a matter of fate.

There are two ways in the present which are intended to serve as remedies for blind election. The one is the presentation of candidates by political parties, in which case the adherents of each party give their votes to the person or persons whom their chiefs recommend. The other is the press campaign; that is publicists wage pro and con struggles about candidates, and, thus, each tries to reveal the shortcomings of the candidate of the opposite party or the qualifications of the one whom he favors; so that is a voter follows all the debates of papers, can easily reach a conclusion and cast his ballot with discretion.

However in both of these ways there are inconveniences that make elections.

First, as already we have explained, a partisan being obliged to elect the person whom his chiefs choose, often his election becomes based upon partiality and his right of vote is violated.

Second, modern public campaigns serve their purpose but little which is the enlightening of the minds of the people concerning the personality of candidates. Because sometimes in the press or from platforms such criticisms are made about candidates that the voter loses his judgment and can not decide as whom to elect.

We do not want to busy ourselves with personalities, but for making our mind clear we wish to give an important example:

Senator Elihu Root, of New York, having pocketed the fees of Bell Tweed's protection while practicing law, or his favoring the so-called selfish, was set forth as objections against his candidacy for Presidency. Now, if his former conduct was condemnable, or if his present career shows his dangerousness after his election as President, why should he be presented as a candidate for Presidency and unnecessary quarrels should continue, and even his early work be criticised when he has already been elected senator? But if all these hear says about this person are invalid, why, then, his opponents are not silenced by force of law and his reputation is allowed to be gloomed? If it is thought that the influence of the strong can cause the unworthy, too, to be elected senator or some official and supply subject to censure for opponents, this situation is still more dangerous, which shows the predominance of undue authority.

In my judgment, before the election of a candidate as much discussion and criticism about his personality can be made as possible, but afterwards, when through his honesty and merit he wins the election, he must enjoy the

respect of the community during good behavior. On the other hand, if he should attempt to stray from righteousness, he immediately must be impeached and if found guilty be refused forever any chance in administration.

Also, another case worthy of observation is the restriction of future elections of an official, which is grievance to the worthy, bondage to experience, and obstruction to efficiency.

Because when the President or some other officer with resolute honesty meets competently all the demands of his position, his next election to the same office, naturally, becomes more fruitful because of his experience and practice in the past. It is never to be feared that his officiation in succeeding terms may receive the nature of imperial rule, since we have two powerful means for safe-guarding against that kind of probable dangers, namely, the restriction of his term of office to four years, and the Constitutional rule of impeachment in case of disloyalty.

Again, if it is desired to give opportunities every four years to the worthy, this desire means to seek the fulfilment of the ambition of certain individuals rather than the interest of the nation. From the viewpoint of the interest of the nation, it is not a principle deserving of advocacy to forsake the experienced worthy and put in his place the unexperienced worthy who has not been tested; this principle holds good only in case of disloyalty or incompetency on the part of those who have already been tested.

* * *

Consequently for the prevention of the five inconveniences of election mentioned above, I propose the following rational means:

1. Only those should apply for candidacy of federal or state offices, superior or inferior, who fill the following conditions:

- (a) First-class moral distinction.
- (b) Thorough competence for the position.
- (c) First degree in competition.
- (d) The Presidential candidate should be native-born, from 42 to 66 years of age, passed through all the periods of governor or manager and jurist or legislator, possessed of deep wisdom in statesmanship, thoroughly satiated with feelings of sincere honesty, patriotism, righteousness and impartiality.
- (e) The candidate for Vice-Presidency from 38 to 66 and filling the conditions above.
- (f) Candidates for major satrapship, 34 to 66, native or inhabitant of this country for 15 years (always natives preferable,) filling the conditions of competency, righteousness and patriotism.
- (g) Candidates for minor satrapship, 34 to 66, resident of country for 10 years, capable.
- (h) Candidates for supreme judgeship, 48 to 66, native, erudite jurist,

also righteous and impartial.

(i) Candidates for ambassadorship, 34 to 66, native, versed in international diplomacy and flaming with patriotic zeal and ardor.

(j) Candidates for representative, 34 to 66, 10 year resident of state, with talent in law and learning, honest, patriot, and expert in some line of business. The specialties are variegated by the election of a different line's expert from each state; that is, of the 5 representatives of a state one is to be a learned jurist, a second business man, the third manufacturer, the fourth farmer, the fifth mariner. Then these branches are varified by the counsel and agreement of all states; this is to say, for the jurist may be elected a statesman, diplomat, judge, lawyer, clergyman, teacher, author, editor, etc.; or for the business man a store-keeper, broker, commissioner, peddler, etc.; if one state elects a business man, another should elect a broker, and so on. Thus all chief lines of business being divided into branches, the parliament becomes composed of the representatives of all main functions.

(k) Candidates for consulship and public commission, 30 to 66, native or 10-year resident, testified, trustworthy.

(l) Candidates for governorship, 38 to 66, native born resident of state, and filling the conditions of the fourth item.

(m) Candidates for state management, 34 to 66, 10-year resident of state, competent in the office.

(n) Candidates for membership of state congress, 34 to 66, 10 year resident of state, with deep knowledge in education and law, and each the expert of some occupation.

(o) The candidate for mayorship, 34 to 66, the native of the city, and having passed through the required civil grades.

(p) Candidates for aldermanship, 30 to 66, 10 year resident of city, capable and righteous.

(q) Candidates for membership of city commissioners, 30 to 66, 10-year resident of city, and filling the conditions of rules.

(r) Candidates for judgeship, 38 to 66, native, erudite, jurist, impartial, trier, psychologist, and righteous.

(s) Candidates for sheriffship, 30 to 66, native or 10 year resident of the town, trained with military education, familiar to local rules.

(t) Generals and admirals, native and over 32 years of age; army officers, captains, policemen—from seven to ten years resident of the country, above 25 years of age. All ought to be brave, patriot, and exempt from undue influences by individuals or parties.

(u) All the remaining inferior officers should be above 21 years of age, native or 5 years resident, and prepared for their positions.

2. According to the above conditions, after investigating, examining and

preparing the candidates, the college of electors presents this to the public or the proper assembly. That is, our present College of Electors being extended both in jurisdiction and body, it is changed into a large divan, with a center in the Capital and branches in states, by which divan are conducted all examinations and preparation of the personal, from the President to the porter.

In our opinion, party conventions and expenditure in time of election of President and Governor do not serve the interest of the Nation at all and, therefore, are unnecessary. The Divan of Electors can present easily to the public more choice candidates than one, together with their unfalsified biographies—provided that the Divan itself should be perfectly exempt from party or other undue influences, absolutely free and bound to legal conditions, impartial, and earnestly dutiful. It should be observed that already having its model in the present, we do not need the organization of a different one or an extra expenditure.

3. Candidates for federal offices apply to the central Divan of Electors in the Capital, but candidates for representation or state and municipal positions apply to their local Divan of Electors in the states or cities.

4. After the applicants are impartially examined by the Divan, the worthy among them, if candidates for inferior offices, are sent along with their reports to their respective assemblies, which then make their elections. But among those whose election belongs to the public five respective persons are chosen by the Divan and recommended to their respective communities, which then elect the desirable.

5. If the number of chosen candidates should be less than five, or if even with the eligible from outside this number is not filled, the only the ready are presented to the public; but if the chosen candidates are more than five, then those not included in the five judged worthiest by the Divan are introduced with their reports to the public, not for election but merely in knowledge to the people.

6. Until the day of election the reports of the Divan of Electors are published, the federal in all the papers of the country and the state in the state papers, and are subjected to criticism under legal conditions. If there should be any obscure or unobserved point in any report, the press, we hope, will illustrate it and thus, help the Divan in its work and the public in its election.

7. Of the five chosen candidates for a superior office the people elects any one preferable, and he is considered elected who wins the majority of votes. In the present, each party, Republican and Democrat, present one candidate, which number in my opinion, is too limited.

8. An official can be reelected for the same position until his 66th age, no matter in how many terms he has officiated. As in Mt. Vernon, N. Y., being for the 8th time Edwin W. Fiske was elected mayor for his unsurpassed worth.

Article 3.

WHAT KIND OF AN ORGANIZATION IS SATISFACTORY?

This is a most vital question that busies the minds of all the noted diplomats, famous publicists, and the important part of the intelligent mass of mankind.

Because not to say that there are conspicuous differences between the two regimes of absolutism and Constitution, the forms of constitutional and republican government, although both characterized by the existence and rule of parliament, more or less differ from each other, and both contain such principles that keep them far from being satisfactory. Among these is our organization of government in the U. S.

Perhaps there will be found thinkers who attributing the existing inconveniences to other causes should consider our present form of Administration, at least, satisfactory.

However, as much as I could study the problem I formed this conviction that our modern frame of government is defective as far as the following four vital points are concerned.

1. The frame of the Cabinet.
2. The degree of divans outside the Cabinet.
3. The existence of the Senate.
4. The organization of the Lower House.

Subarticle A.

THE FRAME OF THE CABINET.

Having already explained the inconveniences of the appointment of secretaries by the President, and the advantages of their election by the public, we avoid repetition here.

But in regard to the organization of the Cabinet, we think that it is unnecessary to have it composed of nine members, besides the Vice-President, just as it is needless for some nations to maintain cabinets of 22 members, together with religious ministers.

Moreover it is useless to centre two chief offices upon one person; as in our country the two vital departments of education and interior affairs are put on the Secretary of Interior.

Contrary to this, some offices also together with having the same nature have been divided into two different departments. For example, the functions of the navy and army, the aim of whose both is the protection of the country, have been consigned to two different Secretaries; similarly, agriculture and commerce, which both have the nature of business, are two distinct departments in our government.

If the purpose of the existence of our Cabinet is the transaction of the business of the Government Departments in accord with the provisions of

the Constitution, then it is indispensable to reduce it to a more adequate body, by cutting off whichever of its parts are not needed, adding whatever part is necessary, and extending its power.

For our part, it is logical and satisfactory to have the Cabinet formed of the representatives or heads of departments essentially different. In other words, we deem most proper this formation of the Cabinet: (1) Department of Justice, (2) Department of Interior, (3) Department of Exterior, (4) Department of Protection, (5) Department of Treasury, (6) Department of Education, (7) Department of Business, (8) Department of Transportation. Thus our new Cabinet being composed of eight Secretaries and the Vice-President, forms a distinct foremost body on our administration, with the voices of five as its dominating will.

Subarticle B.

THE DEGREE OF DIVANS OUTSIDE THE CABINET.

It should be observed that although we have separate divans for each department, yet those have not been given the due significance. Because if the Cabinet as the chief body of the collective departments of government is satisfied with maintaining the foreign and interior situation of the country normal, however we must not overlook the body of divans not included in the Cabinet, which are the vital branches of the executive body of the country. Because the department of education is as important as the department of commerce, which has been left out of the Cabinet; or the divans of transportation, continental and marine, are as important as the department of post office; or the department of health is as important as that of education, and even more, since if the health of the child should be neglected all the efforts to educate it become to no avail.

Consequently while the joining of all these departments to the Cabinet is objectionable for overcrowding it, but they must be given the degree of minor satrapship and called to counsel with the cabinet in case of emergency.

Subarticle C.

THE EXISTENCE OF THE SENATE.

Our objection against the existence of the Senate may seem daring and revolutionary, since during long centuries it has been customary for almost all nations to maintain a senate. However our further explanations will convince the reader of its being rational.

The system of the upper house took origin in a period when government and people were thought of as two distinct divisions or parts in a nation. That is, when first tyranny gave way to democracy and the people began to have representatives in the government, then the royalty felt the need of a body to counterbalance the authority of the popular assembly, and

that body was created and called *senate* a body of sages. The exact task of this body of sages is being carried on in the present by the English House of Lords, the German Bundesrath, and the senates of other imperial nations.

And inasmuch as the greatest part of the frame of the U. S. Administration is the imitation of the British government, our system of senate also has been copied from England, to represent the House of Lords of the English. That is, our Senate, which is elected directly by state governments, is maintained as a check over our House of Representatives, which is directly elected by the people.

However, as long as our form of government is republican, that is the people, and not the government, is the ruler of this country, to me it seems preposterous to subject the function of the representative body of the people to the authority of the representative body of the government—the Senate. If we ever need a body to counter balance the influence of the lower house, that body should be the public itself, which being the neutral owner of the latter, has the right to investigate its actions, and can do so either directly or through its head—the President.

But if it is wanted through the Senate to enable the House of Representatives to pass unerring decisions, it is necessary, then, to have the latter body formed of only personages with keen judgment, through knowledge in governmental affairs, and unsurpassed competence for the office.

And if there should happen entangled diplomatic questions and matters of preparedness or treaty, whose solutions the Constitution fails to give and publication is avoided, since secrecy is indispensable in such cases in such critical moments, the nation can seek the counsel and decision of the Supreme Assembly, which is actually nothing else but the collective union of the House of Representatives, the Cabinet, and the Junior Ministry.

Therefore, I think these explanations suffice to bring the reader to the conclusion that the existence of the Senate contradicts our principle of republican government whose dissolution will save the nation an enormous expenditure, since the present salaries of 92 senators amount to \$690,000—not including journey expenses which amount will aggregate under my system of class earnings, annually \$3 million.

Subarticle D.

THE FRAME OF THE LOWER HOUSE.

Without entering into details pertaining to the House of Representatives, we are satisfied with the mention of only those important cases of its formation and adjournment which have bearing with the new methods we are proposing.

First, the present formation of our Lower House has been based on the principle of representation in proportion with state population. Conse-

quently the population rate of states not having been moderated, the proportion of representatives can not be kept the same in all states; as New York gives 37 representatives and Utah only one. Also according to the census of 1910, Illinois for her 5,638,500 population gives 25 representatives, one for every 225,000; Vermont for her 355,000 population sends 2 representatives, one for every 177,5000 persons; Idaho for her 325,000 population gives only one representative; and thus all states present odd proportions of representation.

Whereas under my system all the states being equally populated and the country being divided into 100 states, it will be logical and satisfactory to have our house of Representatives composed of 500 members, 5 representatives from each state, disregard to the future increase of population. That is, if for each \$200,000 of the present one million population of each of the 100 states one representative is counted in the present, with the same proportion, for each million of the future 5 million population of each state one representative will be given; or when the population becomes 10 million in every state, one representative for each two million.

Because in our judgment, a representation of 5 different experts form a state is adequate to protect her interests, whether she have a small or 10 million population, since under our system, no state will have any interest injurious to another, and all matters will belong to the whole Union. So a well organized House of Representatives with 500 members easily can arrange all the affairs of the country, especially that our new amplified Constitution will have included the solutions of all vital problems concerning administration. If ever the House will have any hardships it is in the first year, when it will revise and enlarge our present Constitution.

Second, in the present, the annual term of session of the House of Representatives is too short, which fact results in the postponement of the settlement of many important matters to the next session. While from our point of view, like all other organizations the House also should have an annual period of 300 days for service and adjourn only in the hot season—provided that it should have finished the year's work.

Third, in many nations the House of Representatives is dissolved by the decree of the Empire or President in case of disagreement between this and the Cabinet; thus the necessity of a new election is felt and the solution of various propositions put over. Also during vacation it is called to session in case of emergency.

But we think that until the end of the legal term the existence of the House should remain inviolable. Only those among its numbers must be dropped out who act against the provisions of the Constitution or cause dissension between the House and the Cabinet or in the House.

Fourth, in case of emergency special counsel are held on the invitation

of the President. Again we think that all diplomatic and legislative matters being in the field of the activity of the House, it is imprudent to consign their solution to bodies temporarily formed and, thus open doors to unnecessary expenditure.

* * *

Now, that we have sufficiently investigated the organization of our government and discussed its defects, we present the following design as a better system of administration.

Article 4.

FORM OF GOVERNMENT.

The republican government of the U. S. has two distinct divisions: federal and state.

Subarticle A.

FEDERAL GOVERNMENT.

The construction of the Federal Government is as follows:

I. PRESIDENT AND VICE-PRESIDENT.

II. CABINET AND EIGHT SECRETARIES.

1. Grand Satrap of Justice.

To watch and direct the execution of law, department of justice, court decisions, trials, and open or secret inspections.

2. Grand Satrap of Interior.

To watch and direct the interior divans of material and moral progress.

3. Grand Satrap of Foreign Affairs.

To watch and direct diplomatic relations with foreign nations.

4. Grand Satrap of Defense.

To preserve the peace of the country through the navy and army.

5. Grand Satrap of Education.

To watch and direct the divans of science, arts, and education.

6. Grand Satrap of Business.

To watch and direct the divans of agriculture, manufacture and commerce.

7. Grand Satrap of Treasury.

To watch and direct the divans of public treasury, public revenue, public expenditure, public debt, and public bank.

8. Grand Satrap of Transport.

To watch and direct the divans of continental, marine, and aerial transportation and communication.

III. ARCHIVES.

The united divans are composed of 66 minor satraps, who are:

Branches of Grand Ministry of Justice.

- | | |
|--------------------|----------------------|
| 1. Office divan. | 5. Inspection divan. |
| 2. Court divan. | 6. Reward divan. |
| 3. Trial divan. | 7. Heritage divan. |
| 4. Sentence divan. | 8. Religious divan. |

Branches of Interior Ministry.

- | | |
|----------------------|----------------------------|
| 9. Census divan. | 13. River and Canal divan. |
| 10. Migration divan. | 14. Port and Harbor divan. |
| 11. Water divan. | 15. Bridge divan. |
| 12. Light divan. | 16. Road divan. |
17. Divan of ownership of public land.
 18. " " ownership of public forest.
 19. " " ownership of public gardens.
 20. " " ownership of public buildings.
 21. " " land and sea baths.
 22. " " cleanliness.
 23. " " health.
 24. " " care for pregnant women.
 25. " " hospital and asylum.
 26. " " orphanage, old folk's home.

Branches of the Defense Ministry.

27. Divan of the navy.
28. " " " army.
29. " " " forts.
30. " " " munitions.
31. " " " balloon and the like.
32. " " " police.
33. " " " prison.
34. " " " fire and accidents.
35. " " " insurance.

Branches of the Education Ministry.

- | | |
|-----------------------------|--------------------------------|
| 36. Divan of the education. | 40. " " " press. |
| 37. " " " arts. | 41. " " " museum. |
| 38. " " " science. | 42. " " " theatre and lecture. |
| 39. " " " library. | 43. " " " music and amusement. |

Branches of the Business Ministry.

- 44. Divan of the agriculture.
- 45. " " " mine.
- 46. " " " classification of works.
- 47. " " " manufacture.
- 48. " " " patent.
- 49. " " " commerce.
- 50. " " " food animals.
- 51. " " " doctors and drugs.

Branches of the Ministry of Treasury.

- 52. Divan of the public taxes with 6 divisions, including customs, etc.
- 53. " " " public rents.
- 54. " " " expenses.
- 55. " " " debt.
- 56. " " " minting.
- 57. " " " banks.
- 58. " " " private and public treasury.

Branches of the Ministry of Transport.

- 59. Divan of navigation.
- 60. " " " railroads.
- 61. " " " electric cars.
- 62. " " " express.
- 63. " " " post office and telegraphy.
- 64. " " " aerial transportation.
- 65. " " " telephone.
- 66. " " " traveler.

Envoys to other countries forming three classes are considered as the branches of the Foreign Ministry.

IV. NATIONAL CONGRESS.

The National Congress is the body composed of 500 members, by 5 representatives from each state, all differing in profession and with equal degree.

V. SUBLIME CONGRESS.

This body formed of the 575 members of the Cabinet, Junior Ministry and National Congress combined, which in a serious diplomatic case holds convention on the invitation of the President and under his or Vice-President's chairmanship.

VI. SUPREME COURT OF U. S.

This body, as in the present, is composed of five supreme judges and in case of emergency the Grand Satrap of Justice.

Subarticle B.

STATE GOVERNMENT.

The form of state administration is as follows:

I. STATE RULE.

a. Governor and Lieutenant Governor.

b. Departments of 65 divans for each state, the divan of mint missing; similar in form with Junior Ministry; marine divans missing for states not on coast.

c. State Congress with from 20 to 200 members, one for each 50,000 population, all forming a mosaic of experts in various specialties.

II. CITY RULE.

a. Mayor with 3 degrees according to largeness of city.

b. Department of 65 divans, similar in form with state departments, marine and customs divans missing in cities not on coast.

c. City Assembly composed by one for 5000 proportion; a mosaic of experts.

d. Court, proportional to population.

e. Police Department, able to meet the local demand of protection; that is, in villages and towns 3 policemen for 400 inhabitants, in cities 3 policemen for 800 persons, in state capitals 3 policemen for 1000 persons, and in large cities with over 1,000,000 population 3 policemen for 2000 inhabitants. Thus a village with 400 population has 3 policemen and a city with 1,000,000 residents has 3,000 policemen, each for eight-hours watch.

III. TOWN RULES.

a. Sheriff.

b. Commissions for all important affairs.

c. Police.

Article 5.

WHAT SHOULD BE THE FUNCTIONS OF THE OFFICERS?

It is evident that the function of an officer goes under either one of these three classes, namely, legislation, administration, and execution—all of which are subject to both of the conditions of responsibility and jurisdiction. Because an official, whether he belong to the class of the legislators, administrators, or executors, has more or less responsibility and juris-

diction, and his officiation is appreciated or depreciated according to its relation with the conditions of each.

Therefore it is our earnest duty to seek and compare these conditions and draw sharply a wise direction in which to lead the person on office in government.

There are many points requiring reform in the existing conditions, as we have formerly explained, of which the following deserve serious consideration.

First, often certain officials are given the charge of several positions. Now, this is an imprudent method, since the individual can not be present in two places at the same time and has occupation with two different offices is never available.

Let us make our mind clearer.

When an official becomes a member of two departments, then either the sessions of these departments should be held in various intervals or the official himself should absent himself from either of the two meetings held at the same time; thus in both cases he is unable to perform his tasks daly. Also when the official's mind is in action as to the accomplishment of two tasks, it can not produce as much good result as it would in the case of one; we except the talented who assisted by experience of long years can manage many affairs of various lines. The consignment of two or more offices to one individual would be excusable, even to the extent of the stoppage of either work, if we had man's famine; whereas, on the contrary, having as many capable personages as we need, if not more, for us the wise thing to do is to put one individual in but one position and thus, obtain best result possible.

Second, in the present, although an official is forbidden to be occupied with a special undertaking of business, yet he is left free in the participation of speculative works and in possessing lands, mines, factories, ships, business establishments, banks, etc. Indeed, these are managed by others, but naturally he is tempted in any case to hold his interests high and render his officiation serviceable to them.

In my judgment, this inconvenience can be eliminated from the root, only by the adoption of my system of business, under the provision of which, individuals being prohibited from possessing property to rent and monopolizing important functions in the business world, the official no matter if he is a share-holder in many organizations, can not have the jurisdiction of managing any special business, or find some means to exert authority upon a person, or under the name of his wife, relatives, or friends to pursue a speculative enterprise.

Third, every officer that invites a suspicion of fraud upon himself is not impeached or removed and in some cases he is kept in office until the

term is over. In my opinion, it is indispensable to remove or impeach immediately any official that attempts falsification or fails in the honest accomplishment of his task, disregard to his position and the authority he enjoys.

Fourth, the term of officiation of the state of federal congresses is too short, so that sometimes before piled-up matters find their final solution, the session is adjourned and the work undone left to the next term. Also during vacation matters come forth whose solution is postponed until the next session is held. As a matter of fact, in case of emergency Congress is invited to meet by the President, however this happens in very rare circumstances and in such serious conventions this consideration of secondary matters is overlooked, contrary to the fact that small matters in turn gradually grow momentous if not tended on time.

Now, after this much investigation of the defects in the fields of responsibility and jurisdiction an official holds in his function of legislation, administration, or execution, I put below the collective summary of old and new conditions or rules concerning officiation in the Administration, whose serious consideration is important for the successful execution of my preceeding methods:

Subarticle A.

COMPARATIVE RULES FOR OFFICIATION.

1. To restrict the office of an individual to one function.
2. An official is prohibited to run any private business under any name; he can appropriate his money for various shares and receive its interest without meddling with any business affairs.
3. The term of officiation for the personal, from the President to the Sheriff, elected directly by the people of the country, state, or city, is four years; but the officiation of the remaining inferior officials, that is those who are elected by the National Congress, State Congress, or City Assembly, lasts until their 70th age, who are free to make advances according to worth.
4. Any superior or inferior official should be removed indiscriminately from office when his offense or failure is evinced.
5. No individual removed from office, for any reason, should be elected or called to any position.
6. The election of a person eligible by assemblies or congresses when proved subject to undue influence is considered null and void and the voters of the body concerned are held responsible.
7. The officiation of individuals elected by the public begins on the first of January and their function on the second, if not a holiday; but those elected in conventions or succeeding to the removed or dead hold their office on the day of election.
8. The officiation of successors to the removed or dead lasts until the

end of the denoted term of office, if their election belongs to the public.

9. The function of the Cabinet and Divans continues for 300 days in the year; but congresses and assemblies may have a recess from the Fourth of July until October, if have completely finished their annual work.

10. Congresses and assemblies are indissoluble and keep their existence until the 31st of December in the fourth year of election.

11. Members of administrative bodies can be removed before the end of the term, by the President or Governor, only when acting against the spirit of the Constitution or showing misconduct.

12. Freedom of speech in assemblages, within the limit of legality. Any number resisting parliamentary rules, or unheeding the warning of the presiding officer, or indicted, by the order of the President or Governor is removed and consigned to the court; if sentenced guilty his removal is considered unconditional and his chair is occupied by a new member to be elected within 45 days at the most.

13. A new individual is elected to succeed the official who voluntarily resigns or labors under a disease in more than a month.

14. In the case of the President's death or resignation, for 45 days the Vice-President takes his place until the vacancy is filled by election; but if the Vice-President also should die or resign in the same time, the Sublime Assembly elects a worthy successor.

15. In the case of the death or resignation of any of the Grand or Minor Satraps, Governors, and Mayors, the provision of the 14th item is followed by the respective bodies of government.

16. In the case of the death or resignation of judges, until new arrangements takes place, among eligible competitors temporary successors are elected by the National or State Congress.

17. In the case of the death or resignation of the remaining superior officials elected by the public, until new arrangement is made temporary successors are elected by the local official assemblies.

18. National, state, and municipal meetings should be held openly; they can have secret sessions only in case of emergency if the majority approves the presiding officers suggestion to this concern.

19. The results of session daily are published in the official papers, if they contain no secret whose revelation seems disfavorable to the interests of the Nation.

20. Each new official should be required to guarantee his loyal officiation besides by taking the legal oath, also by means of reliable security, personal or material.

21. An official indispensably should be on his work on every day of function, except in case of serious illness, when he appoints somebody to take his place for his own account, or some unusual happening, when he is

excused from officiation for at most six days.

22. An official should perform his private trips or travel at his own expence.

Subarticle B.

CHIEF CONDITIONS OF RESPONSIBILITY.

The individual or collective responsibilities officials being different and their details requiring an amplified code, here we are satisfied with the mention of only essential rules, which are as follows:

1. In a general sense, the official is recognized responsible for the successful accomplishment of the office committed to him under certain conditions.

2. The following is the table of the comparative responsibilities of officials and bodies of officials:

(a) The President is answerable only to the public and accountable for his annual function to the Sublime Assembly, which has the jurisdiction to promote his achievements and condemn his failures or offences, and in serious cases ask for the explanation and decision of the Supreme Court.

(b) The Vice-President is responsible to the public and accountable to the President.

(c) The Cabinet collectively is responsible to the public and accountable to the President.

(d) Ambassadors are responsible to the public and accountable to the President, also equal in position with the Grand Satrap of Foreign Affairs.

(e) Minor Satraps are responsible to the public and accountable to their respective Major Satraps.

(f) The National Congress collectively is responsible to the public, and members individually to their respective state community.

(g) the Governor is responsible to the public of his state and accountable to the President.

(h) State Managers of the Divans are responsible to the people of the state and accountable to the Governor and their respective Minor Satraps.

(i) The State Congress is responsible collectively to the state, and individually to their respective cities.

(j) The Mayor is responsible to his city and accountable to the Governor.

(k) City Divans are responsible to the city and accountable to the Mayor and State Divans respectively.

(l) The City Assembly is responsible to the city.

(m) All classes of judges are responsible to their electors and accountable to the Grand Satrap of Justice.

(n) The remaining inferior officials elected by assemblages are responsible and accountable to their respective heads.

3. Those responsible to the public are called before the Supreme Court by force of law and on the challenge of the plaintiff.

4. Those who are responsible to the state or city are called to account before state courts.

5. Inferior officials are tried by district courts.

6. The citizen with the right to vote has the jurisdiction to report, openly or secretly the shortcomings of officials to the Grand Satrap of Justice or the Supreme Court, and if not heeded appeals to the public press, and if still overlooked, for all these grievances protests by speech to the people, in the meantime feeling responsibility for the affirmation of his or her indictments, whose truthfulness being evinced, he or she becomes the owner of the fines of the convicts.

7. The report revealing failures or offences on the part of officials are mailed free when addressed to the judge, secret officer, or editor and bears the word "Criticism" on the envelope. The signature of such reporters must be kept secret until its revelation becomes indispensable.

Subarticle C.

CONDITIONS OF JURISDICTION.

The individual or collective jurisdictions of each official or body of officials being different, here we are satisfied with the mention of the jurisdictions of the chief among them.

I. JURISDICTION OF THE PRESIDENT.

In our humble judgment, it is imperative for the head of a republican nation to have the following jurisdictions:

1. During the period of his officiation as the chief executor of the country, the President should enjoy the due reverence of the nation and respect of foreigners.

2. Being responsible for the utter safety of the Treasury and all the national wealth therein, he should keep one of the two keys of the former, which must not be opened without his knowledge.

3. Coining of money, metal or paper, should be done with his permission, and silver or gold certificates must bear his portrait and signature.

4. Exofficio the President supervises the functions of all the divans of administration, and has jurisdiction to impeach the individual or body acting against the spirit of the Constitution.

5. He must be zealous and particular about the establishment and strict execution of the laws of Constitution and their adherent principles legislated.

6. He sanctions by signature the resolutions of the National Congress; but when they are incongruent with the provisions of the Constitution or diplomatically disfavorable for the nation, he returns them with his statements of disapproval or comments; if his objections are unheeded by certain

members of the Congress, who insist upon the ratification of the resolutions, removing these from office orders the nation to elect successors within 45 days; however, if the latter also show the same behavior, he either gives way to their demand or impeaches them before the Supreme Court.

7. If the President should delay vetoing or ratification of any measure for ten days, except in case of serious illness, this is considered as sanctioned.

8. Being the absolute guardian of the peace of the country, the President can punish by force of arms the interior or exterior rebels.

9. He commits the settlement of the disputes between states to the Supreme Court, whose decision he carries into execution even by force of arms if necessary.

10. In case of foreign attack, with the consent of the Sublime Assembly the President orders the mobilization of the navy and army; but in case of emergency he takes this step either with the approval of the National Congress or according to his judgment in the second case immediately giving explanations to the Sublime Assembly.

11. In moments of prompt action, with the counsel of the Cabinet he forms, according to the provisions of the Constitution, contracts with foreign governments concerning peace, commerce, or relation; but any treaty is recognized as valid only when the majority of the Sublime Assembly favors it.

12. In a critical diplomatic situation, the President consults the Sublime Assembly concerning the solution of tangles with foreign nations, preparedness, declaration of war, formation of peace contract, etc., the decision of whose majority is considered the final step to be taken, if not incongruous with the spirit of the Constitution; otherwise the nation itself adjusts its attitude by its own vote.

13. In time of peace the President cannot remove any official without the sentence of the court; but in time of war, without depending on the decision of the court, he can change any general, admiral, ambassador, and any official, postponing their arraignment to the future.

14. The President can lighten the punishment of an offender or entirely pardon him, except in case of felony.

15. At the end of each year, after setting the report of the annual function of the Administration, exterior and interior, before the Sublime Assembly, the President gives brief comments on the next year's work of each body in the Assembly.

II. JURISDICTIONS OF THE VICE-PRESIDENT.

The following are the jurisdictions of the Vice-President.

1. As the procurator of the President he arranges all Presidential current affairs.

2. He presides over the ordinary sessions of the Cabinet and the exceptional conventions of the Sublime Assembly.

3. He keeps close communication with governors.
4. In the case of the death or resignation of the President, he takes charge of his office for 45 days, until the vacancy is filled by election.

III. JURISDICTIONS OF THE CABINET.

The members of the Cabinet individually as Grand Satraps, have the jurisdiction to watch over and direct their respective departments, but collectively as the chief body to rule the interior and exterior diplomacy of the country, they enjoy the following jurisdictions:

1. Through their respective Minor Satraps, to look after the execution of the legal resolutions passed by either the National Congress or Sublime Assembly and ratified by the President.
2. To aid the President in diplomatic steps and foreign relations.
3. To conceive plans for the progress and welfare of the country and to submit them, through the President, to the National Congress.
4. In case of emergency, on the invitation of the Vice-President the Cabinet receives any Minor Satrap to counsel and decision concerning a matter which pertains to his department.
5. In case of disagreement in the Cabinet, the President invites the Divan of Minor Satraps to combined session; but in case of further disagreement, the matter in question is submitted to the consideration and decision of the Sublime Assembly; or, if necessary, the general public.

IV. JURISDICTIONS OF JUNIOR MINISTRY.

1. All the Minor Satraps being the managers of executive divans, recommend the performance of the legal resolutions submitted to them to their respective bodies and carefully watch over their functions.
2. In case of emergency, they join the Cabinet or Sublime Assembly for counsel over most momentous matters.

V. JURISDICTIONS OF THE SUPREME COURT.

The present system and jurisdictions of the Supreme Court of U. S. seeming to us unsurpassed in their kind, we advocate its integral maintenance as the highest authority in the judicial department of our government. It is its task to settle interstate disputes, strictly preserve and interpret Constitutional principles, and conduct the trials of the leading officials of the country. Its sentence is considered revocable only when the majority of the nation objects to it as being contradictory with the Constitution.

VI. JURISDICTIONS OF THE SUBLIME ASSEMBLY.

The jurisdictions of the Sublime Assembly, which being the collective union of the National Congress, Cabinet, and Junior Ministry holds its exceptional sessions on the call of the President are as follows:

1. In case of diplomatic crisis it adjusts, in accord with the Constitution, the attitude of the Nation and commends the execution of its decision to the President.

2. In case of vacancy of the offices of ambassadors, generals, admirals, and the Vice-President, elects successors.

3. It forms treaties of relation, arbitration, commerce, alliance, etc., with foreign nations, according to the Constitution.

4. It accepts into the Union the desiring peoples on the American Continent or islands in the American waters, if their joining seems useful.

5. In time of peace it fixes the number of persons to serve in the navy and army merely for the maintenance of the peace of the country who will be composed usually of 17 to 18 year-old lads in training.

6. It looks after matters of preparedness and fixes the expenses appropriate for this purpose.

7. It grants allowance to make war against a rebelling state or foreign enemy.

8. In time of war it decides upon the necessary magnitude of the navy and army together with their additional expenditure.

9. In case of emergency it forms peace treaties.

10. It seeks the approval of the public by giving explanations for its acts; or after hearing the criticisms and opinions of the people, it makes decisions accordingly. However in case of popular protest or disagreement in the Assembly, the final solution of the problem is committed to the vote of the public.

VII. JURISDICTIONS OF THE NATIONAL CONGRESS.

The jurisdictions of the National Congress (House of Representatives) as are follows:

1. To legislate the details of brief principles in the Constitution after hearing the suggestions and opinions of the Cabinet, state congresses, city assemblages, press, and individuals.

2. To draw the border lines of the states of the country, according to the provision of the Constitution.

3. To investigate the measures of city assemblies concerning private ownership, and the methods of the usage of public properties, together with the regulation of their values and rents.

4. After the serious consideration of the reports on agriculture, commerce, and manufacture arrived from all parts of the country, to fix the quantity and quality of factories to be established in each state and the rate and variety of their functions.

5. According to the demand of time, to fix and establish the classes of working people and the amount of profits on soil products and manufactured

goods, also the interest rate on money and the revenue on wealth. (Changes in principle are reserved for the public.)

6. To fix the amounts of the funds necessary for the administration, protection, progress, etc., of the country, and loans, which are to be paid up in 25 years; also according to the same principle, to approve the legal proposals reported by state or city governments.

7. According to the principle of the new Constitution, to decide upon the kind and value of the coins of the country; the quantity, quality, form, color, and worth of paper money and stamps; and the degrees of measure and weight.

8. In accord with the principles of the new Constitution, to legislate the quantity and quality of immigrants to be taken in the country, details concerning their dwelling, occupation, and earning, together with the conditions of their naturalization.

9. By comparing the values of inventions reported or presented by the state congress or city assembly, to make justice to both the inventor and the community that will profit by his achievement.

10. To reward, by prize or honor emblems the person that renders a prominent service, material or moral, to the country, namely, the hero, inventor, etc., also the heir of the person who is sacrificed in such service—in proportion with their worth.

11. To watch over the balance of the corresponding outlets and incomes of the finance of the country:

(a) The amount of defense expenditure and the income raised from personal and revenue taxes to pay it.

(b) The total expense of public improvement and health and the income of rent estate tax to pay it.

(c) the outlet for education and the income of license tax to pay it.

(d) the total of charity expense and the income of legacy tax, or loans, to pay it.

(e) The total of interest and installment on public debt, or loans, and the income of customs to pay it.

(f) The total of federal expenses and that of state contributions.

12. To examine the next year's budgets of all states and after ratifying them, if they are not void of legality, to return to their proper places before the beginning of the year; but to reject budgets having objectionable points, and to send them back together with criticisms, in the meantime holding the reporting body responsible.

13. To punish with all details the general ratified budgets of the states before their execution.

14. To receive all the votes for presidential election from state congresses, city assemblies, and embassies (all by telegraph) and in case of equality in

the result of election to decide the winner by majority vote. In case of equality in the latter result of election, the decision of the Sublime Assembly is considered the final, but if this also be uncertain, the President announces his choice.

15. To draw the details of the laws pertaining to crime, trial, fine and imprisonment.

These jurisdictions of the National Congress given above seemingly may represent a burdensome function, however the greater part of them being one time's work, the heaviness of the task is felt only in the first year.

VIII. JURISDICTIONS OF THE GOVERNOR.

1. Circumspectedly to watch over the peace of the state, the execution of laws established, and the safety of monetary, antiquary, literary, and other wealths of the state.

2. To approve the elections of the state congress and to receive the results of popular elections.

3. To ratify the resolutions of the state congress and city assemblies, if they are in congruence with the Constitution, and to command their execution to the official person or body concerned; to report his acts of ratification to the Capital; to send the Vice-President those measures that require the sanction of the National Congress.

4. Receiving from the President the resolutions of the National Congress, to order their execution to their respective divans in his charge.

5. In case of riot or rebellion in his state, to pacify the movement by the state force, in the meantime giving explanation before the state congress and reporting to the President; in case of emergency, on the approval of his congress to ask for help from the President.

6. To perform his relations with the federal government through the Vice-President.

7. Immediately to send wherever commanded the force and ammunition required by the President.

8. To deliver any refugee from other states to their proper places.

9. To watch for the impartial execution of court decisions, and if necessary to pardon light offences.

10. Watching the legal collection of taxes and the dispensation of expenses, to ratify the budget passed by the state congress and to report it to the National Congress for final sanction.

The Governor should look after other matters not mentioned above, according to the rules pertinent to the jurisdictions of the federal government.

IX. JURISDICTIONS OF THE STATE CONGRESS.

The chief tasks of a state congress are:

1. To achieve the important means for the improvement of the state;

also investigating the resolutions of city assemblies to recommend those in accord with the Constitution to the governor for ratification, and to report to him the measures that need the confirmation of the National Congress, together with comments.

2. According to the report of the Divan of Electors, to elect the inferior officials of the state and to commit the results to the governor for sanction.

3. Legally to divide among cities of the state all the federal and state expenses.

4. After investigating the balance sheets of all the cities in the state, to prepare the annual budget of the state for the following year, and to consign it to the governor for confirmation by him and the National Congress.

5. To receive the ballots of popular elections and announce the result.

6. To fix the proportional rate of city and town population, and to define the districts of the state.

X. JURISDICTIONS OF MANAGERS.

The managers of state and city divans being acknowledged as the branches of the Junior Ministry, their duties are to have the legal directions recommended from the Capital strictly executed, and to watch and direct the functions of their inferiors, in the meantime having the right to impeach the disloyal among them by court.

XI. JURISDICTIONS OF THE MAYOR.

The tasks of the mayor of any of the three classes are as follows:

1. To watch over the peace, strict execution of all the laws, preservation of public and antiquarian properties, the regulation of the machinery of the Administration, and the collection of taxes and dispensation of expenses of the city and suburbs.

2. Strictly to carry into execution all the orders of the governor through the respective divans.

3. To approve the legal elections of the city assembly and remove failing officials.

4. To confirm those measures of the city assembly which are under his jurisdiction that is, matters pertaining to the election of inferior officials, city budget, city buildings, classification of functions, etc., etc., but to send those resolutions that require the ratification of the state congress or National Congress, to the governor together with his views.

5. To repress any kind of riot by the police and in case of emergency to ask for the help of the state; also to commit the unlawful to the court and to have the sentence executed impartially.

XII. JURISDICTIONS OF THE CITY ASSEMBLY.

The assembly of any city, great or small, being the preparer of the plans of city improvements, the arranger of functions, the inventor of details of

legislation, and the assistant of the National Congress and state congress, as an important body in the machinery of the administration has the following jurisdictions.

1. On receiving the report of the Divan of Electors to elect the inferior officials of the city.

2. To define the business, dwelling, and amusement places of the city, also the properties in village or city of the citizen.

3. To pass resolutions concerning improvements in the city or suburbs; that is, to discuss and decide upon matters of the construction of harbors, rivers, docks, bridges, forests, parks, amusement places, gymnasiums, roads, railroads, electric cars, schools, technologies, charity institution, sewerage, factories, the business place, etc., etc.

4. To legislate the quantity and quality of the productions of farmers, also the method of the use of public lands.

5. To fix proportions of business, private or incorporative.

6. To adjust the class and occupation of every worknig individual in the population of the city, according to this principle that his or her citizenship or alienship, family conditions, sex, health, age, moral distinction, material ability, education, talent, occupation, experience—all should correspond with the employment to be given him or her; and provided that his or her moral distinction should be proved by the court, health certified by doctors, education shown by certificate, wealth shown by actual means, occupation and experience judged by former result, personality identified by means of photo-script given by the department of census, and his or her perfect obedience to the rules of the new position are guaranteed.

7. During the distribution of employments, if two or more persons should apply for the same position, by means of vote to settle the difficulty.

8. To fix theoretically the rates of soil products and manufactured goods, leaving the daily changes to the Exchange; also to fix the amount of interest on money.

9. According to the new Constitution to fix the rents of the local public lands, mines, forests, and buildings.

10. To fix and maintain at a stable rate the amount of active capital of the business of the city.

11. To fix the amount of the loan necessary for the expenditure and improvement of the city should correspond with the interest plus the installment of the loan to be paid up in 25 years; otherwise the fixation belongs to the National Congress.

12. According to the provision of the new Constitution, to rate the amount of the municipal expenditure for cleaning, beautification, public health, education, comfort, and charity; also to fix the amounts of the corresponding revenue and the classes of license for business.

13. To prepare the account of the annual expenses of the city and to submit it to the governor.

14. To report to the governor also (a) the important means of further improvements in the city; (b) the necessity of new points to be passed in the Constitution; (c) the availableness of inventions in the locality and their valuation, (d) the local need for immigrants and the employments, places, and wages to be given them.

15. Receiving the ballots of city elections to announce the result, and in case of equal votes, to consider as final the outcome of its own election; but to report the results of elections pertaining to the state or country to the centre concerned.

XIII. JURISDICTIONS OF VARIOUS OFFICIALS.

We do not feel necessity to busy ourselves here with the respective jurisdictions of all the remaining officials, such as judges, ambassadors, military men, inspectors, consuls, clerks, policemen, etc., since part of them are expressed and another implied in the general conditions of responsibility and jurisdictions of the Administration.

Article 6.

SALARIES OF THE PERSONAL.

Although previously we have fixed the salary of each rank of officials and explained the details of its augmentation, however, we do not deem as superfluous to present also here our new salary list, together with the official expenses of each class of the personal.

There are superior officials that *ex-officio* need extra expenses, in the case of whose payment from their own salary they have either patriotically to empty their purse or to lower the dignity of the Nation by inconsiderate economy. For this reason, in my humble judgment, the more legal and honorable thing to do is to pay directly from the Treasury of the country all such expenses for the officials concerned, together with their integral salaries.

As for the increase of salaries, many who will observe the new orders of class may find our proposal extravagant. But I think it as necessary to give full satisfaction to all superior and inferior officers and, thus, prevent them from straying from the principle of perfect honesty. According to the system of earning we have set forth in this book, when all the masses of the people are given satisfactory wages, it becomes indispensable to satisfy the class of officials also, especially for this rational reason, that the official, besides being deprived of the allowance of holding two positions at the same time or not being given the right to participate in any business undertaking, takes upon himself the responsibility to officiate honestly and unbribedly. It can never be denied that the people gains tenfold and even hundredfold for satisfying the honest official.

Therefore, with these views in mind, I present to the public the following brief table of the salaries and official expenses of the personal:

1. For the President to appropriate a winter palace in the Capitol, whose magnificence shall correspond with the dignity of the American Nation; two gorgeous castles in the near-by country, the one for summer residence and the other for use in the spring and fall; a yacht, private railroad car, automobile, and horse-team, all to suit his office; and annually \$120,000 for the service, dispensation, and use of all these; also, if our system of class earning be adopted, to give him the highest salary, that is, by \$300 a day, \$90,000 annually.

2. For the Vice-President to appropriate a beautiful mansion in the Capitol, a castle, an automobile, and annually \$24,000 for the dispensation of these; also the second highest salary, which is by \$200 daily \$60,000 the year.

3. For each members of the Cabinet to appropriate a mansion, castle, and automobile; expenses for the removal of family; and the second highest salary, \$60,000 yearly by \$200 a day.

4. For each Minor Satrap to appropriate a mansion, automobile; expenses for removal of family, and the highest salary of the third class, \$100 a day or \$30,000 yearly.

5. For the three ranks of ambassadors representing the dignity of the nation in the capitols of all countries, to appropriate, for official expenses, annually \$25,000 to the first class, \$15,000 to the second class, and \$10,000 to the third; expenses for journey with family also to the first-rank ambassador daily \$100 or yearly \$30,000 as first-degree salary of the third class; to the second rank ambassador daily \$80 or yearly \$24,000 as second degree salary of the third class; and to the third rank ambassador yearly \$18,000 as third degree salary of the third class.

6. For each member of the National Congress to appropriate an abode in the Capitol, a castle, automobile, expenses for removal with family, and daily \$100 or yearly \$30,000 as first-degree salary of the third class.

7. For the Governor to appropriate a winter mansion and a summer castle in the state capitol, and an automobile, and daily \$200 or yearly \$60,000 as second class salary.

8. For each manager of state divans to appropriate an abode, automobile, and daily \$80 or yearly \$24,000 as second-degree salary of the third class.

9. For each member of the state congress to appropriate winter and summer abodes, an automobile, and daily \$80 or yearly \$24,000 as second-degree salary of the third class.

10. For the first-rank mayor, the one in the state capitol, to appropriate a becoming mansion, automobile, and daily \$100 or yearly \$30,000 as first-degree salary of the third class; for the second-rank mayor an abode, auto-

mobile and daily \$80 or yearly \$24,000 as second-degree salary of the third class; and for the third-rank mayor an abode, automobile, and daily \$60 or yearly \$18,000 as third-degree salary of the third class.

11. For each manager of municipal divans to appropriate an automobile and daily \$60 or yearly \$18,000 as third-degree salary of the third class.

12. For each member of the city assembly to appropriate daily \$60 or yearly \$18,000 as third-degree salary of the third class.

13. Judgeship having three ranks, the first receives daily \$50 or yearly \$15,000 as first-degree salary of the fourth class; the second daily \$45 or yearly \$13,500 as second-degree salary of the fourth class; and the third class daily \$40 or yearly \$12,000 as third-degree salary of the fourth class. For each federal supreme judge are appropriated a mansion and a castle in the capitol, and expenses for removal of family; also for each state supreme judge an abode in the state capitol.

14. For consuls, manager-generals of ports and stations, prison managers, and principals of military academies, are appropriated their especial class salaries and neat abodes.

15. The remaining personal receive their due salaries as stated in the table of class earnings.

BOOK III.

A New Plan of Constitution

CONSTITUTION.



OW that we have finished the analysis of the chief exygenencies of human life in the foregoing twelve parts of the second book of our work, as a conclusion to it in this book humbly we present the brief example of a new plan of constitution to the honorable public.

CHAPTER I.

NAME, GOVERNMENT, FLAG AND EMBLEM OF NATION.

1. The name of this country shall be THE UNITED STATES OF AMERICA.
2. The system of her rule is *Republican*.
3. The feature of her national flag is *Red and White Stripes with 100 Gold Stars on blue*, each star representing a state.
4. The national emblem is the *Eagle*.

CHAPTER II.

LAWS.

THE UNITED STATES is governed by constitutional laws.

1. The ruling power of this country is the constitutional laws adopted by the majority vote of the people of her states.

2. Any law proposed by an official or unofficial individual or body becomes constitutionally established after being discussed in the daily press of the whole country for thirty days and on the approval of the majority of of all voters.

3. The brief principles of the Constitution either prepared by city assemblies or suggested by individuals and bodies are amplified in detail by the Cabinet or Junior Ministry, passed by the majority vote of the National Congress, and ratified by the President.

4. Any principle of the Constitution is to be amended on the demand of the majority of the public.

5. Any constitutional law with all its details should be exercised uniformly in each state, and every inhabitant, citizen or guest, must obey its provision.

CHAPTER III.
EQUALITY.



ALL residents of this country—male or female, official or unofficial, citizen or foreigner, rich or poor—are equal before the law within the limit of legality.

Section A.
LIBERTY.

1. Individually every person is free as far as does not violate others' rights.
2. Everybody enjoys full freedom of worship—provided that matrimonial, legacy, etc., rites are exercised in accord with the provisions of the laws of the country.
3. Freedom and responsibility for speech.
4. Freedom of press, as far as it does not disturb the peace and harm the morals of the country.
5. Freedom of organization of societies within the limit of legality.
6. Trip within or without the country is free, except public places of secrecy or private properties, where entrance may be allowed with admission tickets.
7. The person who has secured his or her living is free to retire from work.

Section B.
PROHIBITION.

Shall be prohibiteds

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|----------------|------------------------------|
| 1. Conspiring. | 8. Secret organization. |
| 2. Rebellion. | 9. Dominance. |
| 3. Riot. | 10. Arson. |
| 4. Strike. | 11. Intrusion. |
| 5. Piracy. | 12. Violation. |
| 6. Contraband. | 13. Ravishment. |
| 7. Treachery. | 14. Bearing of arms in city. |

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| 15. Preparation or maintenance of explosives without license. | 41. Thievery. |
| 16. Manufacture or sale of prohibited goods. | 42. Robbery. |
| 17. Manufacture of false goods. | 43. Unlawful kissing. |
| 18. Labor of males below 18, or females below 17 or married, or workers above 63, or men of business and profession above 70. | 44. Marriage with foreigner. |
| 19. Unpaid labor. | 45. Marriage of minors or the diseased. |
| 20. Slavery. | 46. Roughness. |
| 21. Servitude. | 47. Violation of sanitary rules. |
| 22. Class orders of nobility and commons. | 48. Spitting in gatherings. |
| 23. Immorality, including masturbation, adultery, unlicensed prostitution, and the like. | 49. Beggary. |
| 24. Immodesty. | 50. Laziness of persons without secured living. |
| 25. Polygamy. | 51. Revealeable lying. |
| 26. Polyandry. | 52. Slandering. |
| 27. Illegal celibacy. | 53. Vagabondage. |
| 28. Counterfeiting. | 54. Lavishness. |
| 29. False signature. | 55. Abstinence. |
| 30. Fraudulent bankruptcy. | 56. Drunkenness. |
| 31. Unlicensed disguise. | 57. Forsaking of children. |
| 32. Bribing and bribery. | 58. Resistance by minors to parents. |
| 33. All kinds of speculation, in purchase of stocks, in race, or at cards. | 59. Illegal quarrels between wife and husband. |
| 34. All kinds of lottery share or otherwise. | 60. II-treatment to members of family by the elder. |
| 35. Fortune telling. | 61. Torture on beasts. |
| 36. Wrestling. | 62. The use of unlicensed weights and measures. |
| 37. Homicide. | 63. Falsehood in voting. |
| 38. Suicide. | 64. Deceit. |
| 39. Poisoning. | 65. The use of others' photo-script. |
| 40. Fighting, beating, etc. | 66. Odd costumes. |
| | 67. Marriage portion. |
| | 68. Long, unclean finger nails. |
| | 69. Marriage of kindreds of as far as fifth lineage. |
| | 70. Lousiness. |
| | 71. Misuse of correspondence articles. |

Section C.

PRIVILEGES.

Shall be frees

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| 1. Education—grammar, high school, college, technology, and military. | 2. Hospitals and all kinds of medical and surgical treatment. |
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| 3. Well furnished homes for the pregnant or private visits for their instruction. | 16. Cleanliness of streets. |
| 4. Lunatic asylums, for hopeless insanes. | 17. Fire service. |
| 5. Orphanages, for aidless children. | 18. Cemetery. |
| 6. Asylums for the poor cripples and sufferers. | 19. Roads. |
| 7. Homes for helpless old folks. | 20. Bridges. |
| 8. Lectures. | 21. Land for religious purposes. |
| 9. Libraries. | 22. Balcony of theaters. |
| 10. Gymnasiums. | 23. Land or sea baths for the poor. |
| 11. Museums, artistic and geographic-al fairs,, sanitary exhibitions. | 24. Papers and books dealing with education and hygiene. |
| 12. Public forests. | 25. Official papers for announcements. |
| 13 Parks. | 26. Military service. |
| 14. Drinking water. | 27. Prison labor. |
| 15. Street lights. | 28. Doctors and nurses paid by the public . |
| | 29. Clergy paid by the congregation. |
| | 30. Jurorship, watch over ballot boxes, and mediator court. |

Section D.

RIGHTS.

1. Every citizen has the right to be protected, materially or morally, by the nation wherever found.
2. As a member of the country he or she is a sharer in all public wealths.
3. Every citizen must have a steady job suiting personal dignity.
4. After marriage he shall possess properties according to material resources.
5. It is his or her right to be interested in all the functions of the country.
6. He or she shall have one vote in the election of each superior official.

Section E.

DUTIES.

1. Every male or female citizen must obey the law adopted and established by the majority vote of the public.
2. Every male citizen must defend the country against interior or exterior foes, obey the call of the police, and help his neighbor in need.
3. Every citizen must pay his or her share of tax.
4. All qualified citizens must participate in each public election.
5. Any citizen who perceives any inconvenience or wrong in all the functions of the country should report it to the Department of Investigation and publicly protest in case of disregard on the part of the latter.

6. Citizens must work by hands or brains, for the progress of the country, as far as they are able.

Section F.

INVIOABILITY.

1. Of each inhabitant of the country the person is sacred and the honor, property, and dwelling are inviolable. Nevertheless any house susceptible to the public is blockaded and can be searched on the presentation of the warrant of the government. Withal the head of the said house has a right to admit in the inspecting official after searching on him and being sure of his not having any article brought for purposes of slander; otherwise he can appeal to the court.

2. The country shall be exempt from encroachment by any foreign nation. In case of hostility or attack, by the announcement of the President and decision of the Sublime Assembly war is declared on the nation or nations concerned. But illegal and hostile relation on the part of this country with any innocent nation is condemnable.

3. The safety of the country must be secured through preparedness and by a strong navy and army.

Section G.

MILITARY SERVICE.

1. Every healthy male citizen from 17th to 18th year of his age, shall spend one year in military service, which will cover daily four-hour instruction and four-hour work. Thus until his 63d year, the pension age, he becomes any time prepared in his turn to obey the call of the nation, no matter where-ever is found.

2. The person called on presents a procurator if he is unable to arrive in time or enlist because of his remote or foreign residence.

3. Outside the youth under arms, the order of enlistment begins first with the bachelors and adults, and last with individuals in public employ, namely, officials, teachers, transporters, producers of indispensable exigencies, manufacturers of munitions, guardians of the sick and helpless, clergymen, etc., who, when their turn comes, either find representatives or committing their positions to their wives, hasten to the defense of the country.

4. Patients and cripples are free from military service.

5. The family of a poor person going to war is supported at the expense of the public.

6. During the annual vacation student soldiers are kept in constant drill.

Section H.

PUNISHMENT.

1. Punishment is of four classes: fine, imprisonment, deprivation of honor, and outlawing.

2. The fine for a certain offence being one dollar for the poor, is \$10.00 for the rich with \$10,000, \$100.00 for that with \$100,000 and \$1000.00 for the millionaire.

3. Prison life shall be the same for both the rich and poor convicts.

4. Imprisonment lasts from one day to death, according to the guilt.

5. Educatory prison for convicts of from one day to one year sentence.

6. Reform prison with regular work in various trades for prisoners with 1 to 5 years of condemnation.

7. Reform prison with hard labor for convicts of 5 to 20 years.

8. Jail on desolate islands and with intolerable labor in dangerous occupations, for convicts of over 20 years or life imprisonment.

9. Lowering or deprivation of honor for convicts, according to the offence or crime.

10. Outlawing for the negligence of duties of citizenship, who after bearing their due penalty are considered as foreigners; those who are outlawed on account of some serious crime after hearing their punishment are banished.

11. Is outlawed: (1) the rebel, (2) the person not marrying in time, (3) the prostitute, (4) the adulterer, (5) the counterfeiter, (6) the person who falsifies signature, (7) the cheater, (8) the citizen not participating in election for three times, (9) the dangerous criminal, etc.

Section I.

PRISON.

1. Jail is both a penal place and a purgatory, but never an amusement place.

2. Prisons shall be enclosed by solid walls and sanitary, they shall offer opportunities for study, moral instruction and courses in proper trades.

3. Prison classes, which will be corresponding with grades of imprisonment, are distinguished by dwelling and uniform; that is, only retainment without change of clothes for the defendant, reformatory dwelling for the temporary prisoner, and penal dwelling for the convict of life; the uniform of the last two classes will vary as to the degree of the offence.

Section J.

REWARD.

Rewards are: (a) advancement in position, (b) material remuneration, (c) moral distinction, (d) prize.

1. Advancement in position for the worthy.

2. Material recompense for the unjustly accused or wronged.
3. Moral distinction for the honest.
4. Moral distinction with material reward for valor and service.
5. Pension for the person crippled in any patriotic achievement.
6. Satisfactory compensation for the family and heirs of the person sacrificing himself for the rescue or protection of his neighbor or country.

Section K.

HONOR.

1. Disregard to class differences, every male and female citizen is respected according to refinement of character.
2. Honor is bestowed, first, for high morals, second, for nobleness of heart, third, for chastity, fourth, for harmless conduct after condemnation.
3. The conferring of honor takes place in the following way:

First-grade honor for those who are noted for virtuous nature and benevolent career.

Second-grade honor for those who have a clean past and present.

Third-grade honor for those with unfamiliar personality yet without any condemnable civil or criminal record.

Fourth-grade honor for those who after condemnation and punishment show honorable conduct.

4. After the first bestowal of honor, moral distinction is liable to decrease or abolition, according to misdeeds, and subject to augmentation in proportion with good career.

5. Upon the person who is a moral suspect or against whose conduct is protested by a family member, neighbor, or friend, no honor of any grade whatever is bestowed.

Section L.

PRIZE.

1. The national badge is used for two purposes: first, as a reward with three degrees; second, as a class emblem with nine degrees.

2. Reward badges are given to heroes rendering service to the country and society; scientists and inventors useful to mankind, life savers, mothers with more than four children and able to educate them.

3. Class badges are born by superior officials during their term of officiation. These are the President and Vice-President, Major Satraps and Minor Satraps, Supreme Judges and Common Judges, Ambassadors and Consuls, Members of National Congress, State Congress, and city Assembly, Governor and Mayors, State and City Divans, Admirals and Captains, Generals. All such badges are transferable to successors.

4. The forms, materials, and degrees of prize and class badges are resolved in detail by the National Congress, according to the demand and custom of time.

CHAPTER IV.
TAXATION.



THE purpose of taxation being the payment of public expenses, it is the duty of every qualified citizen to contribute his or her proportionate share of tallage.

Section A.
CLASSES OF TAXES.

Taxes are of six kinds; (a) Personal tax; (b) Income tax; (c) Rent estate tax; (d) License tax; (e) Legacy tax; (f) Customs.

I. PERSONAL TAX.

1. To personal tax is subject every working citizen, male or female, belonging to the class of the personal or layety.
2. Personal tax is imposed on earning and, therefore, its rate, \$25.00 for \$1500.00 annual earning and 2 per cent. for those over, is changeable.
3. The revenue of personal tax is to be appropriated only for defense, interior or exterior expenses.

II. INCOME TAX.

1. Income tax is collected from citizens having more or less income.
2. The rate of income tax is the 5 per cent. of the net revenue of a citizen, which amount may be altered accordingly with the demand.
3. The revenue of income tax is appropriated only for the short expenses of protection, exterior and interior.
4. Income tax is fixed justly on the amount of shares and money deposit in bank.

III. LICENSE TAX.

1. Business as a whole is subject to license tax, and is divided into two classes: manufacture and commerce, each being either private or incorporative.
2. On incorporative manufacture is imposed \$5,000 to \$25,000 license

tax, and on incorporative commerce \$2,000 to \$10,000; on private commerce \$100 to \$500.

3. The revenue of license tax should be used only for the local expenses of education.

IV. RENT ESTATE TAX.

1. To rent estate tax are subject only those public properties which are in use by lease.

2. The rent estate tax is fixed in proportion with the real value of a property plus its revenue, and is appropriated for the public improvement of the locality and state.

V. LEGACY TAX.

1. To heritage tax is subject every citizen with over \$50,000 wealth.

2. Bequest tax is imposed on the riches of the dying person, by five different rates, namely by 5 to 25 per cent.

3. The revenue legacy tax should be appropriated only for the charity institutions of the country.

VI. CUSTOMS.

1. The aim of tariff is the protection of home production, manufacture, and commerce against foreign rivalry.

2. Customs are levied on imports whose like are produced or manufactured in the country, by 20 to 100 per cent., in accord with the reports of experts and the legislation of the National Congress on the following principle: (a) Any goods not manufactured and produced or are insufficient in the country must have no customs; (b) Commodities that sufficiently are produced in the country and whose importation hither affects their ordinary cost, should have 20 per cent. duty; (c) Manufactured goods necessary for use but not prepared in the country, ought to have 25 per cent duty until their preparation here must be with their demand; (d) Any goods whose importation is indispensable, should be levied with 50 per cent. duty; (e) Luxuries not manufactured in the country must have 75 per cent. duty; (f) Artificial goods amply prepared here, will have 100 per cent. customs.

3. The revenue of customs is appropriated for the payment of the interest and installments of the public debt, and after this has been paid off it is deposited for use in unexpected circumstances.

Section B.

COLLECTION OF TAXES.

1. Personal, license, and rent estate tax are collected in four parts and every three months, that is, on January 2d, April 1st, July 1st, October 1st.

2. Delay in payment of taxes is subject to fine, which is fixed by 5 to

20 per cent. for postponement of up to one year; after that time and a warning the due tax is collected by force of law together with the fine.

3. The income tax is collected while the interest is paid, by stamping on the interest coupon and sharing the interest from the bank.

4. The legacy tax is collected on the seventh day after the death of bachelors; but in case of married people after the deaths of both of a couple; and if the living mate should remarry, on the day of marriage the share of the dead is collected at once.

5. Customs are collected on the day* of the receipt of imports, for fresh goods immediately but for others three months of grace being granted to receivers.

Section C.

PUBLIC EXPENSES.

1. The expenses of the public administration are: (a) salaries of the personal, (b) expenses of the protection, exterior and interior of the country and people, (c) expenses of education, (d) expenses of charity, (e) expenses for public improvement, (f) expenses to pay the interest of the public debt.

2. The amount of each class of expenditure is fixed as seemed indispensable, and is paid by public income or loan if necessary.

3. Federal expenses are divided equally among the states of the Union, the state expenses among the cities, and the municipal expenses among the towns.

Section D.

PAYMENT OF EXPENSES.

1. Administrative expenses are paid on the last day of each month.

2. Delay of payment is subject to fine and the court must redress such failures.

3. No discount will be given for payments—insurance, pension, charity, etc., made earlier than the legal date.

Section E.

LOAN.

1. In case the revenue of the country is insufficient for the general indispensable expenditure or some urgent demand, the need is supplied by means of loan—provided that enough income has been left to pay the interest and 2 per cent. installment of the loan to be contracted.

CHAPTER V.

THE ORGANIZATION OF THE COUNTRY.

1. The present territory of the U. S. is divided into 100 states.
2. The borders of each state should extend as far as to include and support a population as large as ten million.

Section A.

CAPITAL.

1. As the official city of the federal government, the Capital, independent of state organization, is established in a proper region of the State of Kansas, the safest part of the country, and is called Capitol Washington.
2. The integrity of the Capitol belongs to the general public or nation.
3. The Capital is established at the expense of the public. It will include government institutions, houses, mansions, a business place, clubs of science and arts, embassies, amusement places, a permanent world-fair, necessary religious institutions, schools, theatres, hotels, in a word, it should be the world's miniature crystalizing human civilization.
4. The population of the Capitol remaining subject to their respective localities temporarily establish their residence in it.
5. The superior federal officials in the Capitol reside, without rent, in the mansions assigned to them until the end of their term of officiation.
6. The remaining superior and inferior officials, butlers, and strangers live in houses by rent.
7. The Capitol is protected by the national guard and governed by a commission of 100 procurators, each from a state.
8. The expenses necessary for the cleanliness and embellishment of the Capitol are paid from the revenue of rents, and in case of insufficiency the remaining is supplied by the public.

Section B.

STATE.

1. The new organized 100 states are divided into three classes: first, Territories, second, Central States, third, Common States.

2. The Territories are: Alaska, Philippines, Panama Canal Strip, Porto Rico, and Hawaii with small islands.

3. The Central States are: New York, St. Louis, Chicago, New Orleans, and St. Francisco—each of which being established upon an area of 50 sq. miles is inhabited by a population equal to that of a common state, without having separate districts, cities or villages.

4. Each of the remaining 90 Common States is established on an area of 33,500 sq. miles and organized as follows:

1000 villages, 50 towns, 5 cities, and one state capital; thus 20 villages belong to one town, 10 towns to one city, and five cities to one state capital.

5. Although in the remote future the country can support a population as large as 1000 million, but in the present her divisions and subdivisions are made in proportion with 500 million population. So each of the 1000 villages is populated with 2250 inhabitants.

Each of the 50 town-cities with 25,000 population.

Each of the 5 cities with 150,000 population.

The state capital with 750,000 population.

6. The populating of each denoted village starts with 450 residents and continues until this number reaches 2250; but in case of town-cities, although the location of each of the fifty is marked out formerly, yet only after the population of one reaches 25,000 another is established; also when a city is fully populated with 150,000, then another is settled, and the populating of the state capital lasts until it has been occupied by 750,000 residents. In each case the surplus part of the population is transplanted in the new made village, town or city.

Section C.

STATE CAPITOL.

1. The state capitol is fully populated and beautified. The institution of state administration are established in a quiet locality somewhere near-by the city.

Section D.

CITY.

1. Cities and their villages are located in suitable places and climates and populated in proportion with the demand of their situations.

2. To different localities are appropriated for the business place and the dwelling of the population.

3. Separate quarters are established for the poor, well-to-do, and rich classes.

4. Buildings are erected in proportion with the present population,

5. All buildings are erected in accord with sanitary, protective and architectural conditions, and with attracting exterior.

6. The row of buildings on a block should have one uniform model, but that upon the next must differ in architectural design and with exterior.

7. The factories of dangerous or unhealthy manufacture are established outside the city.

8. Municipal institutions and business establishments are erected as large and high as to be fitted permanently for their respective functions.

9. Houses are made from three to five stories high, according to suitability and means, with sizes to meet the demand and ability of owners, with interior to correspond with the suggestions of the doctor but with the taste and wish of the proprietor, and with exterior in accord with the plan of the Department of Architecture but with the liking of the future resident.

10. City roads are made in this way. Previously the work of sewerage is completed, then the pipes of water, gas, telegraph, telephone, and electric are placed, later the railways are dropped and last the surface is laid to make future changes or repair less necessary and possible in the ground.

11. Subway, surface, and elevated cars run through the city in proportion with the demand and are equipped with all conditions of comfort and health.

12. Subways must be airy; all railroads should run through subways when crossing cities in cities.

13. Each city should have separate systems of water for dietary and washing purposes.

(a) Drink water must be brought through pipes from wholesome regions.

(b) The water used for cleaning purposes should be supplied from near-by rivers, lakes and rain.

(c) in sea shore cities salt water may be used for cleaning the streets.

14. On one side of the city a forest of proportional size and in the city on every 5 to 10 blocks a small park is to be had; the first for sanitary and economic advantages and the second for the amusement of children and adults.

15. In dwelling quarters of the city, popular resorts, such as church, theatre, moving picture, library, bath, reception hall, hotel, small stores, etc.—are established on avenues, while the streets siding the latter are occupied by houses.

16. The municipal institutions Exchange, factories, business establishments, storages, stations, and the like permanently are called by their own names; streets are known by their numbers, and avenue by the names of public leaders.

17. Block will have 200 ft. width and 720 ft. length, that is an area of 144,000 sq. ft.; strips of land which because of geometrical inconveniences can not be made into blocks or remain as triangle pieces, should be used for the erection of certain public buildings or for garden, gymnasium, and lavatory purposes.

18. Street play-steads will be constructed in the small parks of the city.

19. The city always should be kept clean; the roads swept and washed at night from one to four o'clock, first being watered then swept, and last washed; the ashes and rubbish transported, in teams with tops covered, after supper.

20. The business place and avenues should remain treeless, but streets and boulevards are decorated with leafy trees of various species; the whole city must have a good lighting system; and the name of each street or avenue ought to be distinctly indicated at its corner.

21. The garden of each house must be beautified with various kinds of trees, plants, bushes, and flowers suiting the clime and the taste of the proprietor.

22. At the corner of every two or three blocks will be established a governmental office, where stays, night and day, a policeman and a clerk, changeable every eight hours, who will look after affairs or order, removal, correspondence, telegraphy, etc., of the neighborhood.

23. At the corner of each street should be put a mail box and a rubbish vessel.

24. Every house should have sufficient water to drink and use, gas or electric light, and telephone.

Section E.

VILLAGE.

1. Every village shall have all the means of easy and rapid intercourse with the vicinities, that is:

(a) Automobile roads, dustless and bordered with chestnut and walnut trees.

(b) Regular communication through railroads.

(c) For villages on coast, regular navigation.

2. Each village shall have the warship place of the population, a grammar school, a branch of government, branches of telegraph, telephone, postal, removal, banking, transportation business, a rent-house for expensive tools and machines of agriculture; a branch of wholesale exchange; an emporium for daily miscellaneous necessities; necessary amusement places, etc.

Section F.

OWNERSHIP.

1. Each male citizen after forming family shall have his own real estate, according to means, place, and occupation; and this in the following way:

(a) For a family in State Capital or central cities a house and land covering an area of at least 25 x 100 ft. and any other city from 40 x 100 ft. to 200 x 720 ft. in proportion with means.

(b) For each family near-by in the city a piece of land extending of 25 x 25 ft. to 100 acres, for summer dwelling in the vicinities.

(c) For a family in the village, a house and land with an area of 1 to 1000 acres, of which land it shall be possible to obtain an annual net revenue of at least \$1,500.

(d) For each village family, farmer or otherwise, one-quarter acre of land for abode in the town when it has not a house in the village.

2. All lands thus owned belong to proprietors with a height of up to 500 ft. above the ground and with a depth of 20 ft. in the ground; more than this pertains to the public.

3. If some mine should be discovered in a private land, the government paying the value of the property together with that of the part of mine twenty feet deep, transplants the owner to some other place.

4. Properties are exchanged or sold only with the united consent of husband and wife.

5. The property inherited can be leased or sold out if unsuited for the residence of heirs.

In case of removal, if a family should not find any lease holder or purchaser of its property, commits it to the arrangement of the government.

7. A family wishing to move from a village into a city or vice versa, may exchange its property with another family desiring the opposite or, after succeeding to lease its own property, may rent another in the desired place; but without these arrangements if it should remove, it has alone to face the care and worry of occupation and living.

8. Any family unable to pay the price of a property all at a time, is allowed to make payments by installment.

9. After the redistribution of lands for dwelling and cultivation, the surplus of the country, aquatic or continental, in its integrity becomes the inviolable property of the nation, including, in villages, lakes and rivers, bridges and roads, hills and valleys, mountains and fields, forests and vineyards, mines, from lime to diamond; in cities, harbors and docks, bridges and roads, forests and gardens, stations, business places, administrative institutions, exchanges, banks, emporiums, office buildings, factories, store houses, printing offices, barns, stores, hotels, museums, libraries, schools, technologies, theatres, amusement places, baths, hospitals, orphanages, asylums, homes for the pregnant women, pharmacies, prisons and the like.

10. Worship places and grave yards belong to their respective congregations.

11. Among the movable properties, railroads, electric cars, ships, telegraph, telephone, the post office, express, etc., belong to the local people, and their business is carried on by functional organization.

CHAPTER VI.
ORGANIZATION OF FAMILY.

1. A family shall be composed of one husband and one wife, together with unmarried children.

2. The functions of the members of a family are different, but their loss and gain are one and indivisible.

Section A.
CELIBACY.

1. The support of boys below 18 and girls below 17 is the task of parents or guardians; but the care of minors without supporters or with unable parents belongs to the public.

2. The existence of brothels is considered excusable when these are run with foreign harlots, sanitary conditions, fixed rates, and discipline.

3. The male reaching puberty may, until marriage, perform his sexual task in the hore house, but never either the citizen virgin or married couple.

Section B.
MARRIAGE.

1. Of the healthy citizens, excepting bachelor clergymen and nuns, the male must marry between 21st and 35th of his age and the female between 17th and 30th.

2. Foreigners or steril persons may marry their respective like.

3. Citizens, male or female, shall marry with citizens, but the person wishing to marry a foreigner should either disclaim citizenship or have his or her mate naturalized.

4. The rite of marriage is performed in the building of the administration, after the presentation of photo-scripts, medical certificates, and legal treaty of the marriageable couple; also after these have proved their singleness, and love.

5. The chief conditions of the treaty are: True love, equality, dutifulness, unselfishness, perfect care for children, support of dependents, respect to the elder of family; earning by the husband and house work by the wife;

fixation of expenses in proportion with income; no allowance for visiting amusement places without the consent of either mate; no secret correspondence; prohibition of dancing with others and seclusion in a locked room; abstention from conjugal disloyalty, gambling, drunkenness, deceit; and fine for transgression against any of these conditions.

6. If the treaty should not correspond with the law or be void of some arrangement concerning family expenditure, the administration revises it.

7. The Administration deposits the treaty bearing the signatures of both mates in the public treasury, and gives to each of the couple a copy of it together with the license of marriage, whereupon they are considered as united with the bond of marriage.

8. If desirous the couple later may have religious ceremonies of wedding performed in the meantime remaining subject to civil rules of marriage.

9. The new married couple will have a new surname formed by the joining of their first names, that of the husband coming first, which surname at once is announced in the official paper.

10. The wealth of either one of the couple belongs equally to both.

11. In case of remarriage, under new conditions the marriageable couple receives a new license.

12. Husbands or wives who disobey the new conditions or are implacable, are divorced in accord with the conditions of breaking the conjugal bond.

13. The person who does not marry on time shall be deprived of citizenship and considered as one of the foreigners.

Section C.

DIVORCE.

1. In case of dispute between married or break of any of the essentials of their treaty, first the intervention of relatives and then that of the religious head is sought, but when these fail to settle the matter up, lastly the court interferes and punishes the guilty.

2. The punishments for the conjugal failures are: fine, prison, separation from home, divorce, deprivation of the right for remarriage, and outlawing.

3. The undutiful mate is punished with fine or seclusion from family.

4. Allowance for divorce is granted to a married couple (a) according to the approval of both, because of false marriage, (b) for immorality, (c) for incurable diseases attacking after marriage, such as insanity, sexual impotency, lunacy, venereal maladies, and the like, (d) for disloyalty against love or life, (e) for crime resulting in two-year jail and family insult, (f) for absence from home for over four years, (g) for obstinate discord.

5. In case of divorce consented by both of the couple, the rich after leaving as fine the half of his or her wealth to children or the public, if has no

children and the poor after bearing his or her punishment of two-year jail can marry again, having former children as equal heirs with those coming later.

6. The share of wealth of the divorcer belongs to the innocent mate, and he himself or she herself is deprived of both the right for remarriage and citizenship; if poor the subject is jailed.

7. The innocent male or female can remarry providing he or she leaves the half share of wealth just received to his or her children or to the public if childless.

8. If found guiltless, the person divorced is free to remarry.

9. The mate or couple attempting to devise causes for divorce is deprived of wealth, remarriage, and citizenship; if poor after imprisonment is outlawed.

Section D.

LEGACY.

1. Heirs are: the public, mate, descendants, parents, and kindreds up to the 5th lineage.

2. The public is heir to the wealthy having over \$50,000, and receives 5 per cent. for \$50,000 to \$100,000, 10 per cent. for \$100,000 to 1 million dollars, 15 per cent. for one to ten millions, 20 per cent. for ten to one hundred millions, and 25 per cent. for over one hundred millions.

3. The living mate is heir to the whole riches of the dying.

4. Children both illegal and legal birth are considered descendants.

5. The wealth of the dying barren mates belongs to his or her parents; if has no parents, to brothers and sisters equally; and if has none of these, to kindreds of up to the fifth lineage; one share to the kindred of 5th lineage, two to the 4th, three to the 3rd, four to the 2nd, and five to the 1st; but if there are no kindreds of up to the fifth lineage, then the riches is bequeathed to the public.

6. In case of the death of both mates, their integral wealth is divided in accord with the provision of the 5th item above, if they have no children.

7. The living mate inheriting the riches of the dying, shall support the parents and dependents of the latter, also his or her children, as properly as before the death of the deceased; but if he or she should remarry, the share of the dead belongs to the heirs left.

8. The legacy filed during the sanity of the bequeathor is considered valid if exempt from grievance to mate, children, parents, and the public.

9. His or her sanity is shown by a medical testimonial bearing the same date with the legacy in question.

CHAPTER VII.

SPEECH.

1. English is the modern national tongue, which is reformable in the future.

2. The present English alphabet is subjected to improvement and formation of thirty-three characters, seven vowels and twenty-six consonants.

Section A.

PRESS.

1. Through the help of the public all kinds of moral and scientific books, original or translation, are published for the good of the people.

2. Each useful book is printed in modern, popular style.

3. Authors and translators are satisfied by the public, according to their merit.

4. A copy of each book published is kept in every library, and the remaining copies are sold to individuals, at a price equivalent to the real cost.

5. At the expense of the public the Federal Press publishes for free distribution: the text of the Constitution, a Book of Cookery; a hygienic monthly for each family; text-books for all schools; books on agriculture, cattle breeding, etc., for all farmers; technical books for the desiring manufacturers and artisans, a medical weekly for all doctors.

6. At the expense of the public, in each city is published an official daily newspaper chiefly for announcements, to be distributed free, by single copies to every family, incorporation, institution, and all the cities of the country.

7. In every large city is published a police daily, with detailed informations of criminal, civil, and court affairs, and by single copies is distributed free to every family and all cities of the country; its expense are paid by the local administration.

8. In each city by single organizations are published single papers in proportion with consumption and at a price recompensing the labor and expenses of the organization.

(a) A commercial daily, to be distributed to business men, various cities, and the solicitors.

(b) Scientific and editorial, for all universities and the solicitors.

(c) A civil daily, with the information of all the happenings of the world; which is distributed to all families and desirous individuals.

(d) A comic daily, a critical weekly, and a historical monthly, for all desiring subscribers.

9. In various cities of the country, single publications are issued for each nationality and congregation, and are distributed among subscribers throughout the country.

CHAPTER VIII.
EDUCATION.

1. Elementary and secondary education being free and compulsory for the whole population, and higher education, learning of trades, and military drill being free and required for the fitted citizens, schools are established in proportion with the demand, at the expense of the public and under the management of the administration, that is, grammar schools in villages and town-cities, high schools and technologies in cities of 2nd class, universities in states, military drill everywhere.

2. Each branch of educational institutes maintains a uniform curriculum based upon the principle of morality.

3. For teaching are selected experts, male or female and married or bachelors, with first class moral distinction, who from the 25th to the 70th of their age continue practicing their profession.

4. After grammar school, the courses of study for both sexes are differentiated to fit their natural call.

5. In grammar school the study of parental, national, and international languages should be compulsory.

6. The tongues and religions of foreign nationalities are taught by visiting instructors, after ordinary school hours; that is, in the public schools, from 3 to 4 P. M., students of each nationality or sect gathering in the same class room.

7. In universities are taught various dead and modern tongues to the desiring students.

8. Every male and female must receive education from 5th to 15th age, after that time whoever is a citizen devotes two years for the study of some trade in school; healthy male citizens of 17 for one year are trained in military service, and from 18 to 25 attend university.

9. Citizens who are obliged on account of remoteness of residence to stay in the boarding house of the college, pay only the regular expense of meals; but those who are not fitted for high education or are not naturalized pay all the legal expenses.

10. The instruction of a trade the erection and equipment of whose shop

is too expensive is offered in the same institution of technology.

11. In grammar schools foreign adults are educated free at nights.

12. For clinics or hospitals of pregnant women, winter and summer mansions are established at all important localities, with attracting equipments, scenes, and embellishment in which female doctors and nurses instruct and take care of the woman with young.

13. Woman instructors are appointed to visit each family and train housewives in morality, dutifulness, and motherhood; also to instruct with the knowledge of child-birth those who have no facilities to stay in or visit clinics.

CHAPTER IX.
STATISTICS.



EVERYTHING in the country, animate or inanimate, should be registered in detail.

Section A.
CENSUS.

1. Every inhabitant of the country and citizen, male or female abroad must be registered.
2. Individuals who are registered after their fifth age receive from the Census Department a photo-script, of silk paper, in which is shown the portrait of the bearer, signature if above seventh age, name, surname, nationality, religion, birth place, residence, occupation, age, stature, weight, height, complexion, description of eyes, hair, marks on the face, form, singleness or marriage, wife's name, number and names of children, finally, all particulars and a copy of it is kept by the Department.
3. All functions of the individual are performed through the aid of this photo-script, both this or a foreign country.
4. All future changes of life which the individual undergoes are passed in his or her photo-script with their respective dates.
5. Photo-scripts are renewed once in every four years.
6. Every person must have his or her photo-script in a safe envelope and bear in the bosom.

Section B.
REGISTRATION.

1. All features of residence, health, function, removal, death, birth, domestic life, importation, exportation, etc., etc., are passed in register and announced to the people, and are liable to investigate and changes every four years.
2. Annual or quadrannual announcements in official almanacs are published free; in order that every interested person may be well informed in the statistics of the general country.

CHAPTER X.
MIGRATION.



MIGRATION and immigration are subject to the following conditions.

Section A.
EMIGRATION.

1. The citizen emigrating with or without the knowledge of the government must after four years return to the country and again go back to wherever pleases, excepting prolongation of time on account of illness and official emergency.

2. Any citizen not obeying this call on his return in the future is considered as a guest if without an excuse from the embassy concerned.

3. Any citizen with a business commission who leaves the country, for journey or some other purpose, without the knowledge of the government, on his return the latter is not responsible for his loss of position but in the opposite case, any time he is placed in a position.

Section B.
IMMIGRATION.

1. Into the country are admitted all male and female foreigners who hold in their hands the certificate of U. S. embassies abroad.

2. The certificate should show: (a) the real portrait of the immigrant, with important personal informations, (b) his or her exemption from crime and condemnation and worth of any moral distinction, (c) his or her exemption from infectious diseases, (d) his or her fitness for any employment, (e) his or her means to stay in this country as a guest, (f) or his officiation as an envoy from his nation.

3. Every new-comer is given a copy of the Constitution written in his or her own language, unless he or she has received one from the embassy.

4. Every immigrant from the moment of entrance into this country must have a conduct to suit the laws of the country.

5. After a year's residence here, if able to speak English sufficiently a

desirous immigrant can be admitted into citizenship; in case of the Mongolian race, this privilege is very limited, in order to maintain the superiority of the white race in this country.

6. Those who until after four years are not naturalized or do not show the merit to become citizens, after that period return to their own countries, except the sick and officials.

7. Immigrants are given by the public administration employments of agriculture, manufacture, or common labor, as the case may be; those who refuse the position or earning offered them either become as guests or depart at once.

8. Until the country has been sufficiently populated; immigration is encouraged by means of financial and efforts of commissions, and facilities of transportation of immigrants.

CHAPTER XI.

FUNCTION.

1. All small and great businesses being regulated by the public, on the place, they are consigned to the worthy individual or organization, under certain conditions of guarantee and continuance.

2. Every working citizen receives one position suiting his or her ability, at a fixed earning (profit or salary.)

3. The position of persons unwilling to work, because of ignorance or laziness, is lowered; but those not working for ill-purposes or by obstinacy are punished and outlawed.

Section A.

EARNING.

1. Earning is monetary, functional, remunerative.

2. The monetary earning is interest on money, which is 2 to 6 per cent.; that is:

(a) On unconditional (of indefinite time) deposit in bank 2 per cent. per annum, and on that with condition of over one year 3 per cent. interest.

(b) On shares of land and properties 4 per cent.

(c) On secured drafts or notes of six months 5 per cent., but an credits 6 per cent.

(d) On public loan and shares of business, mine, transport, and similar organizations 6 per cent.

(e) On all capitals invested in business 2 per cent. installment.

3. The functional earning is the profit rate added upon the cost of merchandise, which is of eight degrees, one-quarter to 25 per cent.:

(a) For money-change or brokerage of shares one-quarter per cent.

(b) For exchange brokerage one-half per cent.

(c) For commission of transactions between village and city 1 per cent.

(d) Commission for foreign transaction 2 per cent.

(e) Profit of wholesale dealer, export and imports 5 per cent.

(f) Store keeper's profit on goods 10 per cent.

(g) Profit on goods of little consumption (less than one dollar 25 per cent.)

4. The renumeration earning, salary or wage, is \$3.00 to \$300.00 a day, according to worth and position determined by the nine classes and their grades of working individuals.

5. The net profit of the farmer or the earning of a common laborer should be at least \$1500 per annum.

6. The rates of monetary or renumeration earning are altered only when there is a general demand because of change of living or plenty and scantiness of money.

Section B.

CLASS.

I. Each adult citizen legally belongs to a corresponding class, subject to change in accord with future conditions.

2. There are nine classes with degrees:

I. The President.

II. The Vice-President, Major Satraps, members of the Supreme Court, Governors.

III. Minor Satraps, members of the National Congress; also ambassadors, mayors, managers—of three degrees.

IV. Judges, generals, professors—of three degrees; captains, inventors of four degrees.

V. Capitalists with 1 to 1000 millions, of 8 degrees.

VI. Editors, clergymen, consuls, engineers, miners, also assistants of generals, captains, managers—all of 3 degrees; architects, foresters, agriculturists—of 4 degrees; teachers, superintendents, principals, business men, factory managers, machinists, specialists of animal breeding, lawyers, physicians, navy and army officers, actors, artists—all of 5 degrees.

VII. Ordinary assistants, pilots—of 2 degrees; artisans, farmers, storekeepers, brokers, commissioners, clerks, reporters, collectors, secret officers—all of 3 degrees.

VIII. Teachers of kindergarten, policemen, inspectors, drivers, postmen, operators of telegraph and telephone, ordinary musicians, sales-ladies, ticket officers, furnace men, etc., with two degrees.

IX. Common laborers of factory, mine, road, etc., nurses and janitors of 2 degrees; sailors and servants—of 3 degrees.

Section C.

CLASS EARNING.

I. Class earnings are made to correspond with functional positions, that is:

I. Daily for the first-class \$300.00.

II. Daily for the second-class \$200.00.

III. Daily for the third-class \$100.00 each.

Succeeding lower degree receiving \$20.00 less than its superior.

IV. Daily for the fourth class \$50.00, each succeeding lower degree receiving \$5.00 less than its superior.

V. Daily for the sixth class \$30.00, each succeeding lower degree receiving \$4.00 less than its superior.

VI. Daily for the seventh class \$12.00, each succeeding lower degree receiving \$2.00 less than its superior.

VII. Daily for the eighth class \$7.00, each succeeding lower degree receiving \$1.00 less than its superior.

VIII. Daily for the ninth class \$5.00, each succeeding lower degree receiving \$1.00 less than its superior.

IX. Daily for the ninth class \$3.00 together with board, each succeeding lower degree receiving \$1.00 less than its superior.

2. The wages of immigrants not belonging to any of the above classes, are fixed in accord with time and demand, by local councils and ratified by the National Congress.

Citizen business men, retail or wholesale, brokers, commissioners, etc., whose earnings being fixed on percentage, no definite amount can be fixed for them; or doctors, lawyers, photographers, architects, etc., whose earning depends on the number of customers; or farmers, fishermen, hunters, etc., the result of whose occupation is uncertain; are given employment or customers or land or water property or forest, whose productive value has been found as equivalent with respective class earnings, by rough calculation based upon the experience of the past several years.

Section D.

LABOR.

1. Of male citizens all manual laborers start in business at their 18th age and continue until the 63rd, and mental laborers undertake their life work at 18 or 25 and keep on until 70; during that period anybody desiring to have vacation must appoint a procurator of his or her own accord.

2. Among female citizens, desiring girls from 17 until marriage, the unmarriedable and helpless widows, can work only in occupations reserved for women.

3. As far as men are concerned, the duration of working years is 45 for manual laborers, and 45 to 52 for mental laborers.

4. The total of work days in a year is 300; of the remaining days 3 are set aside for New Year, Christmas, and Washington Day, and 10 to 11 for national festivity (vacation and amusements) which begin on the fourth of July.

5. Labor hours are 8 at most for every function.

6. For employments of 24 hours 3 persons are appropriated.

7. On Sundays the positions of Christians are taken by non-Christians, and vice versa, on Saturdays and other religious days; individuals in employments whose continuance is indispensable on holidays will have vacation on other days.

8. Overtime work is permissible only in case of public emergency, when laborers working in extra hours must prove their healthiness.

9. The manual laborer retiring from work after 63 or the mental laborer with drawing from his profession after 70 individually may be occupied with useful literature, but collectively may take part, without financial recompensation, in public functions, such as counsel, guard, mediating court jury, charity work, etc.

10. The above given principle of retiring does not affect the former old people who have not been prepared for their future living.

11. Of railroad men those who have to be away from home should have free sleeping rooms and good meals at the stations.

Section E.

AGRICULTURE.

1. The cultivation of all public and private lands in the country is regulated by the Department of Agriculture.

2. Cultivation should be made to vary in proportion with the needs of the country, the demand of foreign countries, and farm goods whose production is possible in this country.

3. Land ownership is distributed for ownership in proportion with the capability of farmer families.

4. Public lands are consigned by annual rent to the desiring citizens of foreigners.

5. Annual rents are fixed in proportion with the productive value of lands.

6. To the needy citizens is given land for ownership, important beasts, cheap tools, dwelling, seeds, etc., to capable foreign families is leased arable land, house, and other needs.

7. The installments of citizens are fixed small or given long periods, but the rents of foreigners are collected annually and in case of failure in payment, the latter are put on other jobs and deprived of half the result of their previous labor.

8. The government improves the irrigation system at the expense of the villagers.

9. In the Rent Shop of the village all expensive instruments of agriculture are supplied for the use of farmers by rent.

10. The government distributes free books and magazines on agriculture

to each family occupied with farming, also procures for visiting instructors to train farmers scientifically.

11. Cattle breeders, hunters, and fishers are given by the public encouraging means, material and scientific, and instructed to produce from their work the best results possible.

12. Mines are operated by distinct organizations and in the account of the laborers.

13. The work of forest cultivation is carried on by special laborers under the management of expert foresters.

14. The rates of agriculture products are fixed by the local Exchange, in agreement with others.

Section F.

MANUFACTURE.

1. All kinds of factories are established only in proportion with the amount of consumption and foreign demand.

2. Factories are erected by the public in proper localities and in accord with conditions of steady business, wholesomeness, and safety from all mishaps.

3. Manufacturers of dangerous nature are carried on in jails with the labor of life prisoners; if there should be a time when the country will not have such convicts, then the said business are stopped until safer scientific devices are achieved, in the meantime importing their products from foreign countries.

4. Factories of same manufacture are joined together and run by one organization.

5. All small and large factories are run by the organization of employees as share-holders and steady partners, under the watch of the public and certain conditions of guaranteed safety.

6. The whole capital of a factory, which constitutes the expenses of engines, raw materials, etc., being fixed by experts in the public and being reduced into \$10 shares, is raised from its all employees, superior and inferior, and in case of insufficiency from people outside.

7. The property of the factory will pay rent and interest an capital all the workers, from manager to janitor, shall have their proportional class earning.

8. A factory is controlled by certain rules drawn by the employees themselves, managed by a commission elected by them, and guarded by the government.

9. Manufactured goods are put on the market with unfalsified quality and at real worth.

10. The worth of manufactured goods is fixed by the administrative com-

mission on this work, which will consider the following points: (a) the annual interest on the capital and 2 per cent. installment for paying it off in 25 years; (b) the rent estate property; (c) the license tax; (d) expenses of coal, light, water, table, transportation, etc.; (e) earnings of employees; (f) insurance tax; (g) deposit for unexpected hazards; (h) the real cost of raw materials. The annual amount of these being counted on the entire outlay of manufactured goods, the result in considered their price, which remains exempt from changes caused by rivalry.

11. Inventions are purchased by the public in proportion with their use, and their owners, if willing become the salaried managers of the functions concerned.

12. If a new invention should condemn an old one to uselessness, the operators of the latter take up the employment of the new.

13. With proportional earnings the city keeps a guild for carrying on her work of edification.

14. In the Employment Bureau the city keeps as many repairing artisans as necessary, who in order are sent about, upon the call of individuals, either by day wage or hour payment.

15. In proportion with population, male and female doctors are appointed, whose due earnings are paid by the public administration, for their visits to hospitals and poor patients; by organizations, for medical examination on employees; and by the subscription of well-to-do residents, for weekly visits to their families. In extraordinary cases, specialists are summoned from outside the city, who are paid by the hour and in proportion with class earning, either by the public, if the patient is poor, or by the well-to-do or rich sick person who can not be taken to the hospital.

16. Each lawyer's earning is secured by his business organization; but if able to take private lawsuits upon himself he does so by proper fees previously agreed upon, which may be fixed proportionally with the duration of the case or on percentage.

Section G.

COMMERCE.

Commerce is carried on in two forms: wholesale and retail business.

I. WHOLESALE BUSINESS.

1. For each of all imports, exports, and goods produced and consumed in the country one separate commercial organization is established in each city.

2. The sale of a class of merchandise of insignificant consumption is consigned to either an organization or individual.

3. Home and foreign emporiums communicate with one another through the local Exchange.

4. The capital of an emporium is fixed at a rate equaling the quarter of its annual function.

5. The capital thus fixed is raised from individuals joining the organization; that is through the proportional share-holding of persons in that particular employ.

6. Individuals of same occupation who are left out from the organization by vote are put in other suitable positions.

7. The organization is controlled by a board of managers elected by employers themselves and remain under the watch of the public administration.

8. Goods are purchased from the organization or other places at definitely indicated rates fixed by the Exchange.

9. On the real price of goods bought 5 per cent. is added as commercial profit, and the organization is given as much business as enough to secure, by the same profit and its annual function, the annual interests of the capital, 6 per cent. and installment, 2 per cent., the property rent of the organization, license and insurance taxes, expenses of telephone, stationery, etc., earnings of employees, and the surplus for deposit for unexpected mishaps.

10. The functions of both private and organized emporiums being under the watch of the public administration, the accounts of their yearly transactions are published by the Exchange after impartial ratification, and this for preventing any suspicion or cause for future business failure.

II. RETAIL BUSINESS.

1. In proportion with the consumption of city or village population, large and small stores are established in the business place and avenues of dwelling.

2. Such stores are managed by individuals or corporations.

3. All goods are sold by their unfalsified varieties and at a uniform rate for each variety, fixed by the Exchange.

4. On goods of little consumption, which sell less than one dollar, 25 per cent. profit is added and on merchandise of great consumption 10 per cent.; retail stores, large or small, are established in such an experimental number that their legal expenses and the earnings of employees may be secured.

5. In cities, out of stores no goods are sold in the streets by any method, but in villages, in the section of remote houses necessities are distributed on teams by local store keepers, at an additional profit to suit their expense of trip.

6. In proportion with their stocks, at first large and small stores are given capitals without credit, later they take credits to others, without interest and discount.

7. All large and small stores shall enjoy the watch of the Public Administration.

8. Organized emporiums are permanent, but individual stores are transferable to others, with the knowledge and permission of the public.

9. Every store keeps its definite variety or varieties of goods, whatever the case may be, and emporiums of clothing or furniture, or markets of groceries and provisions in the avenues, in proportion with demand keep all kinds.

10. A store on the avenue must not send goods to a customer outside its circle if the same goods are found in the neighborhood of the latter.

11. In case of the death, long condemnation, disability, or retirement of the owner of a store, if he has no worthy successor among his relations, the store is transferred to the fittest of his employees.

12. After its usefulness is affirmed and value fixed by the exchange, a new goods, local or imported, is put on the market with announcement by the official paper, preference for its permanent sale, given to the importer or inventor.

13. Restaurants, hotels, and boarding houses are run by individuals, the latter preferably by fitted widows.

14. Farriers visit stables by teams for shoeing horses.

15. At proper stations in avenues or the business place, are established neatness departments with separate compartments for ladies and gentlemen, in which are run business of barbering, hair-dressing, and shoe-shine, manicuring, bath, etc.

16. In beaches are established just as many stores and amusement places as proved necessary during five years experience in the past.

III. BROKERAGE.

1. The commission of agricultural goods transported to the city, or the brokerage of business transactions taking place between cities and countries, is consigned to experts without any capital, and to as many as to enable them to secure their class earnings.

2. The brokerage of exchange of goods and business acquaintance is performed by the local exchange, under the watch of the public.

Section H.

MEASURES.

1. The measures of the country are: weight, volume, length, piece, degree and time—each based on a distinct unit as follows:

(a) The system of weight is based on a seed of mustard.

(b) That of volume on drop.

(c) That of length on hair.

(d) That of count on piece.

(e) That of degree on freezing and burning, or soliding and airing.

(f) That of time on the twinkling of the eye.

The supplements of all of these are made by decimal increase.

2. The system of weight is as follows:

a mustard seed	one grain	10 pounds	one miler
10 grains	one gram	10 milers	one tiler
10 grams	one higram	10 tilers	one ton
10 higrams	one tagram	10 tons	one car load
10 tagrams	one ounce	1 car load	one billion mustard seeds, or 15,000 pounds of present weight.
10 ounces	one pound		

3. The system of volume is:

a drop	one drop	10 glasses	one bottle
10 drops	one draught	10 bottles	one gallon
10 draughts	one spoon	10 gallons	one barrel
10 spoons	one glass	one barrel	one million drops

That is, one oil barrel 102 lbs., one milk barrel 147 $\frac{1}{4}$ lbs., one water barrel 178 $\frac{3}{4}$ lbs., and one syrup barrel 237 lbs. The name of each measure of volume must be indicated on the container.

4. The system of length and area:

a hair	one hair	10 yards	one hilmeter
10 hairs	one inch	10 hilmeters	one mile
10 inches	one endez	10 miles	one tamile
10 endezes	one meter	1 tamile ..	10 million hair or 25,000 ft.
10 meters	one yard		

Also

One inch	one press point	one sq. mile ..	one hectar or block
one sq. meter	one cubic		
10 sq. yards	one acre	one sq. tamile	one station

5. The system of count.

One piece . one piece of any countable thing.	10 dozens	one cross
10 pieces	10 crosses	one bourag
	10 bourags	one kanag

So:

10 sheets of paper	one quire	1000 sheets ..	one bourag (two rims)
100 sheets „ „	one gross	10,000 „ ..	one kanag (two balyas)

Or:

The retail quantity of egg is a dozen (10) and the wholesale one half bourag (box) which contains 500 eggs, so for lemon or like goods. A box of soap with a cross or 100 pieces. One-half cross box for drinks, conserves, which contains 50 bottles; or 10 large bottles or cans form a dozen.

6. The system of degree has four divisions from 1 to 1000:

1st degree	freezing or soliding point
10th degree	melting or softing point
100th degree	heating or liquid point
1000th degree	burning or airing point
7. The system of time is based on the twinkling of the eye and maintained in accord with the principle of 60 and 12.

Section I.

MONEY.

1. The substances of the active money of this country are gold, silver, nickel and paper.
2. On the one side of all metal coins is printed the eagle at the middle, and the name of the country around it; on the other side the figure of their value at the middle, and stars around it.
3. Paper curancy is united of silk poultrice with the finest design possible (its value being distinguished by color) with the same print of metal coins, in addition the portrait and signature of the President of the time of coinage.
4. Paper curancy is circulated with their value and amount of use for the time for its equivalent worth in metal deposited in the National Treasury.
5. The money system of the country is:
 - (a) Gold: 100 million dollar-pieces, each weighing 250 mustard seeds (2½ new higram); 75 million 2½ dollar pieces; 50 million 5 dollar pieces; 25 million 10 dollar pieces; 10 million 20 dollar pieces; 1 million 25 dollar pieces; the total being \$1,012,500,000.
 - (b) Silver: 400 million 5 cent pieces worth \$20 million; 300 million 10 cent pieces worth \$30 million; 200 million 25 cent pieces worth \$50 million; and 100 million 50 cent pieces worth \$50 million; the total being \$150 million.
 - (c) Nickel: 500 million one cent pieces worth \$5 million; 200 million two cent pieces worth \$2 million; amounting to \$7 million.
 - (d) Bills: 500 million one dollar bills; 200 million two dollar bills; 100 million five dollar bills; 50 million ten dollar bills; 10 million twenty dollar bills; one million 25 dollar bills; 750,000 50 dollar bills; 500,000 100 dollar bills; 250,000 250 dollar bills; 200,000 500 dollar bills; 100,000 1000 dollar bills; all amounting to \$2,475,000,000.
6. Coins or bills are circulted without any discount or increased value; but the circulation of nickel coin exceeding one dollar not being permissible, the surplus is transferred to the local banks.
7. Part of the previous money being deposited the remaining is minted in accord with the new system of coinage.

I. STOCKS.

1. Conditional shares or notes with interest are circulated under the name of *stock*.
2. In the country are circulated only shares on real estate and business, which have real value, or public bonds, the payment of which, with a definite annual interest and 2 per cent. installment for 25 years, is guaranteed by the public.
3. All scripts of capital or public debt are uniformly called *shares*, and are distinguished by bearing the purpose of their issue.
4. Without rise and fall of stocks real estate shares are sold or bought permanently at \$100, shares of public debt at \$25.00, and shares of mining, transport, manufacture, commerce, etc., at \$10.00.
5. All shares put up in circulation previously are sealed by the public without any expense.
6. Foreign shares are bought and sold by the allowance of the government, and only after full confidence in their security.
7. No airy transactions must be performed on local or foreign shares.
8. All kinds of former shares are made to obey the provisions above.

II. CREDIT.

1. Credits are opened in accord with means, which is made manifest by the record of the function or business of individuals in the official register, or in case of removal, by the certificates of former creditors.
2. Large cities, of long or short period, previously are secured by means of shares or stocks; but credits to store keepers or families are given by the week and with signed bills or exchanged notebooks; in every case after seeing photo-scripts.
3. The transfer of a store or removal of a family is performed with the knowledge of the government and after clearance of debt.
4. Unpaid debts below \$100 are collected directly from the working place of debtors, in accord with the decision of the mediating court; and greater debts from the property of life-long earning of the debtor, according to the judgment of the court of commerce.
5. Without any fees the court gives its sentence in accord with the confession of the debtor or the account bearing his signature or his note-book exchanged or his promisory note.
6. True bankrupts are immediately offered other positions; but fraudulent bankrupts are inflicted with severe punishment.

III. BANK.

1. The country shall have only one monetary establishment by the name of U. S. Bank.

2. The Bank shall have a center in the Capital, and branches in all cities of the country, each of which transacts all financial concerns and remains in close relation with similar branches, American or foreign, in all the leading parts of the world.

3. The Bank is run by a distinct management, under the watch of the public administration and conditions of security, always exempt from illegal or undue interference or influence.

4. The Bank receives the people's deposits, temporary or permanent, and transacts all the financial functions of the public.

5. To the U. S. Bank are joined the real capitals of all the previous banks, as individual deposits, and the desiring among their fitted officers are welcomed to positions.

6. Interests on conditional and unconditional deposits differ.

7. The Bank invests the 90 per cent. of the people's deposit and keeps the remaining 10 per cent.

8. Giving 2 per cent. interest for unconditional deposits and 3 per cent. for the conditional, and instead of receiving 4 per cent. on real estate, 5 per cent. on drafts, 6 per cent. on shares and notes, and $\frac{1}{4}$ per cent. commission for transmission, with part of its income the Bank pays all the expenses of the organization and deposits the surplus as intact capital.

9. In cases of extraordinary national improvement or crisis, on the approval of the majority of the nation the capital of the Bank is sued for the time being.

Section J.

SAFE DEPOSIT.

1. In each city a public safe-house is established with a box for each family, for the preservation of valuable articles of the government, Bank, and families.

2. The public safe-house being held as sacred and inviolable, its structure is made fire and robbery proof, and its function exempt from fraud by means of strictest guard.

3. The rent of boxes reserved for families not being over one dollar, each family is required to own one.

Section K.

EXCHANGE.

1. In large cities two separate exchanges for shares and merchandise and in small cities one exchange for both is established.

2. Exchanges are managed by district organization and controlled by the public administration.

3. The function of the stock exchange being the transmission of legal shares to the commercial class of the people, and the business of the merchandise exchange being to fix the rates of all goods, the first transacts the commission of licensed merchants or commissioners in foreign countries and the latter daily announces to the people the rates fixed.

4. With $\frac{1}{4}$ per cent. brokerage for distributing shares and $\frac{1}{2}$ per cent. for transmitting merchandise the exchange pays its legal expenses.

Section L.

AUCTION MARKET.

1. In each officially is established an auction market for one or several kinds of goods, as the case may be.

2. Every necessary foods, clothings, furnitures etc., which is to be auctioned, being done so at its proper and definite place, all buyers and sellers gather for business.

3. The auction market being organized under confidential conditions between buyer and seller, receives 5 per cent. brokerage to balance all its expenses.

4. Stores are auctioned in their integrity on the place and are transferable by real value.

Section M.

MISCELLANEOUS.

1. Store houses, furniture ware houses, and wholesale and retail markets are established in proportion with their need, by separate organizations, and under definite conditions and the watch of the public administration.

Section N.

ADVERTISEMENT.

1. Any announcement is made to the public officially and free; that is, the rates of goods are published in the advertisement paper of the Exchange; the addresses of all retail and wholesale dealers are announced, with all details, in the city directory; announcements of help are made by the Employment Bureau; the advertisements of buying, selling, or renting lands, properties, houses, etc., are reported by the Department of Real Estate.

Section O.

INTERCOURSE.

1. Throughout the country are established separate organizations for railroad, steamer, telegraphy and post, passenger, merchandise, parcel, balloon,

and like businesses of transport and communication; of these organization the centres remain in the Capital and branches in all important places.

2. In each city are established single organizations for bicycle, automobile, team, electric car(elevated, surface, subway), express in city (for furniture and other commodities), ship, ferry boat, excursion boat, motor boat, row boat, and like services.

3. All the organizations mentioned above are managed similarly with other business organizations.

4. For transporation of passengers, merchandise, and telegraphy and correspondence, the rate is fixed so as to pay the legal expenses and the 2 per cent. installment of the capital of each organization; but the rate of marine intercourse should balance expenses and the 4 per cent. installment of capital.

5. All the organizations spoken of above are exempt from taxation.

CHAPTER XII.

LIVING.



HE living of the inhabitants of the country shall be subject to the following conditions:

Section A.

HEALTH.

1. The government found in the Capital a medical establishment and keeps there a staff of doctors to experiment and devise new methods of treating human ailments.

2. The administration takes upon itself the care of all particulars of public health.

3. Hygienic laws legislated gradually are amended and amplified in accordance with sanitary novelties.

4. Every resident of the country must make his or her life agree with the hygienic mode of living drawn up by the Central Academy of Medicine (in the Capital).

5. The government distributes copies of a brief text on hygiene to each family without any charge, and keeps announcing further achievements of health.

Section B.

DIET.

1. The diet is importable, vendible, and useable that is sanitary and not unwholesome.

2. Each family receives from the government a copy of the Book of Cookery, which shall contain the thorough knowledge of the preparation of all varieties of nourishing, economic, and tasteful foods; and until the system of cooking school has been popularized, the administration continues to hire woman cooks for visiting private houses and instructing uneducated housewives in recipes.

3. Only those drinks and smokes commodities are vendible and useable in this country that have been officially licensed for their being of uninjurious nature; that is, wine, beer, etc., with insignificant alcoholic power, also preparation of harmless tobacco. None of such luxuries shall be subject to taxation.

Section C.

CLOTHING.

1. Each male and female inhabitant must clothe all the parts of the body, except the face and hands, neatly and becomingly.

2. The costumes of the people, from hat to shoes, is designed by the Model Organisation in the Capital, in accordance with rules of seasonableness, economy and aesthetics.

3. The sale and purchase of only those second-hand clothes is allowable which have been disinfected and bear the exemption mark.

Section D.

DWELLING.

1. Each married citizen owns and each foreigner rents a house suitable to personal taste and means, but in any case sanitary, comfortable, and satisfactory for his family, also exempt from taxation.

Section E.

AMUSEMENT.

1. Public amusements, such as trips, concerts, theatrical features, balls, athletics, etc., are encouraged by the Administration through material and moral facilities.

Section F.

ECONOMY.

1. Each citizen must appropriate the 20 per cent. of his or her whole wealth for property and real estate shares, 50 per cent. for business shares, and the remaining 30 per cent. for money, furniture, ornaments, and the like.

2. Each bachelor citizen expending only the $26\frac{3}{4}$ per cent. of his or her income must deposit the remaining $73\frac{1}{4}$ per cent.; the married citizen spends 80 per cent. and saves 20 per cent.; but the retired citizen expends the whole of his or her income.

3. The citizen with small wage appropriates the 6.66 per cent. of his or her annual earning for the business organization in which he or she is and the remaining for insurance and other purposes.

Section G.

INSURANCE.

1. Everything in the country, public or private, movable or immovable, animate or inanimate, must be insured by the National Insurance.

2. The National Insurance is established by a distinct organization of elected experts, and under the watch and guarantee of the Administration, with branches wherever necessary, and for the service of only the country and citizens.

3. The Insurance Organization is divided into three chief departments:

- (a) U. S. National Insurance of Material.
- (b) U. S. National Insurance of Working Risk.
- (c) U. S. National Insurance of Timely Fund.

4. The Insurance of Material in turn is divided into five branches:

- (a) Land Saving.
- (b) City Property Saving.
- (c) Country Property Saving.
- (d) Goods Saving.
- (e) Marine Saving.

5. Any material is insured by its real value and at a rate of percentage, which is fixed according to a rough account equaling the average rate of the last ten years of each branch; in all cases for the rate must raise the fund necessary for the expenses and legal surplus of the organization.

6. At the expense and by the efforts of the Insurance Organization cities and towns must be equipped with all preventive means against conflagration; every house inevitably should have, in proportion with the number of family, fire cloaks, breathing hats, cords, fire escape, water pipes, and all scientific means of saving, together with every personal precaution possible.

7. In case of personal accident causing death or injury, the disbursement of the loss is made by the collective participation of all workers, the rate being fixed according to the provision of the 5th item.

8. The Insurance of temporary deposits of individuals is compulsory for every citizen, male or female, 3 to 63 years of age, wherever found, and takes place by either \$40.00 or \$80.00 payment.

9. The insurance tax of a child being paid annually by \$40, this in its 18th age receives \$250 in account, in its 25th age \$500, in its 40th age \$1000, and in its 63rd age receives the last portion \$3783.47; the person that pays \$80.00 receives the double of each of these sums.

10. Persons insured in advanced age, or intending to receive their insurance share all at a time, or heirs of victims of untimely death, receive the deposit together with 4 per cent. interest on due assets.

11. Delay in payment of insurance tax exceptionally is excused for three years, when 6 per cent. interest is counted on dues.

12. The Insurance Organization invests the total of deposits in business shares by 6 per cent. interest, thus with part of the 2 per cent. surplus profit all its legal expenses are paid, and the remnant is saved as the intact capital of the Organization, which may be used only in case of emergency.

13. All kinds of insurance in the country being merely national, the participation of foreigners in it is prohibited and the activity of foreign companies is disallowed.

14. The Americans insured by foreign companies may still hold their policies if the latter guarantee their own existence by the equivalent of the total of their premiums.

CHAPTER XIII.

ADMINISTRATION.



THE machinery of the Public Administration is composed of the Federal and State governments.

Section A.

FEDERAL GOVERNMENT.

I. The make-up of the Federal Government is as follows:

I. President and Vice-President.

II. Cabinet, composed of eight Major Satraps of Justice, Interior, Exterior, Defense, Business, Education, Treasury, Transport.

III. Junior Ministry, composed of the heads of 66 divans, which are:

1. Divan of selectors of candidates.

2. " " court.

3. " " attorney general.

4. " " executives.

5. " " investigators.

6. " " reward.

7. " " legacy.

8. " " religion.

These belong to the Ministry of Justice.

9. Divan of census.

10. " " migration.

11. " " water.

12. " " light.

13. " " river and canal.

14. " " dock and harbor.

15. " " bridge.

16. " " road.

17. " " ownership of public land.

18. Divan of forest.
19. " " park.
20. " " building.
21. " " land and sea baths.
22. " " cleanliness.
23. " " health.
24. " " care of the pregnant.
25. " " hospital and madhouse.
26. " " asylum for orphans and old folks.

These belong to the Ministry of Interior.

27. Divans of navy.
28. " " army.
29. " " forts.
30. " " munition.
31. " " balloon.
32. " " police.
33. " " prison.
34. " " fire and accident.
35. " " insurance.

These belong to the Ministry of Defense.

36. Divan of education.
37. " " art.
38. " " science.
39. " " library.
40. " " press.
41. " " antique.
42. " " theatre and lecture.
43. " " music and amusement.

These form the Ministry of Education.

44. Divan of agriculture.
45. " " mining.
46. " " classifiers of work.
47. " " manufacture.
48. " " patent.
49. " " commerce.
50. " " beast.
51. " " medicine.

These belong to the Ministry of Business.

52. Divan of public taxes.
53. " " rents.
54. " " expenses.
55. " " debt.

- 56. " " money.
- 57. " " bank.
- 58. " " national and individual treasury.

These belong to the Ministry of Treasury.

- 59. Divan of navigation.
- 60. " " railroads.
- 61. " " electric cars.
- 62. " " express.
- 63. " " post, telegraphy and wireless.
- 64. " " Aerial transport.
- 65. " " telephone.
- 66. " " passenger.

These belong to the Ministry of Transport.

Embassy is considered as a branch of the Ministry of Exterior, and in the class of Junior Ministry.

IV. Supreme Court, with five members.

V. National Congress, with 500 members, five from each state, and every one being the expert of some specialty.

VI. Sublime Assembly, which is the union of the Cabinet, Junior Ministry and National Congress.

Section B.

STATE GOVERNMENT.

I. The body of the State Government is:

- (a) Governor and Lieutenant Governor.
- (b) Divans, with 65 heads, just like the Junior Ministry, with the exception of the divan of mint in any state and marine divans in continental states.
- (c) State Congress, with 20 to 200 members, that is one for every 50,000 capita, and all experts of different specialties.

2. The body of Municipal Government:

- (a) Mayor, of three degrees, according to the number of population.
- (b) Branches of divans.
- (c) City Assembly, one member for every 5000 inhabitants.
- (d) Court, efficient and adequate.
- (e) Police, varying in number; that is, 3 policemen for each 400 capita in villages and towns; 3 for each 800 capita in cities, 3 for each 1000 capita in state capitals; and 3 for each 2000 capita in leading cities with over one million population.

3. The body of town Administration:

- (a) Sheriff.
- (b) Commissions, representing the divans needed.
- (c) Police.

Section C.

FOREIGN POLICY.

1. The diplomacy of this country towards foreign nations must be open and based on definite principles.

2. Maintenance of the integrity of the American soil, fortification of the navy and army—for the preservation of the independence of the Nation—and non-encroachment upon foreign rights should be the foremost principles of the Constitution.

3. The person, honor, properties, and just interest of American Citizens in foreign countries are protected by means of previous arbitration and with a contract between this country and that concerned, the strict execution of which shall be demanded by any side.

4. This country must establish, on the principle of mutual profitability, commerce only with the nation that consents.

5. The nation attempting encroachment upon the American soil or violating the independence of the U. S., or mistreating any American citizen or breaking its contract, is first sharply warned and then, if warning becomes of no avail, is retaliated by force of arms.

6. Declaration of war is made by the warning of the President, the decision of the Sublime Assembly, and with the knowledge of the Nation.

7. Fraud, violation, conspiracy, and injustice on the part of the personal of the country, individually or collectively, are absolutely condemnable.

8. Measures of national preparedness and conditions of peace treaty are passed by the Sublime Assembly.

9. The provisions of former treaties are subject to change in accord with the principles above.

Section D.

ELECTORS.

1. The administrative election of the nation belongs to the people in the following way:

(a) Chief federal officials—President, Vice-President, Major and Minor Satraps, Supreme Judges, and the National Congress—are elected by the whole of the qualified voters, male and female, in the country.

(b) Chief state officials—Governor, Lieut. Governor, Heads of state divans, Members of state congress, state judges—are elected by the qualified citizens of state and are acknowledged by the President.

(c) Chief municipal officials—mayors, heads of city divans, judges, members of city assembly and sheriffs—are elected by the qualified citizens of the city and town, and acknowledged by the Governor.

(d) Ambassadors, consuls, generals and admirals are elected by the Sublime Assembly and acknowledged by the President.

(e) The remaining inferior federal officials are elected by the National Congress and acknowledged by the heads of their respective divans.

(f) Th remaining inferior state or municipal officials are elected by the state congress or the city assembly and acknowledged by the heads of respective divans.

2. The President, Governor, or Mayor ratify the offices of those elected by assemblies who fill the conditions of eligibility; otherwise they return within 8 days the result of election to the body concerned, together with comments, whereupon considering the inconveniences the latter begins reelection to finish in 20 days.

3. All inferior and superior officials are selected or appointed by the divans of electors and elected by 51 per cent. votes.

4. The selection of all candidates for superior offices begins on the 15th of October of the election year, but that of inferior officials whenever necessary.

5. Election takes place on the first Sunday of December of the election year, from one to ten o'clock P. M.

Section E.

ELECTION.

1. Every male and female citizen that fills the following conditions has the right and duty to vote freely wherever he or she may be found:

(a) Among the males, those who are above 18 years of age, know reading and writing, are chaste and intelligent.

(b) Among the females, the married and intelligent virgins who are above 17 years of age and fill the same conditions.

(c) Those have the right to vote who have been registered in the list of citizens, no matter what their occupation and class is.

(d) Those are devoid of the right of suffrage who have been deprived of citizenship, are illiterate in any language, labor under diseases, are convicts, have abandoned themselves to drunkenness, are insane or vulgar; also unrefined virgins.

2. A month and a half before election, each voter is given three printed ballots bearing his or her name, of which the first belongs to federal election, the second to state, and the third to municipal; also each ballot contains a list of five candidates and externally is distinguished from the others by the color of its envelope.

3. The delivery of ballots is made thus: By direct consignment to those present; by mail to those neglectfully absent, but with fine; through embassies to those who are in foreign countries; by mail to those who have made their residence in other parts of the country. In each case the receiver of ballots

is identified by means of his or her photo-script and required to put signature before name in the register of census.

4. Ten days before election, in the local building of administration or embassy, and on the election day, in the street schools of populous cities, three iron boxes with different colors being sealed by the administration or embassy are placed at proper corners, together with registering machines inside.

5. On the election day two honorable retired old men stay on the watch of each ballot-box, together with one or two policemen; but before election the official in charge of ballots is taken under secret watch for preventing frauds in the ballots of travelers.

6. Every voter appearing at the central or branch department of vote after seeing the two old men standing by the ballot box his or her photo-script and signature on the ballots, if the ballot without any objection is enclosed in its envelope by the latter, drops it in the ballot box.

7. If the voter should not consider one or all of the candidates indicated on ballots worthy of election, he or she is free to elect whomever thinks fitted—provided the eligible should fill the conditions of candidacy—if has no person eligible, explaining his or her absention returns the ballot as it was; otherwise in the first case his or her election is considered as null, and in the second case he or she is regarded as non-voter.

8. On the following day of election (Monday) the ballot boxes are taken into the official gathering place and there in the presence of all leading personages, from President to mayor, judges, members of assemblies, party chiefs (if there are such) the ballot boxes and envelopes are opened and before the names of voters in the register a red mark being made the votes are counted, and thus the election report is prepared; also votes telegraphed from various cities and embassies being added on the score, the result of election is determined by majority vote.

9. For the first time of illegal absention from election or abuse of vote, the voter is condemned to \$250 fine, for the second time to \$1000 or imprisonment, and for the third time is deprived of citizenship.

10. The voter who receives no ballot must pursue and demand or protest.

11. On the election day, the voter not laboring under a disease, and either one of a married couple who are voters, must participate in at least one of the three elections.

Section F.

THE ELIGIBLE.

1. Those citizens are eligible to administrative offices who fill the following conditions:

I. First or second class moral distinction, according to position.

II. Intelligent competence for office.

III. First distinction in contest.

IV. Proper age, 21 to 66.

V. Nativeness or a special period of residence.

Such is the condition of age and nativeness or residence for each official.

(a) The President must be native, 42 to 66 of age.

(b) The Vice-President must be native, 38 to 66 of age.

(c) The Major Satrap must be native or 15 years resident, and above 34 years of age.

(d) The Minor Satrap must be native or 10 year resident, and above 34th age.

(e) Supreme Judges, native, 48 to 66 of age.

(f) Ambassadors, native, 34 to 66 of age.

(g) Representatives, 10 year resident, above 34 years of age, and each the expert of some specialty.

(h) Consuls or public commissioners, 10 year resident, above 30 years of age.

(i) Governors, native, 38 to 66 of age.

(j) Heads of state divans, 10 year resident, above 34th age.

(k) Members of state congress, 10 year resident, above 34th age.

(l) Mayors native, above 34th age.

(m) Heads of city divans, 10 year resident, above 30th age.

(n) Members of city assembly, 10 year resident, above 30th age.

(o) Judges, native of the place, 38 to 66 of age.

(p) Sheriffs, 10 year resident, 30 to 66 age.

(q) Generals and admirals, native, 32 to 66 of age.

(r) Army officers, captains, policemen, 7 to 10 year resident, above 25 years of age.

(s) All the remaining inferior officials, 5 year resident, above 21 years of age.

2. Candidates are examined and selected by divans of electors, federal, state, or municipal.

3. Of the federal or state candidates selected by the divans the election of the superior is committed to the general public or state public, but the election of inferior officials is consigned to their respective assemblies.

4. In case the number of the eligible is less than five, their list is presented as it is, but when this number is exceeded, together with the first class reports of the five the reports or success of the others also are announced to the public.

5. The reports of the superior candidates of the country, state, and city being published early before election—the federal in all the papers of the

country and the state and municipal in their local papers—the eligible are made as known to the people as possible.

6. From each list of five candidates the voter elects one, always preferring the native among them; in case of disapproval he or she can vote for an eligible of his or her choice.

7. Re-election is unlimited until the 66th age of officials.

8. Each official is elected only for one position.

9. Public election is irrevocable, but election by official bodies being subject to veto, the moment any fraud or misconduct is perceived in it its result is acknowledged as null and void, and voters are held responsible.

Section G.

OFFICIATION.

1. Every official elected by the people or official bodies, first guarantees the unfailing practice or exercises of his office, more than oath by assuming security, that is, by actual bond for offices of material function and by moral distinction and test for other positions.

2. Superior officials elected by the people are called to office on the first of January of the election year and begin to officiate on the second (if not holiday) for four years; successors to the dead or resigned begin their office on the day of election and continue for the rest of the term of officiation.

3. Inferior officers elected by official bodies hold their office on the day of their election and continue until their 70th age, always being subject to removal or advance in position, according to their conduct.

4. The function of officials continues for 300 days in a year, but official bodies, such as the National Congress, State Congress, and City Assembly, can shorten their period of work by having a vacation to last from 3d of July until 1st of October of each year, if all the year's business has been cleared off.

5. In work days the absence of an official from task is excusable only for a week in cases of emergency or for a month in time of disease, when he should appoint a proper procurator for his own account.

6. The official himself must pay for his private trips, visits, etc.

7. During officiation no official can participate, openly or secretly, in business undertakings, except the open ownership of shares or investment of money.

8. In case of vacancy of offices, successors are elected immediately if by official bodies and within 45 days, if by the people. During this time temporary procurators are appointed as follows:

(a) For President the Vice-President ex-officio.

(b) For Vice-President successors from the Sublime Assembly.

(c) For Satraps successors from the National Congress.

(d) For governor or Mayor a successor from the State Congress or City Assembly.

(e) for divan heads successors from respective bodies.

(f) For judges competitors from local assemblies.

9. The official is independent in his individuality and inviolable outside the scope of his responsibility, also irremovable without impeachment.

10. The resignation of an official is demanded by the report of the inspector, by the decision of the assembly concerned, and the order of the President, Governor, or Mayor; but he is removed once for all after pleaded guilty by the court, when no more he shall have a right to hold any office whatever, even if he should repent.

11. The opinions of the members of official bodies expressed in the assembly are inviolable and uncriticisable outside the assembly if congruent with the principles of the Constitution.

12. No official body can be dissolved until the end of its term; but the President, Governor, or Mayor can impeach any member who acts against the spirit of the Constitution.

Section H.

RESPONSIBILITIES.

1. Officials are accountable to their electors as stated below.

(a) The President is responsible to the public and accountable to the Sublime Assembly.

(b) The Vice-President and Major Satraps are responsible to the public and accountable to the President.

(c) The Minor Satraps and Ambassadors are responsible to the public and accountable to their respective Major Satraps.

(d) The National Congress collectively is responsible to the public and individually to the people of their respective states.

(e) The Governor is responsible to the people of his state and accountable to the President.

(f) Heads of state divans are responsible to the people of their respective states and accountable to the Governor and Minor Satrap of their respective function.

(g) The State Congress collectively is responsible to the people of the state and individually to the people of the city.

(h) The Mayor is responsible to the public of his city and accountable to the Governor.

(i) Heads of city divans are responsible to their public and accountable to the mayor and their respective heads of state divans.

(j) The City Assembly is responsible to the people of the City.

(k) Judges of all classes are responsible to their electors and accountable to the Major Satrap of justice.

(1) The remaining inferior officials elected by bodies are responsible and accountable to their respective heads.

2. Officials are responsible to the general public first are called by the announcement of their respective heads to appear before the Sublime Assembly, state or municipal officials before the state congress or city assembly, and the inferior officials before the investigating bodies of their divans—where they give their explanation of self-defense; then if unable to justify themselves they are sent to the court, together with reports, for open trial, that is, the federal officer to the Supreme Court, the state to the high court, and the municipal to the district court.

3. The voting citizen has a right to report openly or secretly the misdeed of any official to the Major Satrap of justice or the local attorney general; in case his report is not taken into consideration he appeals to the public press, if still treated with indifference he protests openly to the people, in the meantime feeling responsibility for the affirmation of his statements, and being the right owner of the fine which the court sentences for the convict.

4. The censure report must be mailed freely when addressed to the attorney general, inspector, or editor and bears the word "criticism." The signatures of censors are kept secret until their revelation is demanded.

Section I.

JURISDICTION.

The jurisdictions of the machinery of the public administration are classified as follows:

I. FUNCTIONS OF THE FEDERAL GOVERNMENT.

1. The strict preservation and execution of the legislated Constitution.
2. The necessary amplification of the principles of the Constitution.
3. The protection of national dignity in the diplomatic relations with the nations of the world.
4. To watch for the country's peace and the control over the navy and army.
5. The care of the peaceful progress of the people.

All these jurisdictions are distributed to individuals and bodies as indicated below.

Jurisdictions of the President.

1. Being the representative head of the nation, the President watches over and defends the Law of the nation, its dignity, material wealth, force,

public peace and progress in education and business. Thus he is responsible for the successful proceeding of all governmental affairs and obliged to impeach the official who fails in the full and honest accomplishment of his task.

2. He orders the execution of the principles of the Constitution to whom it may concern. Also, he ratifies and has executed the legal measures passed by the National Congress or Sublime Assembly; he vetoes the measures that are unconstitutional or disfavorable to national interests; if his veto should meet resistance, he removes the opposing members from office and has successors elected within 45 days; but if the latter, too, should repeat the same resistance, then he gives way to them or commits the solution of the matter in question to the Supreme Court and awaits the final decision of the nation.

3. Any measure not affirmed or heard of within ten days is considered as legislated unless the President is seriously ill.

4. In critical moments, that is, in cases of diplomatic tangles, preparation for or declaration of war, forming treaties, etc., he calls the Sublime Assembly to session, upon whose disagreement and dissension he puts up the question before the nation.

5. He commits the mild disputes between states to the Supreme Court, whose decision he carries into effect by force of arms if necessary.

6. For suppressing internal uprisings or repulsing foreign attacks he employs the navy and army with the consent of the Sublime Assembly, and in case of emergency only by the counsel of the Cabinet or by his own discretion but immediately giving explanation before the Sublime Assembly.

7. In case of prompt action, with the counsel of the Cabinet he forms, in accordance with the spirit of the Constitution, treaties of peace, commercial relations, etc., with foreign governments, but their validity is acknowledged after the Sublime Assembly has approved them.

8. In time of war, without impeachment and explanations he removes any general, admiral, ambassador, and the like; but afterwards he states his motives of such arbitrary changes, when any removed official who does not find satisfaction appeals to the court.

9. The minting and circulation of money, metal or paper, takes place with his knowledge.

10. He lightens the condemnation of or pardons any offender, except in case of felony or treason.

11. Before the Sublime Assembly he gives the account of the year's interior and exterior functions of politics and calls attention to the affairs to be settled in the next year.

Jurisdictions of the Vice-President.

1. The Vice-President accomplishes the current affairs of the President.
2. He presides over the sessions of the Cabinet and Sublime Assembly.
3. As the President he keeps relation with Governors.
4. In the case of the death or resignation of the President he takes charge of his office for 45 days, until new election.

Jurisdictions of the Cabinet.

1. As the chief body to rule the interior and exterior diplomacy of the country, the Cabinet with its decisions helps the National Congress by proposing means of interior improvement, aids the Sublime Assembly by presenting methods of solving diplomatic tangles and assists the President by offering facilities for the execution of his plans.

2. In case of emergency the Cabinet invites a counsel any Minor Satrap or the whole Junior Ministry.

3. In case of disagreement in the Cabinet, the President invites the Junior Ministry to combined session; but in case of further incongruence, the matter in question is submitted to the consideration and decision of the Sublime Assembly or, to the Supreme Court, or, if necessary, to the general public.

4. Individually each Grand Satrap directs his respective Minor Satrap in the execution of the principles of the Constitution, or the measures passed by the National Congress or Sublime Assembly and ratified by the President; in general he watches the whole function of his divan.

Jurisdictions of Junior Ministry.

1. The Minor Satraps being the managers of executive divans, recommend the performance of the legal resolutions submitted to them to their respective bodies and carefully watch their functions.

2. In case of emergency, they join the Cabinet or Sublime Assembly for counsel over most momentous matters.

Jurisdictions of the Supreme Court.

1. The Supreme Court is the interpreter of the Constitution and defender of the measures legislated.

2. It settles the interstate disputes, the quarrels between persons belonging to different states, and it tries all chief federal officials impeached.

3. The sentence is decisive and irrevocable as far as its incongruence with the Constitution is not claimed by the nation.

Jurisdictions of the Sublime Assembly.

1. In most urgent cases the Sublime Assembly is called to session by the President.

2. Solving diplomatic tangles in accordance with the Constitution, it recommends the execution of its decisions to the President.

3. It decides upon the formation of treaties of relation, arbitration, commerce, alliance, and international relationship with foreign countries.

4. It accepts into the Union the desiring people on the American Continent or islands in the American waters, if their joining seems useful.

5. In time of peace it decides upon the magnitude of the navy and army merely for the maintenance of the peace of the country, which will be composed chiefly of 17 to 18 years old lads in training.

6. It looks after matters of preparedness and fixes the rate of the expenses to be appropriated for this purpose.

7. It gives allowance to make war against a rebelling state or foreign enemy.

8. In time of war it decides upon the necessary magnitude of the navy and army together with the additional expenditure for them.

9. In case of emergency it forms peace treaties.

10. It must seek the approval of the public by giving explanations for its future actions; or after hearing the criticisms and opinions of the people it makes its decisions accordingly.

11. In case of protests from the public or dissension in the Sublime Assembly, the final decision of the matter in question is submitted to the vote of the Nation.

Jurisdictions of the National Congress.

1. The National Congress legislates the details of brief principles in the Constitution.

2. It draws the border lines of the states of the Union, according to the provision of the Constitution.

3. It investigates the plans of city assemblies concerning private ownership, and the methods of the use of public properties, together with the regulation of their values and rents.

4. After studying all the country's reports on agriculture, commerce, and manufacture, it fixes the quantity and quality of agriculture and manufacture in each state, and regulates their functions.

5. According to the demand of time, it fixes and establishes the classes of working people and the amount of the earning of each class, the rates of profit on soil products and manufactured goods, also the sum of interest on money and the revenue of wealth. In all cases, changes in principle are reserved for the people.

6. It fixes the amounts of the funds necessary for the administration, protection, progress, etc., of the country, and loans, which are to be paid off in 25 years; also according to the same principle it ratifies the legal proposals reported by state or city governments.

7. It draws the details of the laws pertaining to crime, trial, fine, and punishment.

8. It decides upon the kind and value of the coins of the country; the quantity, quality, form, color and worth of paper money and stamps; and the degrees of measure and weight.

9. It defines the quantity and quality of immigrants to be taken in, their dwelling, occupations, and earnings, together with the conditions of their naturalization.

10. It fixes the value of inventions to the extent of satisfying both the inventors and the people using them.

11. It rewards, by money, prize or honor the person that renders a prominent service to the country, namely, the hero, inventor, and helper, also the heir of the person sacrificed while rendering such a service.

12. It fixes the main divisions of the general expenses and their revenues of the country; that is:

(a) The amount of defense expenditure and the income raised from personal and revenue taxes to pay it.

(b) The expenses of public health and improvement, and the income of rent estate tax to pay them.

(c) Expenses of education and the income of license tax to pay them.

(d) Expenses of charity and hereditary tax or loans to pay them.

(e) The total of interest and installment on public debt, or loans, and the income of customs to pay them.

13. It announces the contributions of all states to the federal expenses.

14. It investigates the next year's budgets of all states and after ratifying them, if not void of legality, returns to their proper places before the beginning of the year; but it rejects budgets containing objectionable points, and sends them back together with criticisms, in the meantime holding the reporting body responsible.

15. Before execution it publishes the general body of federal and state budgets with all details.

16. It receives all the votes for presidential election from state congresses, city assemblies, and embassies (all by telegraph) and in case of uncertainty as regards the result of election, it decides the winner by majority vote; if in the second case also no definite result is obtained, the resolution of the Sublime Assembly is considered the final; however if still the outcome remains uncertain, the President announces his choice of the candidates in question.

17. It submits any case of disagreement to the Sublime Assembly and thence to the decision of the nation.

18. It elects the inferior federal officials from the list reported by the Divan of Electors.

19. It decides upon the admittance of foreign shares into the stock exchange, and upon their real sale and purchase, after being assured of the permanence of their value.

II. FUNCTIONS OF STATE GOVERNMENT.

1. Relation with the Federal Government.
2. Complete execution in its circle of the provisions of the Constitution and their details.
3. Strict protection of state peace and wealth.
4. Obtainment and maintenance of the means promoting the welfare of the state and progress of cities and towns.
5. Equal participation in the loss and gain of the Union, through five representatives.

These functions are divided as indicated below.

Jurisdictions of Governor.

1. He carefully watches over the peace of the state, the execution of laws established, and monetary, antiquary, literary, etc., wealths of the state.
2. Performs the relations of the state with the federal government through the Vice-President.
3. Receives the results of popular elections and approves the elections of the state congress.
4. Receiving from the President the resolutions of the National Congress, he orders their execution to their respective divans in his charge.
5. Ratifies the measures of the state congress and city assemblies, if they are in congruence with the Constitution, and recommends their execution to the official concerned, in the meantime reporting their sanction to the Capital, but he sends the Vice-President those resolutions that require the ratification of the National Congress, together with his comments.
6. He enjoys similar jurisdictions with the President as regards ratification and veto of measures, removal of officials, and impeachment of members of the state congress.
7. In case of riot or rebellion in his state, he pacifies the movement by the state force, in the meantime giving explanations before the state congress and reporting to the President; and in case of emergency, on the approval of the state congress asks for help from the federal government.
8. He immediately dispatches wherever ordered the force and ammunition required by the President.
9. Watching the legal collection of taxes and the dispensation of expenses, he ratifies the budget passed by the state congress and reports it to the National Congress for final sanction.

10. He delivers any refugee from other states there where the latter is demanded officially.

11. Together with watching for the impartial execution of court decisions, if necessary he lightens punishment or pardons offenders in unserious cases.

Jurisdictions of State Congress.

1. It draws the circles of the state capital, cities, and towns, and fixes their proportional rate of population.

2. It prepares the important plans of the improvement of the state; also investigating the resolutions of city assemblies recommends those in accord with the Constitution to the governor for ratification, and reports to him the measures that need the confirmation of the National Congress, together with its comments.

3. According to the report of the Divan of Electors, it elects the inferior officials of the state, and submits the result to the governor's ratification.

4. After investigating the balance sheets of all the cities in the state, it prepares the annual budget of the state for the next year, which it consigns to the governor for confirmation by him and the National Congress.

5. Legally it divides among the cities of the state all the federal and state expenses.

6. It receives the ballots of popular election in the state and decides the result in accord with the National Congress.

Jurisdictions of Managers.

1. The heads of state and city divans recommend the legal commissions they receive from their respective Minor Satraps to the official or body concerned, and watch for their strict execution.

2. They impeach any failing official under their jurisdiction.

3. City managers communicate with respective heads of their divans and the latter with the Minor Satraps concerned.

Jurisdictions of Mayor.

1. He watches over the peace, strict execution of all laws, preservation of public properties, antiques, etc., the regulation of the machinery of the Administration, and the collection of taxes and dispensation of expenses of the city and suburbs.

2. He strictly carries into execution all the orders of the governor through the respective divans.

3. He approves the legal elections of the city assembly and impeaches any failing official.

4. He confirms those measures of the city assembly which are under his jurisdiction, and sends those resolutions that require the ratification of the state congress or National Congress to the governor together with his views.

5. He suppresses any kind of riot by the aid of the police, and in case of emergency asks for the help of the state.

Jurisdictions of the City Assembly.

1. It elects the inferior officials of the city by the aid of the report of the Divan of Electors.

2. It defines the business, dwelling, and amusement places of the city; also the properties in village or city of the citizen.

3. It passes resolutions concerning improvement in the city or suburbs; that is, it discusses and decides upon matters of the construction of harbors, rivers, docks, bridges, forests, parks, amusement places, gymnasiums, roads, railroads, electric cars, schools, technologies, charity institutions, sewerage, factories, business places, etc., etc.

4. It differentiates the quantity and quality of the productions of farmers, also determines the method of the use of public lands.

5. It fixes and moderates the proportions and species of business, private or incorporative.

6. It determines the class and occupation of every working individual in the population of the city, according to this principle that his or her citizenship or foreignhood, family conditions, sex, health, age, moral distinctions, means, education, talent, occupation, experience—all should correspond with the employment to be given him or her; and provided that his or her moral distinction should be proved by the court, health certified by doctors, education shown by certificate, wealth shown by actual means, occupation and experience judged from former results, personality identified by means of photo-script given by the Department of Census; his or her perfect obedience to the rules of the new position should be guaranteed.

7. During the distribution of employments, if two or more persons should apply for the same position, by means of vote the assembly settles the difficulty.

8. It fixes theoretically the rates of soil products and manufactured goods, leaving the daily changes to the Exchange; also it fixes the amount of interest on money.

9. It fixes the rents of the local public lands, mines, forests, and buildings,

10. It adjusts and maintains the amount of active capital of the functions of the locality.

11. It fixes the amount of the loan necessary for the expenditure and improvement of the city, provided that the revenue of the city should corres-

pond with the interest plus the installment of the loan to be paid up in 25 years; otherwise the fixation belongs to the National Congress.

12. According to the provision of the Constitution, it rates the amount of the municipal expenditure for cleaning, beautification, public health, education, comfort, and charity; also it fixes the sums of the corresponding revenues and the classes of license for business.

13. It prepares the annual budget of the city, including its share of contribution to the federal government, and submits it to the governor.

14. It reports to the governor also:

- (a) The important measures of further improvement in the city.
- (b) The necessity of new points to be passed in the Constitution.
- (c) The availableness of inventions in the locality and their valuation.
- (d) The local need for immigrants and the employments, places, and wages to be offered them.

15. Receiving the ballots of city elections, it announces the result, and in case of equal vote it considers as final the outcome of its own election; but it reports the results of elections pertaining to the state or country to the center concerned.

Jurisdictions of Various Officials.

Judges, ambassadors, military men, inspectors, consuls, clerks, policemen, transporters, insurers, registrars, collectors, dispensors, etc., etc., officiate under rules and regulations based upon the principles and conditions governing their respective divans, which are compiled in separate volumes.

Section J.

SALARIES OF THE PERSONNEL.

1. For the President:

- (a) A magnificent winter palace in the Capital.
- (b) Two gorgeous castles in the vicinities of the Capital, one for spring and one for summer.
- (c) An excursion boat, a private car in the train, automobile, and horse-teams.
- (d) Annually \$120,000 for private dwelling, removal of residence, and domestic dispensation.

(e) Annually \$90,000 as first-class earning.

2. For the Vice-President:

- (a) A winter mansion in the Capital, a castle in the vicinity, and an automobile.
 - (b) Annually \$24,000 for the dispensation of these.
 - (c) Annually \$60,000 as second-class earning.
3. For each Grand Satrap in the Cabinet:

- (a) A mansion, castle, automobile.
 - (b) Expenses for removal of family.
 - (c) Annually \$60,000 as earning.
4. For each Minor Satrap:
- (a) A mansion and automobile.
 - (b) Expenses for removal of family.
 - (c) Annually \$30,000 as first-grade earning of third class.
5. For three degrees of Ambassadors:
- (a) An embassy according to degree, automobile, steamboat on coast.
 - (b) As extra expense of dispensation, annually \$25,000 for the 1st degree, \$15,000 for the 2nd, and \$10,000 for the 3d.
 - (c) Expenses for the removal of family.
 - (d) \$30,000 as first-grade earning of third class for the 1st degree, \$24,000 for the 2d degree, and \$18,000 for the 3d degree.
6. For each number of the National Congress:
- (a) A mansion, castle, automobile.
 - (b) Expenses of family removal.
 - (c) Annually \$30,000 as first-degree earning of third class.
7. For the Governor:
- (a) A winter mansion in the state capital, a castle, automobile.
 - (b) Annually \$60,000 as second-class earning.
8. For each of heads of State Divans:
- (a) A mansion and automobile.
 - (b) Annually \$24,000 as second-grade earning of third class.
9. For each member of State Congress:
- (a) A mansion, castle, automobile.
 - (b) Annually \$24,000 as second-grade salary of third class.
10. For three degrees of Mayors:
- (a) A mansion, automobile, and \$30,000 as first-grade earning of third class, for the mayor of first degree.
 - (b) A mansion, automobile, and \$24,000 as second-grade earning of third class, for the mayor of 2d degree.
 - (c) A mansion, automobile, and \$18,000 as third-class earning of third class, for the mayor of 3d degree.
11. For each heads of City Divans:
- (a) An automobile and \$18,000 as third-grade earning of third class.
12. For each member of City Assembly:
- (a) Annually \$18,000 as third-grade earning of third class.
13. For three degrees of judges:

(a) \$15,000 as first-grade earning of fourth class, for the judge of 1st degree.

(b) \$13,500 as second-grade earning of fourth class, for the judge of 2d degree.

(c) \$12,000 as third-grade earning of fourth class, for the judge of 3d degree.

(d) A mansion in the Capital, a castle in the vicinity, and expenses for family removal for each judge of the federal Supreme Court.

(e) A mansion in the state capital for the judge of the high court of the state.

14. For consuls, manager-generals of forts and stations, prison managers, and principals of military academies are appropriated their special class earnings, neat abodes, and expenses of family removal if necessary.

15. The earnings of the remaining personal are fixed in accordance with teh table of class earning (page 762).



CONCLUSION.

Behold on this twenty-first day of December, in nineteen hundred and fifteen, I put here the period of the only literary work I have and shall have accomplished and hereafter I submit it to the consideration of the public.

I had no intention whatever to have enlarged so much the scope of this volume, and never thought its publication would delay so long on account of unexpected difficulties. This is a book which is the result of my mental drudge in five years and great material sacrifices altogether unproportionate with my means. Here I do not deem necessary to describe the many-sorted hardships which during that time compelled me patiently to tolerate every privation of self-denial to the end.

Today, however, I am experiencing an extraordinary ecstasy in having transformed by thoughts into written words before my impending death, and in the meantime I am feeling a great comfort of conscience for having accomplished my task as a man and a citizen as well.

Also, I am delighted in seeing that during the five years past of a class of views touching my ideas—some have been already considered and passed as measured by the Legislature and others are being emphatically advocated; specially that recently the course of the European War having presented many object lessons and demanded important changes in the public there prevails some sort of anxiousness and activity for revival and reform. Before the English translation of this book is finished, perhaps still other points will be made public and as established principles.

Through the depths of my heart I shall rejoice over the execution of any point in my book previous to its publication, but as for the rest which will remain unrevealed until then, I request that the respectable public should please honestly and attentively to consider them and hasten the fulfillment of the imperative demand of this century—human welfare—whose satisfactory solution, I firmly believe, requires the collective execution of the linked principles which I have set in the present volume.

The first hard part of my task I have accomplished, there remain still three no less important parts; the publication, popularization, and application of this book demand strong will-power and enormous material sacrifices; while my means being short, I rely upon the successors of brave leaders and wealthy philanthropists.

It is encouraging for me that in this country there are many benefactors with wise brains, strong will, and inexhaustible money, who, if desirous to appreciate the sincerity, truthfulness, productiveness, and feasibility of my reform plan, can quicken the spread of its principles by means of their own moral or material influence. I firmly believe in the authority and power of editors, spokesmen, teachers, professors, lawyers, legislators, clergymen, and their riches—who greatly can usher in the popularization of this book and the prompt execution of its principles.

To those who, for various considerations would not hold any part of my views, or not sharing them in certain points would not advocate them, I have but one short answer: "Try them in certain state or city, at least, and soon you will find it in a paradisaical situation, and satisfactory solution, as the territory of Canton in Switzerland partly shows them.

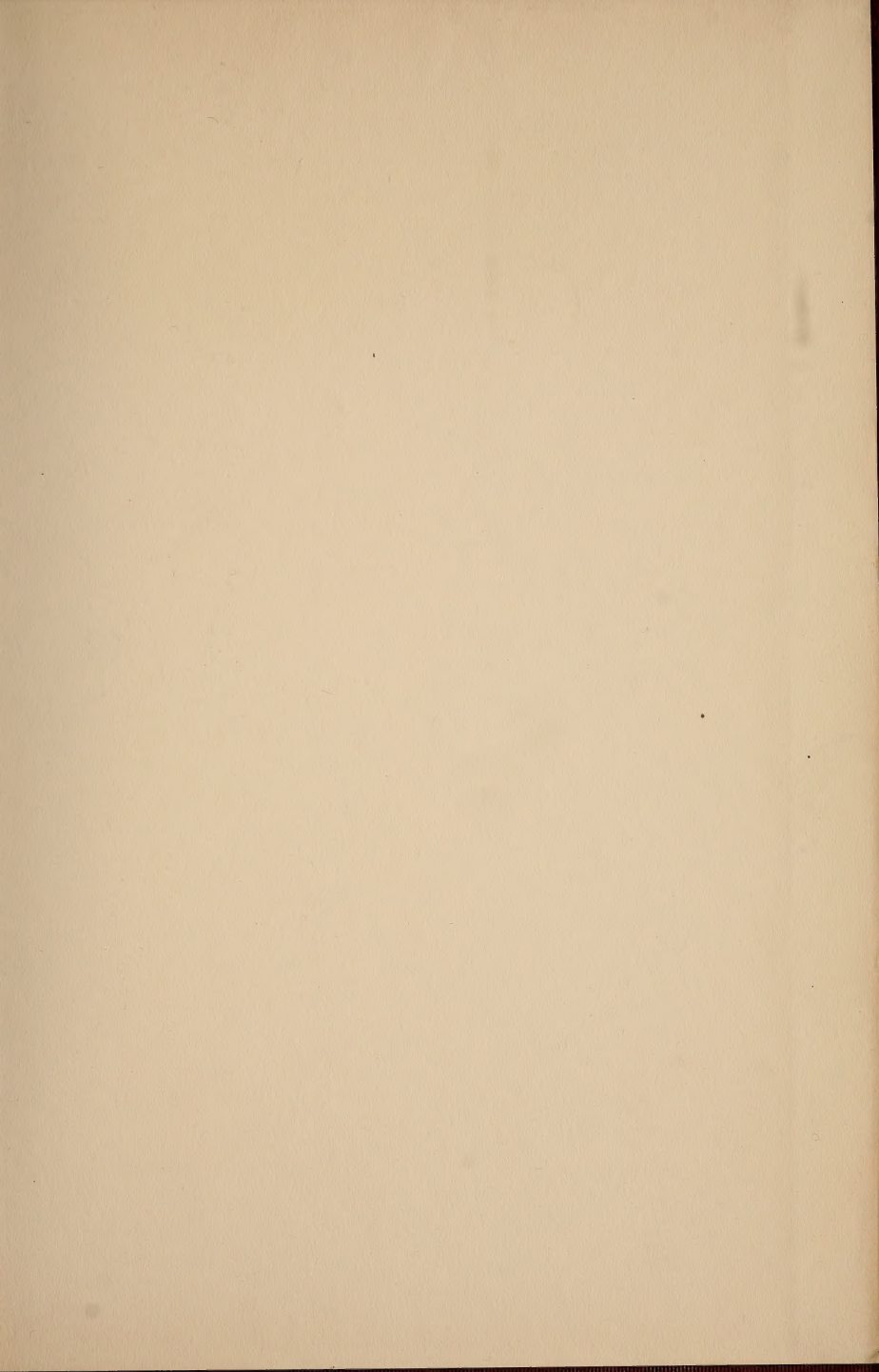
But those who, under the induction of selfishness, greediness, and aided by ruthlessness, invincible influence, and gigantic riches, would attempt to vanquish justice, extinguish light, bury truth, jeer at sincerity, depreciate my work, and, finally, perpetuate the suffering and misery of the vast majority of mankind—if ever should escape the condemnation of the present generation, however never will they be able to free themselves from the righteous curse of the posterity.

ERRATUM

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281	7	cullyflower	400	37	Railroad
286	43	shops	400	38	Article 7
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412	16	Odministration	Admini-
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417	7	all have	all they have
413	34	reurn	return
424	31	try	tried
427	23	egine	engine
434	10	a horse able	a horse is
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436	33	heredity	hereditary
437	35	fiies	flies
439	15	dow	day
441	1	aiments	ailments
447	33	or are unable	or who
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448	28	Hally Dates	Hallowee
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451	31	Let is not	Let us not
453	10	hot	not
456	10	are	is
468	3	Aministration	Ad-
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469	21	them	those
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485	34	the	by
486	30	os	of
487	30	rugs	rags
490	1	Chapter IV.	Chapter V.
502	1	Chapter V.	Chapter VI.
508	1	Chapter VI.	Chapter VII.
510	22	care	car
514	4	hame	have
514	34	retormed	reformed
516	32	sarring	shearing
519	14	calsses	classes
520	22	man	person
520	23	it	is
520	24	has	have
521	34	or	of
522	14	girl	man
523	42	hands	handling
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533	3	ro	or
533	30	labours	labourous

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546	34	touch	teach
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580	36	of	or
584	39	was	war
588	19	of	or
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656	5	pail	jail
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666	40	or	of
670	8	are produced	are not
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